GLOSSARY

OF

ERNACULAR JUDICIAL AND REVENUE TERMS,

AND

OTHER USEFUL WORDS OCCURRING IN OFFICIAL DOCUMENTS
RELATING TO THE ADMINISTRATION OF
THE GOVERNMENT OF

BRITISH INDIA.

COMPILED IN THE DEPARTMENT OF
REVENUE, AGRICULTURE, AND COMMERCE.

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MEMORANDUM.

THE glossary which follows has been compiled from materials furnished by the various local Governments and Administrations of British India in response to a circular issued by the Department of Revenue, Agriculture and Commerce on the 11th November 1871. The circular, which is quoted below, will show the object of the compilation.

It is to be distinctly understood that the meanings given are not to be considered as authoritative.

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giving an accurate and exhaustive explanation of the meaning of each.

"2. The terms that are commonly used can be readily ascertained by a careful scrutiny

asses, such as—

"Names of landholders, owners, and occupiers.

"Measures of land, length, capacity, and weight.

"*Village servants.*

"Revenue officials, jurisdictions, and terms connected with revenue matters.

"Crops, seasons," &c.

OFFICE OF

Head of village, or *Adigar*, used on the Western Coast.—*Madras.*

One empowered; usually applied to the principal disciple of a Muhunt.—*Bengal.*

Adhol—The sixteenth part of a seer.—*Bombay.*

Adholi, corruptly *Adolee*, *Adoly*—A measure of capacity, properly equal to half a *Páheli*, or two seers, but varying in different places.—*Wilson.*—*Bombay.*

Adhvári—A person who has two residences, one in one village and one in another, or a person who lives in one village, but cultivates or carries on trade in two villages.—*Bombay.*

Adiya—A migratory tribe coming from Malabar and working as laborers. They are like Pariahs, and speak Malayalim language.—*Coorg.*

Adnár—A surname.—*H. A. D.*

Adrak—Ginger.—*C. P.*

Adsattá—An estimate.—*H. A. D.*

Adal-badal—Exchange of persons, situations, or things.—*Bombay.*

Afim—Opium.—*Sindh.*

Afyún—Opium.—*C. P.*

Agádi—A field in which seed is sown; a nursery.—*Coorg.*

Agar—A salt work; a tract of land containing salt-pans.—*Bombay.*

Agariá—Salt makers.—*Bombay.*

Agású—Washerman.—*Bombay* and *Coorg.*

Agasála—Goldsmith.—*Mysore.*

Agáshee—An open uncovered verandah, porch, or terrace.—*Bombay.*

Age—A nursery for paddy, *i. e.*, rice.—*Coorg.*

Aghani—The great dhan crop of the year sown in Asárh (June and July), and cut in the latter half of Aghan (December).—*Bengal.*

Aghát—A stone on which a deed of sale or grant of land is engraved, and deposited in or near the land to which it relates. The following remarks are taken from Lieutenant Melvill's report on the Veerumgaum district, Ahmedabad zilla:—"There is a peculiar custom in this country, which has not been observed in other parts of Gujerat—that of describing deeds of sale as free grants of land upon stones, which are afterwards deposited in the field, and remain as permanent title deeds from generation to generation. These stones are called '*aghát*,' and hence free land is often called '*aghateeya*.' They are produced and cited as good evidence in questions relating to boundaries, but the inscriptions are usually found to be quite illegible; they always bear at the top a representation of the sun and moon, meaning that the deed is to have effect so long as these luminaries continue to shine. The term '*aghát*' is also used when one man in giving up any thing to another, renounces without exception all claims upon it. Thus, in the case of a man holding '*salámee*' land and giving '*aghát*' to another person, although the donor would have no further claims of any description, the recipient would still be liable to the salamee."—*Bombay.*

Aghátiyá—Lands granted or sold, and held rent-free.—*Bombay.*

Aghotrí—Price current.—*Sindh.*

Agoru—One who guards the village lands and crops.—*Bombay.*

Agorbatai—A division of the crop between the landlord and the cultivator after it has been cut, stored, and thrashed. The thrashing.—*Bengal.*

Agrahan, *Aghan*—A Bengali month corresponding to parts of November and December.—*Bengal.*

Agrahárá—A village held by Brahmins on a favorable tenure.—*Mysore.*

Agrahárám, *Ugruharum*, *Agraharamah*, *Agraharamu*, *Agaram*, *Agráram*, corruptly *Agraghrah*, also *Agrahárarádai*—A village, or a part of one occupied by Brahmins, and held either rent-free under special grants, or at a reduced rate of assessment. The precise nature of the tenure is usually denoted by a term prefixed, as *sarvagrahárám*, free from all (sarva) tax: *bil-mukt agrahárám*, a village at a stipulated rent, and *kattubadi agrahárám*, a village held at a rent which fluctuates with the produce. The same is termed in Karnata *jodi-agrahára*.—*Wilson.*—*Bombay*

Village held by Brahmins on a quit-rent or free from assessment.—*Madras.*

Agrahára—A Brahmin village held rent-free (Yélusánirasim).—*Coorg.*

Agrerias—salt workers.—*Bombay.*

Agria—See *Agaria.*—*Bombay.*

Agur—See *Agar.*—*Bombay.*

Ahar—An embankment raised to catch surface drainage for irrigation purposes.—*Bengal.*

Ahlkár—A writer or clerk.—*Sindh.*

Ahkám—An authoritative patent or order—*H. A. D.*

Ahlmad—Persian writer.—*Oudh.*

Ahloo—A religious offering.—*British Burma.*

Ahmakhan—Bail or security.—*British Burma.*

Ahshám, corruptly *Asham*, *Hashám*—Attendants, followers, retinue. In the Dekhan and Carnatic a kind of irregular troops or militia, employed chiefly as garrisons, and as an armed police.—*Wilson.*—*Bombay.*

Aida—A cash allowance or bond given for subsistence.—*Bombay.*

Aika—An acre.—*British Burma.*

Ail—A bank or ridge of earth forming a division between fields.—*Bengal.*

Aima—Land grant by the Mogul Government, either rent-free or subject to a small quit-rent, to learned and religious persons of the Muhammadan faith, or for religious and charitable uses, in connection with Muhammadanism. Such tenures were recognized by the British Government as hereditary and transferable.—*Bengal.*

Aima-bázyáft—Lapsed *aima* grants, or such grants subsequently assessed.—*Bengal.*

Aimadar—The holder of lands granted rent-free or at a quit-rent for religious or charitable purposes.—*Bengal.*

Ain or *Ainjamá*—The actual, regular, ordinary revenue, as distinguished from "extra." Sometimes used to distinguish Government lands from inam or zemindári. Commonly spelt *Ayen.*—*Madras.*

Ain-bab—Revenue derived principally from land.—*Bombay.*

Ainkáli—Net land revenue.—*H. A. D.*

Ain-khoon—House tax.—*British Burma.*

Ainshin—Householder.—*British Burma.*

Ain-ul-mál—Land revenue—*C. P.*

Aiput—Revenue, income, wages, pay.—*Bombay.*

Airi—Carpenters and ironsmiths who originally emigrated from Malabar; they live and dress like the Coorgs, but have no closer connection with them.—*Coorg.*

Ail—Literally, spinning wheel. On the Upper Sindh frontier, double Persian wheel.—*Sindh.*

Ailko—Exhausted land lying fallow.—*Sindh.*

Ajala—A class of Pále who personate demons.—*Coorg.*

Ajjar—Land not subject to diluvion.—*Bengal.*

Ajmásh—See *ázmáish.*—*Bombay.*

Ajmásh khardo—An estimate book.—*Bombay.*

Akár, Akar—The assessed rent or revenue of a village or district; estimate in general.—*Wilson.*—*Bombay.*—Assessment on land, amount. —*H. A. D.*

Akárband or bund—A statement prepared at the time of the annual settlement, showing the highest amount of revenue derivable from a village, the quantity of land paying rent, or rent-free, the sum assessed, and land cultivated during preceding years; the balances [illegible]

Akasa.—Dependent upon rain.—[illegible] A term commonly applied to land under rice cultivation. It signifies land that is not artificially irrigated, but that depends upon rain for its supply of water. It is, however, also understood to include land casually watered from tanks.—*Bombay.*

Akhár—June.—*Sindh.*

Akhon—Revenue.—*British Burma.*

Akhon-woon—The Burmese assistant in charge of the vernacular department of the revenue office of a district.—*British Burma*

Akki—Rice deprived of the husk.—*Bombay.*

Rice when the husk is on it is called paddy.

Kartana Akki—Red unhusked rice.

[illegible]

or fine sort.

Kembatti—Red unhusked rice.

Kisakki—Coarse rice.

Dhappakki—Coarse rice.

Pultakki—Rice of medium sort.

Sannakki—Superior description of rice.—*Coorg.*

Akolé karár—Charter party.—*Bombay.*

Akouk—Customs duties.—*British Burma.*

Akouk-woon—Collector of Customs.—*B. Burma.*

Aksale—Goldsmith.—*Coorg.*

Al—A plant, the root of which yields a red dye (*Morinda citrifolia*).—*C. P.*

Alam—A banner. The banner of Hussun and Hoosain carried in the procession at the Mohurrum.—*N. W. P.*

Alang—Embankment.—*Bengal.*

Alasandi—Dolichos catiang, a kind of lentil.—*Mysore*

Alare—Lease.—*Coorg.*

Alasi—Progressive rental for improvement of land, or rent commencing at a low rate, and increasing gradually year by year, till the maximum limit is attained.—*Mysore.*

Alsandi—See *Alasandi.*—*Bombay.*

Alsi—Linseed.—*Bombay.*

Linum usitatissimum, the flax plant, only grown for its oil.—*Oudh.*

Altamghá—A grant of land under the royal seal conveying the property to the first proprietor and his heirs in perpetuity.—*Bengal.*—A perpetual rent-free grant.—*H. A. D.*

A royal grant under the seal of some of the former native princes of Hindustan, and recognized by the British Government as conferring a title to rent-free land in perpetuity, hereditary and transferable.—*Wilson.*

Amal, Umal—Business; affairs; an office; collection of revenue; administration of justice; management of any land or business on behalf of [illegible]

the expenses and extra charges have been defrayed.—*Wilson.*—*Bombay.*—Operation.—*Coorg.*

Amal—Opium.—*Sindh.*

Amaldár—A manager; an agent; a governor of a district; a collector of revenue, an officer appointed to collect the revenue of an estate which has been attached by Government.—*Wilson.*—*Bombay.*

A manager; agent; collector of revenue, or magistrate.—*C. P.*

A native collector in charge of a talook.—*Mysore.*

Amaldastak—Warrant giving possession.—*Bengal.*

Deed of conveyance; any document giving possession of property; warrant or authority to collect the rents of an estate, a written order from the proper authority to enable the purchaser of an estate at a public sale to obtain possession of it.—*Wilson.*

Amaljari—Execution, particularly of a decree.—*Coorg.*

Amalnama—A written authority to take possession of land or other property; character book.—*Bengal.*

Aman—The rice crop sown on low wet ground about July or August, and reaped in December.—*Bengal.*

Amánat, Umanut, Amánatu, Anámat, Anámatu—Deposit; charge; anything held in trust; money deposited in court. Among the Marathas, profit derived from deposits and temporary sequestration of estates.—*Wilson.*—*Bombay.*

Deposit.—*Sindh, H. A. D.*, and *Coorg.*

Amáni—Lands, or other sources of revenue, held under the direct management of Government officials.—*Wilson.*—*Coorg, Madras, Mysore, and Punjab.*

[illegible] held in trust.—*H. A. D.*

[illegible]

the removal or suspension of an intermediate [illegible] the same as the *Has* [illegible]

dividually, where no [illegible] has been acknowledged; also to lands in the possession of the collector's officers for arrears of revenue, or which, on any other account, are not held by individual tenants.—*Wilson.*

Ambádi—Hemp.—*Bombay.*

Ambala—A shed built as a meeting place of the villagers for festivals, &c.—*Coorg.*

Ambarái, Amrái—A grove of mango trees, or any garden. Revenue derived from gardens and groves.—*Wilson.*—*Bombay.*

Ambeara—Instalment; a cash allowance continuable for life.—*Bombay.*

Ambekari—Ferryman.—*Bombay.*

Ambli—Ripe tamarind.—*Mysore.*

Ámdánee—Income, receipts, revenue, import, or import duties as opposed to "Ravangee."—*Bombay.*

Ameindaw—A firman or Government order.—*British Burma.*

Amkoo—A case.—*British Burma.*

Amhoodwai—The records of the proceedings in a case.—*British Burma.*

Ámil—One of that class of Hindus who live by employment as clerks, munshis, vakils, or the like.—*Sindh.*

A collector or farmer of revenue.—*C. P.*

An officer of Government in the Financial Department, especially a collector of revenue on the part of the Government, or of the farmer of the revenue; also himself a farmer of, or contractor for, the revenue under the native system, and invested with supreme authority, both civil and military, in the districts which he farmed, as is still the case in several native states, especially Oudh and Haidarabad. In the early settlement of Benres by the Government of Bengal the *amil* was entrusted with the joint power of Hakim or magistrate, and Tehsildar or collector, and was responsible for the realization of a fixed amount of revenue, being precluded from levying any excess on the Government demand.—*Wilson.*

nin, Umeen, corruptly *Aumin, Aumeen*—A confidential agent; a trustee; a Commissioner. Applied in Upper India especially to a native officer of Government, employed either in the Revenue Department to take charge of an estate and collect the revenues on account of Government, or to investigate and report their amount; or in the Judicial Department, as a judge and arbitrator in civil cases. In the Presidency of Bengal, in particular, two classes of native judicial functionaries are now so named.—*Wilson.*

Land measurer or estimator of standing crops; a commissioner employed in local inquiries.

Sadar amin—A subordinate judge.

Sadar Amin Ále—A subordinate judge of a higher class. An officer employed generally by a civil court, or revenue officers, to make measurements or local inquiries.—*Bengal.*

A class of stipendiary officers under native Governments.—*Robertson.*

Native surveyor.—*Oudh.*

A revenue official.—*C. P.*

Umpire; arbitrator; a classer of fields, in the Settlement Department.—*Sindh.*

An overseer; a title given to an official exercising supervision in minor matters or over a small establishment in the Excise (Abkari) Department, also a bailiff in the Judicial Department.—*Coorg.*

The office of ameen differs considerably in the different collectorates of Gujerat.

In the Broach collectorate the office of Ameen was never considered to be hereditary like that of the Desáees and Majmúndars, whose watans are of very early date. The ameen patels, it is presumed, were appointed by the Subedars of the Maratha Government. Those who were favorites of these officers were generally selected for the office of ameen. These selections were chiefly made from men of rank and influence among the Kunbee and Borah (Vohorá) Pateedae castes. The emolument attached to this office was something like a stipend, and generally fixed at Rs. 500 per annum. The duties consisted in estimating crops, fixing the assessment upon waste lands, assisting the district revenue officers in collecting revenue, and furnishing such information as might reasonably be expected of them respecting the revenue details. The primary object in creating the appointments of Ameens appears to have been, (1st) to oblige the favorites; and (2nd) to invest the cultivating class with some rank and position. The emolument enjoyed by this class of people was styled "*musháyrá*" or "*saliano*" and not "*watan*," and on this subject a very valuable report was made in 1848. or 1849 by the late J. M. Davies, Esq., while Collector of Broach. In this report (which met with the approbation of Government) the ameen patels were treated as stipendiary servants and not watandars.

Lately several of the offices of ameens were abolished on the death of the incumbents, and to some of them, men who had no connexion whatever with the families of the last incumbents, were appointed.

The ameens in the Ahmedabad and Kaira collectcrates profess to be like Desáees, and are sometimes Desáees.

The emolument of these ameens is denominated *ameen sukhdee* (and not *watan*), and under the orders of Government in Resolution No. 5454 of the 14th of September 1853, and published at page 285 of the printed revenue circular orders, it was directed that ameen sukhdee is not to be dealt with as a hereditary allowance.—*Bombay.*

Aminsúkhdi—Emoluments enjoyed by ameens who, under former governments, were similar to Dessáis, and other hereditary officers, with the distinction that the office of the ameen was not hereditary, but filled by persons of influence. Their duties consisted in rendering general assistance in the revenue management of the taluka in which they actually served. Such an appointment is not in existence in the Punch Mahals.—*Bombay.*

Amla.—The collective subordinate native officers of any office—*Bengal, Central Provinces, H. A. D.*, and *Sindh.*

Amma Kodaga—Superior class of Coorgs who do not give or take in marriage with the other sects of the Coorgs, nor partake of food in their houses.—*Coorg.*

Ámrái—A grove of mango trees; revenue realized on proceeds of mango trees—*Bombay* and *H. A. D.*

Tope of trees, grove; the receipts from produce from such are entered under the head of *amrai*.—*Mysore.*

Amrái-mohári—Fruit, mango or mhowa (revenue realized from).—*H. A. D.*

Amratmahal—A department for improving the breed of cattle for Government purposes.—*Mysore.*

Amul—See *Amal.*

Amuldar—See *Amaldar.*

Amuldustoor—Ancient usage.—*Bombay.*

Amyat-daw—Income tax.—*British Burma.*

Ana—The 16th part of a rupee, commonly but incorrectly written *anna*. It is used either singly or in its multiples to denote propor- [illegible]

One sixteenth of a rupee.—*Oudh.*

A salt measure varying from 72 to 80 Indian maunds.—*Bombay.*

Anaji—An allowance at the rate of one anna per rupee.—*Sindh.*

Anámat—See "Amanat."—*Bombay.*

Anápatti—An extra cess at the rate of one anna on each rupee of the assessment, or a like charge per plough, or per head.—*Wilson.*—*Bombay.*

Anche—Post.—*Coorg.*

Public conveyance; post; posting; a post-stage; a relay of palankeen bearers or post runners.—*Wilson.*

Anchéchîla } *Anchébattu* } —The leather wallet containing letters and papers carried by the postal runners.—*Coorg.*

Anché kachéri—Post office.—*Coorg.*

Anché mane, Anché yarara, Gudisalu—Runner's hut.—*Coorg.*

Anchégara—Postal runner.—*Coorg.*

Andala—A kind of palankeen used by Gurus and at marriages.—*Coorg.*

Angadi—A shop.—*Coorg.*

A stall or shop in a market where provisions are sold; a betel stall; a tax on shops or stalls, a village in which there is a market.—*Wilson.*

Angari—Smut or blackness in ripening corn.—*Sindh.*

Angethee—A fire used by goldsmiths; also the fire in the fields, made of ashes, in which unripe [illegible]

eight barleycorns make an angula, and twelve angulas a span; a finger's breadth.—*Wilson.*—*Bombay*, and *C. P.*

An inch, or the breadth of the points of two fingers. There are 24 angulas in a Lingaraj pole, and 28 in a Veerajendra pole.—*Coorg.*

[illegible] produce, [illegible] to the [illegible]

Ank—A figure; a number.—*Bombay.*

Ankh—A bale of cotton; half a bojah.—*H. A. D.*

Anna—See *Ana.*

Annachhatra or *annasatra*—A building in which food is distributed to Brahmins and mendicants, also the act of distributing the food.—*Wilson.*

A charitable institution endowed with a cash allowance or grant of land, intended to afford a temporary shelter and a meal to travellers.—*Bombay.*

A building for the accommodation of travellers where food is also supplied.—*Mysore.*

Anne, Anekat—A masonry or brick dam across a river or stream for the purpose of raising the water and distributing it by side channels to the lands on each side that would otherwise not benefit by the overflow.—*Mysore.*

Ano—See *Ana*, &c.—*Bombay.*

Anúrádhá—A rain commencing between 17th and 29th November; paddy is sown at this time.—*Mysore.*

Ansam or *amsham*—In Malabar, a sub-division of a district.—*Madras.*

A part; a share; a sub-division of a province; a territorial division.—*Wilson.*

Ansár.—Under agreement.—*Punjab.*

Anteel daroga—Inner, of or belonging to the interior. The daroga of the inner station, a term used in the Customs and salt department.—*Bombay.*

Anvádidar—A re-mortgagee; the mortgagee who holds the property from the proprietor being called Bógirnudár.—*Mysore.*

Aorja or *Uarja*—A revenue account showing first the unproductive land of a village, and then those paying revenue, field by field, arranged under the name of the occupant, with specification in separate columns of the number of each field, the quantity of land, and the kind of cultivation (used in Orissa).—*Bengal.*

Aragu—Resinous gum; lac.—*Coorg.*

The resin of the nest of the lac insect; shellac.—*Wilson.*

Araj—See *Arz.*—*Bombay.*

Arajee—See *Arzi.*—*Bombay.*

Aran or *Wara*—Cultivation of musk and water-melons, &c.—*Sindh.*

Arázi—Land.—*C. P.*, *N. W. P.*, *Oudh*, and *Bengal.*

Applied especially to detached portions of land which are either rent-free or have been recovered from the retrocession of rivers.—*Wilson.*

Arbá—Wednesday.—*Sindh.*

Arbab—Great landholder; head man.—*Sindh.*

Archáka—The officiating priest of a pagoda.—*Mysore.*

Ardhåledar—A tenant who cultivates cocoanut or other fruit trees, and who shares the produce equally with the landlord.—*Bombay.*

Ardhamánia.—Land granted on a light quit-rent. Generally half rent, as its name implies.—*Mysore.*

[illegible] supply water to travellers (others in the hot season).—*Bombay.*

Are—Mahratta.—*Coorg.*

Are-kula.—Traders of the 2nd class who pay mohturfa at the rate of Rs. 2-4-5 per annum.—*Coorg.*

Arhaiya—Two and half seers kachcha, equal to one seer packa. A cess formerly imposed where rents were taken in kind, to recompense the Zemindar for his trouble, and the charges of chaukidar and patwari.—*Oudh.*

Arhar—A kind of pulse (*Cytisus Cajan*).—*Bengal*, *N. W. P.* and *C. P.*

Sown generally with kodo in the beginning of June, but not reaped till the end of the wheat harvest.—*Oudh.*

Arheta—Lands sown with *arhar* or other double crop.—*Oudh.*

Ari—Low ridge of land which separates and forms the boundary between two fields.—*Bengal.*

Aridra—A rain commencing between 19th June and 2nd July. Paddy, cotton, &c., are sown at this season.—*Mysore.*

Arsathá—A zemindari village account showing the gross holding of each ryot in a mouzah, and details founded on the terij.—*Bengal.*

Arshaná—Turmeric.—*Mysore.*

Arukanike—Plough tax levied as an educational cess at the rate of 3 or 4 annas a plough.—*Coorg.*

Arwá—Rice husked without heating.—*Bengal.*

Arz, Urz, vernacularly *Arj, Urj,*—Petition; representation. In Mohammadan law, personal property except money.—*Wilson.*—*Bombay* and *C. P.*

Arzi, Arjí, Urzee—A petition; an address; a memorial; a respectful statement or representation, whether oral or written.—*Wilson.*—*Bengal, Bombay, Madras,* and *N. W. P.*
A petition; memorial (written),—*C. P.*
A petition addressed by an inferior to a superior: *vice versa,* it would be a takeed, among equals it would be a yadasht.—*Mysore.*

Arz-Irsál—Petition of proprietor of revenue paying land, containing an account of money sent or brought for payment; a remittance; an invoice.—*C. P.*

Asahr—A Bengali month corresponding with part of June and July.—*Bengal.*

Asal-jama—The original rent or revenue charged upon the lands of an estate, or village, or district, without any *abwab* or extra cesses.—*Bengal.*

Asámi—A cultivator or renter; a non-proprietary cultivator; a tenant.—*Bengal* and *C. P.*
A cultivator or tenant; (2) a person implicated in a suit as plaintiff or defendant.—*N. W. P.*
A tenant; citizen; a subject of the crown.—*H. A. D.*
A resident tenant.—*Punjab.*
An individual.—*Coorg.*
Cultivators who rent lands on their own account.—*Oudh.*

Asámi Chapparband, or Dehi—Tenant cultivating in the village in which he resides.—*N. W. P.* and *Punjab.*

Asámi ghair-Maurúsi—Non-hereditary.—*Punjab.*
Tenant-at-will.—*N. W. P.*

Asámi ghair-Mustakall—Tenant-at-will.—*Punjab.*

Asámi Maurúsi—Tenant whose holding is ancestral.—*Punjab.*
Hereditary tenant; tenant with right of occupancy.—*N. W. P.*
A hereditary cultivator; one who although not a proprietor, cannot be dispossesseda s long as he pays a stipulated rent.—*Wilson.*

Asámi Mustakall—A tenant with right of occupancy—*Punjab.*

Asámi Páhikásht—A non-resident cultivator, *i. e.,* a man cultivating lands in a village in which he does not reside.—*N. W. P.*
A man who cultivates land in a village without any hereditary right; a tenant-at-will—*Wilson.*

Asámiwár—Individually, personally, according to name; applied to a revenue settlement with each individual cultivator.—*N. W. P.*
Person by person; nominal roll.—*Robertson.*
Singly; man by man; hence applied to accounts, statements, returns, in the leading column of which the name of each person is entered; nominal rolls.—*Bombay.*
Including all the names, usually applied to such statements as nominal rolls and to revenue settlements made with the proprietors in detail.—*Oudh.*

A'shádha—4th lunar month, corresponding to July and August.—*Coorg.*

Ashrafí—A gold mohur; a Persian coin.—*Coorg.*

Ashvija—7th lunar month, corresponding to October and November.—*Coorg.*

Ásléshá—A rain commencing between 31st July and 13th August. Gram and mangoes are sown at this time.—*Mysore.*

Aslí Mouzá—An original village.—*C. P.*

Asmani—Derived from heaven. The word is used in deeds along with Sooltani. Asmani or Sooltani affliction, means affliction descending from natural, unforeseen causes, (the "Act of God" in English law) or affliction inflicted by the ruler.—*Bombay.*

Asmáni farmáni—A term used formerly in deeds and leases, providing for any incidents or injuries arising from calamitous seasons or unjust exactions of the Government, which, if affecting the zamindar, the ryots engaged to make good. In Garwhal, estimated fines and forfeitures, as part of the revenue.—*Wilson.*—*Bombay.*

Assami—See *Asámi.*—*Bengal.*

Assin—A Bengali month, corresponding with part of September and October.—*Bengal.*

Asti—Property.—*Coorg.*
Real or personal goods; riches; estate; property; possessions. That which is of, or belongs to, an individual.—*Wilson.*

Asú—September.—*Sindh.*

Aswání—A rain commencing between the 11th and 23rd April. Ground tilled at this season.—*Mysore.*

Atá—A coarse kind of flour.—*Bengal.*

Atár—A perfumer; a maker of perfumes and essences; a druggist; a chemist.—*Wilson.*—*Bombay.*

Athog—A remission on the ordinary grain rates.—*Punjab.*

Athsatho—A paper formerly compiled to assist in the preparation of the jamabandi or revenue returns for the year.—*Sindh.*

Atprahari—A village peon who attends and receives orders at the zemindar's cutcherry (used in Chota Nagpore).—*Bengal.*

Atráfi—Trade tax.—*Punjab.*

Atrafirawana—A pass for the transit of salt or other dutiable goods.—*Bengal.*

Atseet-khan—To be examined (as a witness).—*British Burma.*

Attani—A small hut or platform raised on poles or constructed in a tree for shooting large game or for the use of the people who watch the crops.—*Coorg.*

Atthainya—One-eighth; a term used to describe the landlord's share of the produce, where rents are paid in kind.—*Oudh.*

Augoriyo—A disease common to grain.—*Bombay.*

Aúhár—A reservoir for irrigation.—*Bengal.*

Aus—The early rice crop sown about March and reaped about August or September.—*Bengal.*

Ausat—Subordinate; under; dependent; a term applied to a tenure of land or part of an estate held of a superior. The term is peculiar to East Bengal.—*Bengal.*

Ausat-hawala—A tenure subordinate to a "hawala."—*Bengal.*

Ausat-taluk—A portion of a taluk held in subordination to the entire taluk.—*Wilson*—*Bengal.*

Ásl, Aoot—An implement, a tool, especially one used in agriculture, as a plough. As much land as may be ploughed by a pair of bullocks, usually considered equal to 80 bighas.—*Wilson.*—*Bombay.*

Áütbandi, áootbundee, corruptly *outbundee*—Assessment of revenue calculated at a fixed rate per plough. Engagement to pay a fixed charge for the use of a plough and pair of bullocks. *Wilson.*—*Bombay.*

Áütpatti, Aootputti—The tax on ploughs; also any extra cess, whether authorised or unauthorised, upon each owner of a plough.—*Wilson.*—*Bombay.*

Aradkiá—Alienated land, which either from a defective tenure or some other cause is resumable by Government on the expiration of a certain period, either distinctly specified or pending on a life or lives.—*Bombay.*

Aral—Inward. One of the books kept, *viz.*, the "Inward Register."—*Bombay* and *H. A. D.*

Aral, properly *Awwal*—Land of the first class or quality. In Gujerat previous to the introduction of the survey each particular variety of soil was sub-divided into "*Aral*" or best, "*Doem*" or middling, and "*Soem*" or inferior. With reference to the assessment, local circumstances, such as distance from the village, facility for irrigation, &c., were considered in the classification, as well as capability of the soil.—*Bombay.*

Aral kárkun—Head karkun in a mamlutdar's cutcherry.—*Bombay.*

Ardré—A species of pulse, Dolichos.—*Mysore* and *Coorg.*

Avarja, Avarjá baki—Ledger book of tenants.—*Bengal.*

Avati or *aüti*—A goldsmith's stamp. The officer of a town who has charge of the standard measures, and measures all the grain that is brought to market.—*Wilson.*—*Bombay.*

Avej—Stead; room; place; proceeds; net return of any merchandize; anything substituted for another; money; property.—*Bombay.*

Avro—An account book used by sáhukárs; a rough ledger made up from the cash book, either weekly, fortnightly, or oftener, as may suit the individual. The ledger is made up from this account book.—*Bombay.*

Avuck—That which comes in; income; inward register of letters, as opposed to Jovuck.—*Robertson.*—*Bombay.*

Avul—See *Aral.*—*Robertson.*—*Bombay.*

Awak—The inward file of an office.—*Bombay.*

Awari—A kind of bean.—*Bombay.*

Awárija, Uvarija, Uwarija, corruptly *Awerja, Awarja, Awuzza*—A diary; a day book; a ledger; a rough note book; an abstract account of receipts and disbursements. The word occurs [illegible] under the names of the occupants, with a specification in separate columns of the number of each field in the bhauriya or field-book, the quantity of land and kind of cultivation; the total rent by each occupant being also summed up. Mar. *Awarjá*. A particular and distinct head of account abstracted from the day-book, or a separate account of each cultivator's land revenue, and charges upon it. Tel. *Awarjá*. A distribution of items of account under appropriate heads. Posting an account.—*Wilson.*—*Bombay.*

Aya, Ayam—Toll; tax; tribute; custom; measurement. In the Dakhin, the portion of the crop formerly paid to the hereditary village officers and servants.—*Wilson.*—*Bombay.*

Ayaing—Wild tribe, applied to all Hill-men who are not tributary. The literal meaning is simply "wild".—*British Burma.*

Ayakattu or *Ayacut*—The total extent of land belonging to a village, or lying under one tank or channel.—*Madras.*

Ayakut—The total area of land attached to a village; when applied to irrigation it means the total extent of land capable of being watered by any particular work.—*Mysore.*

Ayámá—Grant of land for religious purposes.—*Bengal.*

[illegible] Deputy Commissioner.—British Burma. [illegible] quently obtained a wider signification.—*Bombay.*

Ayookhan—Appeal.—*British Burma.*

Ayookhan-tara-khan—Respondent.—*British Burma.*

Ayookhan-taralo—Appellant.—*British Burma.*

Ayookhan-yon—Court of appeal.—*British Burma.*

Azmaish—Estimate of the crop while standing, made by the subordinate revenue officer. Re-measurement or repetition of survey. Among the Marathas, an anticipatory statement or estimate of the receipts, expenses, and nett balance of a district made up at the beginning of the revenue year.—*Wilson.*—*Bombay.*

Azrakba—A parcel of an estate divided off to form a separate tenure.—*Bengal.*

Azum—An honorary title prefixed to the names of superior native officials.—*Bombay.*

B

Báb, corruptly *Baub, Babu*—A section; a chapter; a title, a head of accounts; a tax; a cess.—*Wilson.*

An article; item.—*Bombay.*

Head of account, item, chapter.—*H. A. D.*

Babar—See *Babúl.*—*Sindh.*

Babat—Account; statement; item of account.—*C. P.*

Babati, corruptly *Babti, Bab'ee* or *Bauhtee*—The shares of the public revenue, especially those arising from the *Chauth*, which were appropriated to the chief officers of the Maratha State. Any cess or item of revenue, particularly when imposed in addition to the ordinary revenue.—*Wilson.*

A term used in the Bhágbatáee system of assessment to imply certain deductions or extra cesses to which the crops were liable prior to the division of shares. There are two kinds of "*Bátlee*"—1st, the "*Sarkáree Bátlee*", or cesses on account of Government, and 2nd, the "*Parkháree Bátlee*," or cesses for other persons or purposes.—*Bombay.*

Babúl, Bubool, Babar, Baboor,—The name of a tree (*Acacia Arabica*), the wood of which is much used in making agricultural implements: the bark is employed in tanning leather, and

Arsathá—A zemindari village account showing the gross holding of each ryot in a mouzah, and details founded on the terij.—*Bengal.*

Arshaná—Turmeric.—*Mysore.*

Arukanike—Plough tax levied as an educational cess at the rate of 3 or 4 annas a plough.—*Coorg.*

Arwá—Rice husked without heating.—*Bengal.*

Arz, Urz, vernacularly *Arj, Urj.*—Petition; representation. In Mohammadan law, personal property except money.—*Wilson.*—*Bombay* and *C. P.*

Arzi, Arjí, Urzee—A petition; an address; a memorial; a respectful statement or representation, whether oral or written.—*Wilson.*—*Bengal, Bombay, Madras,* and *N. W. P.*

A petition; memorial (written).—*C. P.*

A petition addressed by an inferior to a superior: *vice versa*, it would be a takeed, among equals it would be a yadasht.—*Mysore.*

Arz-Irsál—Petition of proprietor of revenue paying land, containing an account of money sent or brought for payment; a remittance; an invoice.—*C. P.*

Asahr—A Bengali month corresponding with part of June and July.—*Bengal.*

Asal-jama—The original rent or revenue charged upon the lands of an estate, or village, or district, without any *abwab* or extra cesses.—*Bengal.*

Asámi—A cultivator or renter; a non-proprietary cultivator; a tenant.—*Bengal* and *C. P.*

A cultivator or tenant; (2) a person implicated in a suit as plaintiff or defendant.—*N. W. P.*

A tenant; citizen; a subject of the crown.—*H. A. D.*

A resident tenant.—*Punjab.*

An individual.—*Coorg.*

Cultivators who rent lands on their own account.—*Oudh.*

Asámi Chapparband, or Dehi—Tenant cultivating in the village in which he resides.—*N. W. P.* and *Punjab.*

Asámi ghair-Maurúsi—Non-hereditary.—*Punjab.*

Tenant-at-will.—*N. W. P.*

Asámi ghair-Mustakall—Tenant-at-will.—*Punjab.*

Asámi Maurúsi—Tenant whose holding is ancestral.—*Punjab.*

Hereditary tenant; tenant with right of occupancy.—*N. W. P.*

A hereditary cultivator; one who although not a proprietor, cannot be dispossesseda s long as he pays a stipulated rent.—*Wilson.*

Asámi Mustakall—A tenant with right of occupancy—*Punjab.*

Asámi Páhikásht—A non-resident cultivator, *i. e.*, a man cultivating lands in a village in which he does not reside.—*N. W. P.*

A man who cultivates land in a village without any hereditary right; a tenant-at-will—*Wilson.*

Asámiwár—Individually, personally, according to name; applied to a revenue settlement with each individual cultivator.—*N. W. P.*

Person by person; nominal roll.—*Robertson.*

Singly; man by man; hence applied to accounts, statements, returns, in the leading column of which the name of each person is entered; nominal rolls.—*Bombay.*

Including all the names, usually applied to such statements as nominal rolls and to revenue settlements made with the proprietors in detail.—*Oudh.*

A'shádha—4th lunar month, corresponding to July and August.—*Coorg.*

Ashrafi—A gold mohur; a Persian coin.—*Coorg.*

Ashrija—7th lunar month, corresponding to October and November.—*Coorg.*

Áshlshá—A rain commencing between 31st July and 13th August. Gram and mangoes are sown at this time.—*Mysore.*

Asli Mouza—An original village.—*C. P.*

Asmani—Derived from heaven. The word is used in deeds along with Sooltani. Asmani or Sooltani affliction, means affliction descending from natural, unforeseen causes, (the "Act of God" in English law) or affliction inflicted by the ruler.—*Bombay.*

Asmáni farmáni—A term used formerly in deeds and leases, providing for any incidents or injuries arising from calamitous seasons or unjust exactions of the Government, which, if affecting the zamindar, the ryots engaged to make good. In Garwhal, estimated fines and forfeitures, as part of the revenue.—*Wilson.*—*Bombay.*

Assami—See *Asámi.*—*Bengal.*

Assin—A Bengali month, corresponding with part of September and October.—*Bengal.*

Asti—Property.—*Coorg.*

Real or personal goods; riches; estate; property; possessions. That which is of, or belongs to, an individual.—*Wilson.*

Asú—September.—*Sindh.*

Aswáni—A rain commencing between the 11th and 23rd April. Ground tilled at this season.—*Mysore.*

Atá—A coarse kind of flour.—*Bengal.*

Atár—A perfumer; a maker of perfumes and essences; a druggist; a chemist.—*Wilson.*—*Bombay.*

Athog—A remission on the ordinary grain rates.—*Punjab.*

Athsatho—A paper formerly compiled to assist in the preparation of the jamabandi or revenue returns for the year.—*Sindh.*

Atprahari—A village peon who attends and receives orders at the zemindar's cutcherry (used in Chota Nagpore).—*Bengal.*

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Avak—Inward. One of the books kept, *viz.*, the "Inward Register."—*Bombay* and *H. A. D.*

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Aval kárkun—Head karkun in a mamlutdar's cutcherry.—*Bombay.*

Aváré—A species of pulse, Dolichos.—*Mysore* and *Coorg.*

Avarja, Avarjá baki—Ledger book of tenants.—*Bengal.*

Avali or *aüli*—A goldsmith's stamp. The officer of a town who has charge of the standard measures, and measures all the grain that is brought to market.—*Wilson.—Bombay.*

Avej—Stead; room; place; proceeds; net return of any merchandize; anything substituted for another; money; property.—*Bombay.*

Avro—An account book used by sáhukárs; a rough ledger made up from the cash book, either weekly, fortnightly, or oftener, as may suit the individual. The ledger is made up from this account book.—*Bombay.*

Awuck—That which comes in; income; inward register of letters, as opposed to Jovuck.—*Robertson.—Bombay.*

Awul—See *Aval.*—*Robertson.—Bombay.*

Awak—The inward file of an office.—*Bombay.*

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Ayakut—The total area of land attached to a village; when applied to irrigation it means the total extent of land capable of being watered by any particular work.—*Mysore.*

Ayámá—Grant of land for religious purposes.—*Bengal.*

Ayay-baing—Deputy Commissioner.—*British Burma.*

Áydá—A cash allowance, paid in the Surat Collectorate. It originally meant the deduction made from Todá Giras for the maintenance of Girasiya widows. It, however, subsequently obtained a wider signification.—*Bombay.*

Ayookhan—Appeal.—*British Burma.*

Ayookhan-tara-khan—Respondent.—*British Burma.*

Ayookhan-taralo—Appellant.—*British Burma.*

Ayookhan-yon—Court of appeal.—*British Burma.*

Azmaish—Estimate of the crop while standing, made by the subordinate revenue officer. Remeasurement or repetition of survey. Among the Marathas, an anticipatory statement or estimate of the receipts, expenses, and nett balance of a district made up at the beginning of the revenue year.—*Wilson.—Bombay.*

Azralba—A parcel of an estate divided off to form a separate tenure.—*Bengal.*

Azum—An honorary title prefixed to the names of superior native officials.—*Bombay.*

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Báb, corruptly *Baub, Babu*—A section; a chapter; a title; a head of accounts; a tax; a cess.—*Wilson.*

An article; item.—*Bombay.*

Head of account, item, chapter.—*H. A. D.*

Babar—See *Babúl.*—*Sindh*

Bábat—Account; statement; item of account.—*C. P.*

Babati, corruptly *Batti, Bab'ee* or *Bautee*—The shares of the public revenue, especially those arising from the *Chauth,* which were appropriated to the chief officers of the Maratha State. Any cess or item of revenue, particularly when imposed in addition to the ordinary revenue.—*Wilson.*

A term used in the Bhágbatáee system of assessment to imply certain deductions or extra cesses to which the crops were liable prior to the division of shares. There are two kinds of "*Báttee*"—1st, the "*Sarkáree Báttee*", or cesses on account of Government, and 2nd, the "*Parkáree Báttee,*" or cesses for other persons or purposes.—*Bombay.*

Babúl, Balool, Babur, Baboor,—The name of a tree (*Acacia Arabica*), [illegible] which much used in [illegible] the bark [illegible]

in the North-West, in the manufacture of a spirituous liquor.—*Wilson.*
Gum Arabic tree.—*Bombay.*

Babut—Subject matter; extra cess on particular amounts.—*Robertson.*—*Bombay.*

Babutee vero—Subject matter; extra cess on particular amounts.—*Robertson.*—*Bombay.*

Báchhá or *Báchh*—Apportionment of a village or estate or of the produce in separate portions among associated or coparcenary tenures.—*C. P.*, *N. W. P.*

Bachro—A small stone boundary mark to show the direction of the boundary line.—*Sindh.*

Badagi, Badiga—A carpenter; a man who supplies travellers with water.—*Wilson.*—*Bombay.*
A carpenter.—*Mysore.*

Bádh—High rice-fields which fetch less produce.—*Bengal.*

Badhawara—One who guards the village lands and crops.—*Bengal.*

Badi—Fortnight of the waning moon.—*Bengal.*

Badla—Remuneration for service rendered.—*Bombay.*

Badmásh—A notoriously bad character; a person of bad livelihood.—*N. W. P.*

Bado—August.—*Sindh.*

Badrad—Item of expenditure disallowed or objected to.—*Bengal.*

Bágh—A garden; an orchard.—*N. W. P.*
A plantation. Land which being well supplied with water and adapted to the cultivation of various useful and edible vegetable substances, is appropriated to their growth, or to that of betel, hemp, sugarcane, plantain, saffron, ginger, pepper, tobacco, onions, garlic, chillies, and other vegetables; also to that of fruit trees, and the areca, cocoanut, and other palms.—*Bengal.*

Bágáet—Irrigated cultivation; garden cultivation.—*Bombay.*

Bágáet-kasar—The total water-rate fixed under the survey upon a well. This rate is generally divided into shares, and these shares are held by the occupants of land under the well. The rate for the land and the rate of the "*kasar*" are separate, but still the holder of the land must pay his "*kasar*" whether he use the well or no. He cannot give up the land and retain the right to irrigate from the well. He can however, while holding the land, sub-let his right to water to any other person.
The water rate assessed under the revenue survey.—*Robertson.*—*Bombay.*

Bágháyat, Bágáyat, Bagaït—Land which, being well supplied with water, and adapted to the cultivation of various useful and edible vegetable substances, is appropriated to their growth, or to that of betel, hemp, sugarcane, &c., also to that of fruit-trees and the areca, cocoanut, and other palms. It is assessed at a higher rate than arable lands, according to the value of the produce.—*Wilson.*—*Bombay.*

Bágáyet—Irrigated land.—*H. A. D.*
Irrigator; irrigated cultivation; garden land.—*Robertson.*

Bagáyeta—Garden lands, the assessment on which is levied according to the number of *trees*, the rate varying according to the fertility of the soil. Rs. 16 is paid for 1,000 trees on land of the 1st class; Rs. 14, ditto 2nd class; Rs. 12, ditto 3rd class; Rs. 10, ditto 4th class. A square, each side of which measured one pole, was nominally allowed for 9 trees, but the allowance is not sufficient, and has been consequently exceeded.
There are very few garden lands except in the Paddynalknad Talook.—*Coorg.*

Bágh́át—Garden land.—*Sindh.*

Bahádri varaha—A gold pagoda coined in the days of Nabob Hyder Ali. Value Rs. 4-8.—*Coorg.*

Bahádur—A title of honor, as Khan Bahádur, Raja Bahádur.—*N. W. P.*
A hero; a warrior under the Muhámmadan Government; a title of honor given to the nobles of the court; in more recent times it is given to persons of inferior, although respectable station, and to some of the Government native officers.—*Wilson.*—*Bombay.*

Bahali—Confirmed rent from land.—*Bengal.*

Bahan—A useful timber tree. *Populis Euphratica.*—*Sindh.*

Bahar-khale—Alienated land. It dates its origin probably to the time when the Government received its dues in kind and signified without the Government barn, from "*Bahar,*" without, and "*khale,*" a barn.—*Bombay.*

Bahasni—See Basmatee; a kind of good rice.—*Bengal.*

Bahbala—Rice field reclaimed within recent times.—*Bengal.*

Bahi-khata—Account book.—*Bengal.*
A day account book kept by merchants.—*Oudh.*

Bahi Waz Khám and *Kharij az Siaha*—Cash account current and extra items.—*Punjab.*

Bahi-yaddasht—Memorandum book.—*Bengal.*

Bahoi mohásali—Carriage of grain by the tenant to the proprietor's house; a service claimable.—*Punjab.*

Bai—Private sale.—*Punjab.* A sale.—*C. P.*

Baibutofa—Deed of mortgage.—*Bengal.*

Baiga—A village priest.—*Bengal.*

Bailu—A plain; an open field, especially such a field as is best fitted for rice cultivation, lying low, and having abundance of water. The first sort of rice land, producing in general two crops of rice and one of dry grain or vegetables, or sometimes even three crops of rice in the year. It also means waste, uncultivated.—*Wilson.*—*Bombay.*

Baimukasa—Bill of sale of landed property.—*Bengal.*
Sale, or exchange of one article for another; sale of goods for goods, barter. Sale or transfer of property by a husband in liquidation of dower due to the wife.—*Wilson.*

Bainama—A deed or certificate of sale.—*Bengal, N. W. P.*

Bairági, Byragee, corruptly *Bairaggie, Byraghee*—A Hindu religious mendicant, most correctly one attached to the worship of Vishnu.—*Wilson.*—*Bombay* and *N. W. P.*

Baisakh—A Bengali month corresponding with part of April and May.—*Bengal.*

Baisaltanie—Bill of sale from Government.—*Bengal.*

Baiswun—Service tenure granted to ministerial officers.—*Bengal.*

Bajal—A rice-crop sown in May or June and reaped in October.—*Bengal.*

Bájár—A market (vernacular corruption of the Persian "bázár").—*Wilson.*—*Bengal* and *Bombay.*

Bájhri—A grain (*Holcus spicatus*).—*Sindh.*

Bajra—A large boat used in travelling, round [illegible]

Wilson.—*Bombay.*

Panicum spicatum—A kind of grain sown in June or July, reaped in September and October. Grain much used in cold weather for food.—*N. W. P.*

A cereal grain (*Holcus spicatus*.)—*H. A. D.*

A species of panic or millet (*Panicum spicatum*).—*C. P.*

Penicillaria spicata—spiked millet.—*Oudh.*

Millet.—*Bengal.*

Bajyafti (properly *Bázyáfti*)—Rent-free tenure resumed.—*Bengal.*

The article recovered or resumed; a grant of revenue, or a land-free tenure resumed.—*Wilson.*

Bakáyá—Balance of revenue arrears.—*Bengal, N. W. P., C. P.,* and *Sindh.*

Bakáya-tauzi—A return showing arrears of revenue of previous years.—*N. W. P.*

A return showing arrears of land revenue.—*H. A. D.*

A revenue statement showing the outstanding balances —*Oudh.*

Bákeesalidár—Outstanding balances for several years.—*Bombay.*

Bakhshi—A paymaster; (more generally) assessor.—*C. P.* A collector of house tax and the like.—*N. W. P.*

Superintendent of peons.—*Bengal.*

Báki, Bagee, corruptly *Baky.*—Remaining; continual. Remainder; balance; arrears; especially of revenue, in which sense the term is current in most parts of India. Also balance of an account.—*Wilson.*—*Bombay, C. P., H. A. D., N. W. P., Punjab,* and *Sindh.*

Bakir—Declivity.—*Sindh.*

[illegible]

Bak[illegible] corrupt for *[illegible]*—An officer subordinate to a nazir.—*Bengal.*

Bákshi—Head of an office.—*Mysore.*

Bala—Boundary post or pillar.—*Bengal.*

Bala-bandi—Fixing the boundary posts and pillars.—*Bengal.*

Baláee-jameen—Alienated land. The same as "*Baharkhalee,*" and applied to certain alienated land in the Broach collectorate. Some of this land pays a small salamee and some is entirely rent-free.—*Bombay.*

Balagei—Pariahs of Mysore and other Canarese countries. See Holeya.—*Coorg.*

Baldhar—A village guide or messenger.—*N. W. P.*

A low-caste servant; a village guide or messenger; a village watchman, inferior to the ordinary chaukidar; he is also employed [illegible]

by the Peshwa and Gaekwar at Cambay and Surat, of undetermined amount and varying application. Payment of revenue in kind, or a village where it is so paid.—*Wilson.*—*Bombay.*

Bali Pádya—A feast in memory of Vishnu's treading down the Rakshasa Bali to the infernal regions, observed on the 1st day of the 8th lunar month —*Coorg.*

Balla or Bullah—A measure of dry land in Coimbatore = 1,66,464 square feet, or 3·83 acres.—*Madras.*

A measure of capacity containing 48 double handfuls, *or two sers.* A large land measure in Coimbatore equal to 3 83 acres.—*Bengal.*

A weight of two *ratis.*—*Wilson.*

Ballar—A species of pulse; dolichos.—*Mysore.*

Bálolikára—Carpenters among the Konkanigáru —*Coorg.*

Balsundar—Sandy land.—*Bengal.*

Balthaar—Soil consisting mostly of sand.—*Bengal.*

Balu-burd—Too sandy land to be cultivated.—*Bengal.*

Balutá, Buloota : plur. Balute, Bulootee, Balote, Balutyá, Balotyá, corruptly *Balootee, Bullooteh, Ballutay, Bullotee, Bulowteh, Balowtay*—A village officer or servant. The popular enumeration is twelve, but the whole number, by including three who may be regarded as the heads of the village, and the twelve inferior classes or *Alute,* extends to twenty-seven. The actual number, however, varies in different parts of India, as do the respective appellations.—*Wilson.*

Village smiths, carpenters, &c —*Bombay.*

Balutedár—Village servants, anciently remunerated in kind; twelve of whom were attached to each village, and are named below, *viz.,*

The Sutar.	Tullari.
Shimpi.	Warti.
Lohar.	Beldar or Oadh.
Mhali.	Sonar.
Joshi.	Mang.
Dher.	Mulla.

H. A. D

A village officer or servant receiving a share of the crop, &c —*Wilson.*—*Bombay.*

Baluten, Baloten, Bulooten, Buloten, also read *Balateh, Baloteh*—The portion of the crop assigned to the village servants for their maintenance; also their fees, perquisites, or other rights —*Wilson.*—*Bombay.*

Balutey—A portion of the crop assigned to a Balutedar; also his fees, perquisites, and other rights —*H. A. D.*

Balwalli patra—A deed of dower.—*Bombay.*

Bán—Land which is covered by salt-water at spring tides; a salt-water marsh. This word is used in the Surat and Broach Districts.—*Bombay.*

Ban, Bun—A division of a Pátilship.—*Bombay.*

A wood; a forest.—*Wilson.*—*Punjab.*

Banaur—Cotton-seed; food for cattle.—*Bengal.*

Band—Earthen embankment.—*Sindh.*

This is somtimes employed, though laxly, to designate the piece of water confined by an embankment; a dam; a dyke, a causeway; a raised bank or mound of earth constructed to confine the waters of a river or reservoir, or to preserve a roadway across plains inundated in the rainy season.—*Wilson.*—*Bombay.*

Bandobastdár—The person with whom settlement of land is made.—*Bengal.*

Bandar, Bundur—A port; a harbour; an emporium. In Bengal, also a market, a mart.—*Wilson.*—*Bombay.*

Bandara—A stone dam or dyke; an embankment of masonry.—*Wilson.*—*Bombay*

Band [illegible]—Port dues.—*Bombay.*

Bandar [illegible]—Port fund.—*Bombay.*

Band Beri—Cess levied from land proprietors to maintain embankments.—*Bengal.*

Statement of the amount of each share of the money instalment of the revenue assessed on a village.—*Wilson.*

[illegible] Bandh.—A bank; a dyke; a mound for confining water, or forming a roadway over inundated fields. Boundary of a field or village.—*Wilson.*—*Bombay.*

An embankment raised across a stream or nallah for irrigation purposes.—*Bengal.*

[illegible]—A dam across a river or stream.—*H. A. D.*

[illegible]—Well-built [illegible].—*Sindh.*

[illegible]—A paddy-field.—*C. P.*

[illegible]—Fixed assessment.—*Bombay.*

[illegible]—A weir to catch fish.—*Sindh.*

[illegible]—Failure of crop owing to the plant not reaching maturity, or owing to the ear not forming.—*H. A. D.*

Any book, or an account book.—*Sindh.*

Band[illegible], [illegible], or sometimes [illegible]—Agreement; settlement; bargain; adjustment; arrangement; settlement of revenue to be paid by the zemindar, renter, or farmer to the Government, or by the tenant to the zemindar.—*Bengal, Bombay*, and *C. P.*

Land revenue settlement.—*N. W. P.* and *Punjab.*

[illegible]—Settlement measures.—*Bengal.*

[illegible]—Field boundary marks.—*Bombay.*

[illegible]—Land adjoining the rice fields, generally covered with jungle.—*Coorg.*

[illegible]—High ground; uplands.—*N. W. P.*

A variety of soil; stiff clay [illegible] of [illegible]. Cotton.—*Bengal.*

[illegible]—Carrier of two bundles on his shoulder by means of a stick, on the two ends of which the bundles are suspended.—*Bengal.*

[illegible]—A [illegible].—*Bengal.* A parcel.—*Bombay.*

[illegible], corruptly *[illegible]*—A thatched cottage, such as is usually occupied by Europeans in the provinces, or in military cantonments.—*Wilson.*—*Bombay.*

[illegible] pán—A species of betel leaf or pán.—*C. P.*

[illegible]—A name of cotton harvested in the winter.—*H. A. D.*

A large earthen vessel or jar for storing rice.—*Coorg.* A field.—*Sindh.*

Baniya—A trader, shop-keeper, or money-changer; it is also commonly applied to the native cashier or man of business in the service of Europeans.—*Bengal.*

Grain-seller, trader, and money-lender.—*N. W. P.*

Oil-millers of Malabar.—*Coorg.*

Banjar, Bunjer, Binjur, Banjh, Banjaru, Banje—Waste or fallow land.—*Wilson, Bombay, N. W. P. C. P., Madras*, and *Punjab.*

Land that has lain waste upwards of 20 years.—*H. A. D.*

Anádi Banjar, immemorial waste.—*Madras.*

Banjára, Banjári, Bunjaree, corruptly *Bunjary, Benjary, Brinjaree*—The term is most usually applied to a grain and cattle merchant, who, with a more or less numerous party of the same calling, moves about to different markets, and especially accompanies bodies of troops to supply them with corn. It is especially applicable, also, to a numerous tribe spread along the foot of the mountains from Hardwar to Gorakhpur, and forming various sub-divisions, many of whom are stationary and follow agriculture. They comprise both Hindus and Muhammadans, acknowledging a common origin and affinity. The most migratory are the *Bahurúpa Banjáras*, of whom there are five branches, four of whom assume the well-known appellations of the chief *Rajput* tribes, or *Rahtore, Chauhan, Powar*, and *Tuár*. The fifth, called *Barka*, is said to be descended from a Gaur Brahman. Each of these is infinitely sub-divided. The *Rahtore* branch, for instance, splits into four families, and these comprehend 138 sub-branches. Some of the *Banjáras* have the privileges of the *Charan* and *Bhát*, their persons being sacred, and accepted in guarantee of engagements. The origin of these people is obscure: if they were primarily a distinct race they are now much intermixed.—*Wilson.*—*Bombay.*

A tribe of travelling traders, who carry merchandise (mostly grain and salt) on pack-bullocks.—*N. W. P.*

Banjar jadíd—Land again brought into cultivation after lying fallow for some years.—*C. P.*

Banjar ká[illegible]—Culturable land uncultivated for many years, or never cultivated.—*C. P.* and *N. W. P.*

Land uncultivated at settlement.—*Punjab.*

Banki—A bend or reach of a river.—*Bengal.*

Bankar—Spontaneous produce of jungle or forest land; timber; brushwood; gums, wild honey, &c. The term is also applied to revenue derived from forest lands.—*Bengal.*—*N. W. P., C. P.*, and *Oudh.*

Forest produce.—*Punjab.*

Forest right.—*Bengal.*

Banki—A species of blight.—*Bengal.*

Bann—A salt-water marsh.—*Bombay.*

Bann Chár—A tax paid by the tenant to the land-owner of one load of fodder per field.—*Punjab.*

Bár—Lineal measure of nine feet.—*Bengal.*

Bár—Grazing ground.—*Punjab.*

Infantry.—*Mysore.*

Bárabúti—Village officials.—*Mysore.*

Bára Bhaga—A title obtained by a mirasdar in the time of the independent Rajas by payment of Rs. 200.—*Bengal.*

Barad, Burad, corruptly *Burrud*—Inferior soil, stony and sandy land. In the Dakhin it is distinguished as *Lál-barad*, red gravelly soil; *Pinla-barad*, yellow; and *mál-barad*, hilly and stony.—*Wilson.*—*Bombay.*

Baragu—A variety of *Panicum Italicum.*—*Bombay.*

Panicum Miliaceum.—*Mysore.*

Baráhil—The peon who collects rents in the village.—*Bengal.*

Baraí—Pán-garden keeper.—*C. P.*

A kind of pulse.—*Bengal.*

Baraik—A Zemindar of the Rontia caste or Chik caste.—*Bengal.*

Baráná gám, Barana gaon—The Bárá villages are those villages in the Broach and Surat collectorates which are situated along the coast of the Gulf of Cambay: they are entirely composed of rather an inferior description of black soil, and are termed "Bárá" in contradistinction to the more inland villages which are termed "*Kanam*".—*Bombay.*

Báráni—Lands cultivated on rain-fall, or crops produced by rain.—*Sindh.*

Unirrigated land.—*C. P., N. W. P.*, and *Punjab.*

Barár—Alluvium.—*Bengal.*

Barattu—Unculturable land.—*Bombay.*

Barávard—Pay abstract.—*Mysore.*

Barávardu—Account of monthly salary or pay.—*Coorg.*

Barbati—A kind of pulse (*Dolichos Catjang*).—*C. P.*

Barcha—See Basmatee.—*Bengal.*

Bardi—Stony soil near hills —*H. A. D.*

Báreel—Exterior, or belonging to the outer.

Báreel Daroga.—The Daroga of the outer station.—*Bombay.*

Bare[illegible] Paddy, [illegible] rice fields in terraces on [illegible]

Barg [illegible]

the latter providing half the seed, and paying the whole revenue.—*Wilson.*—*Bengal.*

Barga-it—One who cultivates land on the terms of *barga*; also *barga-jot-dar.*—*Bengal.*

Bargan—Partition; share; subscriptioncess.—*C. P.*

Bárgír, Bargeer, corruptly *Bageer*—A trooper who is mounted on a horse which is supplied by the State or the Chief he serves.—*Wilson.*—*Bombay.*

Bárhí—Interest in kind upon seed grain.—*C. P.* Profit; increase; interest —*Wilson.*

Brahmotur—Land given to a Brahmin free of rent —*Bengal.*

Bari—A homestead; homestead land.—*Bengal.* Creek of the river Indus.—*Sindh.*

Bari juwar—Sorghum vulgare. Zea mays, Indian corn.—*Oudh.*

Báṛigát—Bodyguard.—*Mysore.*

Bárika—A menial among the village servants; a Deputy talari, who is employed to watch the crops, from the growing crop to the granary.—*Mysore.*
A village officer who affixes the public seal to official papers. Any one who applies a public seal or stamp.—*Wilson.*

Bárike—Low, swampy, land adjacent to or below the rice fields —*Coorg.*

Barkee—A bale of cotton.—*Bombay.*

Bárki—A villager whose duty is to clean the chowdee and light the lamp in it.—*Bombay.*

Bárnís, Bárnees—An officer under the Maratha Government whose duty it was to write the word *Bár* upon original documents, to intimate that they had been entered in the public register.—*Wilson.*—*Bombay.*

Bárnishi—A register of letters despatched or received.—*H. A. D.*

Bárnísí—The making or registering of copies of public documents, and marking upon them the word *Bár.*—*Wilson.*—*Bombay.*

Báro—A bed in a field made for the purposes of irrigation.—*Sindh.*

Bárot—See "*Bhat.*"—*Bombay.*

Barsat—Rainy season.—*Bengal, N. W. P.* [illegible]

jaisana, barcha, sathi, baharni, shanzira, &c.—*Bengal.*

Básmatti—Superior kind of rice.—*Punjab.*

Basta—A cloth in which papers are tied up; a bundle.—*Bengal, N. W. P.* and *C. P.*

Bat—Fallow land, one-twentieth of a Ranki.—*Bengal.*

Batái, Butaee, corruptly *Betay, Buttaee, Buttai, Buttei, Buttaye, Bhuttye*—Division of the crop between the cultivator and the landlord, or the Government in that capacity. The proportions vary: in some poor lands the share of the landholder may not exceed a sixth; in the Konkan it is a half; the more usual proportion was a third. *Batai-noasia* was a division which, in the Benares district, assigned nine-sixteenths to the cultivator, and seven-sixteenths to the landlord. The portion in kind was early commuted in Bengal for a money payment. Bengal Regulation II of 1795 defines "Betay lands as those of the produce of which Government, or the collector of its dues is entitled to a certain proportion, the value of which, estimated at the [illegible]

are provided jointly, and the net produce or profit is equally divided. In Mar. *Batai* means also difference of exchange—*Wilson.*—*Bombay.*
Share of crops, usually one-third of the gross out-turn. This used to be the Government share of the revenue when it was collected in kind.—*Sindh.*
Division of crops; the metayer system of payment of rent in kind.—*N. W. P.*
Division of crop between cultivator and landlord.—*Madras.*
Rents taken in kind.—*Oudh.*

Batáidár—A tenant who arranges to pay the owner of land a half share of the crops, and he, the tenant, provides seed and labor for the tillage of the land, the owner paying the assessment. A cultivator who shares the crop with the proprietor.—*Wilson.*—*Bombay.*
A cultivator of a holding, hired from the holder on batai tenure.—*H. A. D.*
One who measures the Government share [illegible]

[illegible]

[illegible]

[illegible]

Battāi—See *Batái.*—*H. A. D., Punjab.*
Batura—A kind of pea, same as batáná. This term is used in Chattisgarh.—*C. P.*
Batwára—The partition of landed property among several proprietors.—*Bengal, C. P., Punjab,* and *N. W. P.*
Bávákháni—A Persian gold coin, value Rs. 5.—*Coorg.*
Bázár, Bájár—A market; a daily market; A market-place. As opposed to a *Bázár*, a *Hát* is held only on certain days; a *Ganj* is where grain and the necessaries of life are principally sold, and generally wholesale. *Bázárs* and *Háts* are sometimes included in *Ganjes.*—*Wilson.*—*Bombay.*
A market.—*Bengal, C. P., Mysore, N. W. P.* and *Oudh.*
Bāzār-Bythuck—A cess levied on sellers at periodical markets.—*H. A. D.*
Bazeenamah—A deed for relinquishment.—*Bengal.*
Báznámah—Deed of relinquishment.—*N. W. P.*
A deed of relinquishment; one abandoning or renouncing a claim, whether valid or not.—*Wilson.*
Bechiragh—Without lamp; deserted. Applied to an uninhabited village.—*H. A. D., C. P.,* and *Punjab.*
Bechoba—A tent without pole.—*Oudh.*
Bédaru—A class of fishermen; poachers.—*Coorg.*
The name of a caste, or of members of it, who are considered as outcastes or Chandálas, and live by the chase; hunters; fowlers.—*Wilson.*
Beed, Beer—A tract of grass land reserved for hay.
A reed which grows at the Null. The poor people make a kind of flour from the bulbous roots of this plant.—*Bombay.*
Beegha—A land measure equal to 20 *pánds* or 400 square roods.—*Bombay.*
Beegotee—Ground-rent levied on each beegha of land.—*Bombay.*
Begár, Begári, Bigar, Bigári, corruptly *Beegar, Beegarah, Bagárah*—A forced laborer; one pressed to carry burdens for individuals or the public. Under the old system, when pressed for public service, no pay was given. The *begari,* though still liable to be pressed for public objects, now receives pay; forced labor for private service is prohibited.—*Wilson.*—*Bombay.*
A forced laborer.—*Bengal.*
Forced labor.—*Sindh.*
Begárí—The act of pressing laborers or servants. In Mar. *bigár* or *begár* is the forced labor, *bigari* or *begari* the laborer. In Karnata, *begari* is the performance of the lowest village offices without pay, but requited by fees in grain, or rent-free land.—*Wilson, Bombay.*
Forced labor.—*C. P.* and *Oudh.*
Beghu—Where two nullahs meet.—*Sindh.*
Begmi—Superior sort of rice.—*Punjab.*
Behar—Two Persian wheels placed one above the other, the upper of which lifts the water which has been raised by the lower one.—*Sindh.*
Behrikharch—Sums allowed for village expenses by subscription.—*C. P.*
Beilugadde—The lower and broader field of a valley.—*Coorg.*
Bein—Opium.—*British Burma.*
Beinihenda—The juice of the Beine or sago palm tree, which ferments and becomes intoxicating "toddy".—*Coorg.*
Bein-htsaing—Opium shop.—*British Burma.*
Bein-khoon—Opium revenue.—*British Burma.*
Bein-tong—A ball of opium.—*British Burma.*
Bein-tsa—Opium eater.—*British Burma.*
Bel—An iron instrument used for cleaning out wells.—*Sindh.*
Bela—Low lying land on river bank.—*Punjab* and *N. W. P.*
Beldár—A mason; one of the Balutedars.—*H. A. D.*
A digger; a delver; one who works with a *bél,* a pick-axe, or a spade; a pioneer; a sapper; a miner.—*Wilson.*
Bella—Jaggory; coarse sugar made from the cane juice or from date palm juice.—*Coorg.*
Belladasáráye—Liquor distilled from the jaggory made from the date palm juice.—*Coorg.*
Bellalha—The cultivated country outside the jungle.—*Bombay.*
Belo—Forest.—*Sindh.*
Bena.—Grass land on the borders of cultivated land.—*Bombay.*
Benami—Under cover of the name of another person. Fictitious. Estate purchased by an actual purchaser in the name of another is called a Benami purchase.—*Bengal.*
Beopáree or *Baipári.*—A trader; a merchant.—*N. W. P.*
Beoparri—A pack-bullock—*Bengal.*
Ber—Jujube (*Zizyphus vulgaris*)—*Sindh.*
Berari—Alluvial land.—*Bengal.* See *Barár.*
Berasu—To mix; join.—*Coorg.*
Beri—Boat; fetters; handcuff.—*Sindh.*
Beri—Water is usually lifted from tanks and marshes from low to higher land, by *beris* or water-baskets the water is swung up in these to a higher channel along which it runs till it reaches another lift, and so on, the operation being sometimes repeated four or five times till the fields are reached.—*Oudh.*
Beríj, Beriju, also written *Barij, Beriz, Bariz*—The total sum or aggregate of an account; the total amount of a revenue assessment, the same as jamá; the total assessment of a district; the items of the assessment in a *Zamindárí* usually inserted in former times in the middle of the grant, and thence identified with that part of the document in which the entry was made; also the net revenue assessment, after allowing for village and other fixed charges.—*Wilson.*—*Bombay.*
Beriz—The gross assessment of a village or district.—*Madras.*
The full Revenue obtainable.—*Mysore.*
Besigekála—Dry season.—*Coorg.*
Besta—A fisherman, generally a poacher.—*Coorg.*
The name of the caste of fisherman in the Madras and Mysore provinces, to which the palankeen-bearers usually belong.—*Wilson.*
Besur—A class of soil, being an amalgamation of the *kálee* and *gorát* soil; it is considered a good and productive description. It partakes in a degree of the qualities of both the *gorat* and *kálee,* but is inferior to the pure *gorát.*—*Bombay.*
Bet—Island in the river.—*Sindh.*
Bétava—A class of Pariahs who speak a language allied to Malayalim.—*Coorg.*
Bethele-vero—A tax levied from persons not engaged in cultivation. In Narvá villages, a tax levied from a Narvádár; the sub-tenant who cultivated the land of another Narvádár. Formerly if a Narvá proprietor could not cul-

tivate himself all his land, he usually tried to get some stranger to settle in the village and rent it from him. To this person he gave a site for a house in his share of the village

still known in Khaira under the name of *Bethele-vero.*—*Bombay.*

Béti—The pole in the centre of the level place

yielding but one crop a year, also called *Boru-bett.*—*Wilson.*—*Bombay.*

A hill, a mountain.—*Coorg.*

Beiárasu—A term generally applied to property left by persons without heirs, unclaimed.—*Coorg.*

Bewáris, Beuárasi—Without heirs; lands; property, &c.—*Wilson.*—*Bombay.*

Intestate (literally without heir).—*H. A. D.*

Bewárismál—Intestate property —*H. A. D.*

Beysur—Land which is a mixture of the black and gorat soils.—*Robertson* —*Bombay.*

Bhádaí—Crops in season in August; the rainy weather rice crop sown about Bysakh and cut in Bhadai, August—September; it is of inferior quality to the Aghani, but admits of a further crop in the cold season.—*Bengal.*

Bhádé chitti—Lease of building; deed of hire —*Bombay.*

Bhadoi —All crops reaped during the rainy season.—*Bengal.*

Bhad ... with

Bhad ... to

Bhadu—A tax levied from the ryot under the Bhágbataee system, when the assessment is taken in kind. This tax is to cover the expense of conveying the produce to the market where it is to be sold.

Rent, *e. g.* "*ghur bhada*" house rent —*Bombay*

Bhadui—Autumn crops —*Bengal*

Bhág—A share, the share of a Nurvadar or Bhagdar.—*Robertson.*

A share, portion, or part of any thing. (In arithmetic the quotient).—*Bombay.*

Bhagar—A waste piece of land where carcases are thrown.—*Bengal.*

The small piece of open ground immediately outside the village "jhanpa" or gate —*Bombay.*

Bhágbatáé, corruptly *Bhugwuttee*—Apportionment of shares of the crop in kind between the cultivator and the Government.—*Wilson.*

A division of shares; a revenue system under which a share of the produce was taken by Government in kind —*Robertson* —*Bombay.*

Bhágdár, Bhágidár, Baugdar—A sharer; a partner:

dabad.—*Robertson.*

Holding a share.—*Wilson.*—*Bombay.*

Bhágdaree-gám (*vide* Narwa).—*Bombay.*

Bhágdaree-vaheevat—The *Bhágdáree* and *Narwádáree* tenures are exactly similar, the term "*narwádáree*" being used in the Kaira and Ahmedabad collectorates, while "*bhágdáree*" is used in Broach. (See Narwa).—*Bombay.*

Bhágindár—Co-sharer in a holding; partner —*H. A. D*

Bhágio—A cattle owner; a man of means.—*Sindh.*

Bhaiwál—A partner, or one related to the proprietor.—*Punjab.*

Bháiwár—A partner.—*Sindh.*

Bhaiwári—Partnership —*Sindh.*

Bhaiya chára—Co-parcenary estate held in severalty where rights are measured by extent of possession —*N. W. P.*

Lands or villages or certain rights and privileges held in common property by a brotherhood; a term applied to a village where the produce of the common lands is divided according to the custom of the brotherhood (*bhaiyáchár*) —*Oudh.*

Lands, or villages, or certain rights and privileges held in common property, either entirely or in part, as in the perfect or imperfect *pattídári* tenure by a number of families forming a brotherhood, originally perhaps descended from a common ancestor, but now *not always connected by sameness of descent.* Their several claims and liabilities are sometimes regulated by established custom, but they sometimes rest upon ancestral rights, the nature and extent of which are not always easy of determination and adjustment, and require careful investigation. In all such fraternities the Government revenue is most usually paid through one of the number representing the whole. Any one of the coparceners may let or mortage his share to a non-proprietor; in some places subject to the concurrence of the rest of the fraternity In

whole to waste lands, water-courses and reservoirs, ground rents on land let to strangers, taxes on trades, fees on occasional fairs, and a variety of other emoluments which are shared in common.—*Wilson.*

Bhal—A kind of rice cultivation peculiar to the lower delta of the Indus.—*Sindh.*

Bháladár—A spearman usually employed by native noblemen.— *Bombay.*

Bhan—Cattle pen; manure; a stake—net used in fishing —*Sindh.*

Bhandar—A granary or village storehouse.—*Bengal.*

Bhandari—The agent of a Kol village in dealing with the landlord. One having charge of a bhandar.—*Bengal.*

A man of a low caste, whose especial employment it is to draw the sap from the cocoanut tree, and convert it, by fermentation, into a strong spirituous liquor —*Wilson.*—*Bombay.*

Bhandar-kahet—The accountant of a temple, used in Assam.—*Bengal.*

Bhang, Bhung, corruptly *Bang.*—An intoxicating preparation of hemp —*Wilson* —*Bombay, C. P.*, and *H A. D.*

A drug *(Cannabis Indica)*.—*Sindh.*
Hemp used in making an intoxicating and stupefying preparation which is smoked like tobacco.—*Coorg.*

Bhangi, Bhungee, corruptly *Bangy* or *Bahangy*—The name of a low caste employed as sweepers, and in the most inferior menial offices.—*Wilson.*—*Bombay.*

Bhángo—Portion of a district, field, or the like.—*Sindh.*

Bhanrali—The store-keeper of a temple, used in Assam.—*Bengal.*

Bhántá—Brinjal.—*C. P.*

Bháoli—Distribution of the crop between cultivator and zemíndar.—*Bengal.*
Distribution of the products of the harvest in previously stipulated proportions between the landlord and tenant; rent paid in kind instead of money.—*Wilson.*

Bhārāmārgā—Transit duty.—*Mysore.*

Bhárani—A rain commencing between 27th April and 2nd May. Various kinds of grain are sown at this season.—*Mysore.*

Bhardár—Liable to full assessment.—*H. A. D.*

Bhari—Eight khari.—*Bengal.*

Bharjodi—Applied to lands of patels and koolkarnis, originally paying quit-rent, but now subjected to full assessment, although retained under the head of alienated.—*Bombay.*

Bharná—Specie remitted to treasury; any payment.—*H. A. D.*

Bharnádár—Usufructory mortage.—*Bengal.*
A mortgagee; one who has occupation of an estate the rent of which is retained until it liquidates the principal and interest of the debt.—*Wilson.*

Bhorpái—Receipt; acquittance.—*H. A. D.*

Bhartee—The flood tide. A wooden slab, or shovel without a handle, 12 inches long, 5½ inches broad. It is used as a shovel in filling the salt into the baskets when removing it from the ridges to be heaped up, as also when delivering out salt from the heaps to purchasers.—*Bombay.*

Bhárti—Export.—*Mysore.*

Bhárathál—A tax for liberty to graze cattle.—*Wilson.*
[illegible] n sheep.—*Bombay.*
[illegible] for cows, &c.—*Bengal.*

Bhát, Bhárata, Battu, Bhattu, Bhatráju—The bard, herald, genealogist, and chronicler of ancient days, sprung from a Kshatriya father and Vaisya mother. The modern Bhát is sometimes said to have been born of a Brahman widow by a Kshatriya father. He fulfils the same office as his prototype, though with inferior dignity; although in the west of India, where he is identified with the *Cháran,* his personal security is held sufficient for the payment of a debt, or fulfilment of an engagement; its violation being followed by the voluntary death either of the Bhát himself, or of some member of his family, the retribution of which falls upon the defaulter. In some parts of India the *Bháts* are distinguished as *Birmbhát* and *Jagabhát*; the former being hired on particular occasions to recite the traditions of a family, the latter being the chroniclers of the family by hereditary descent, and visiting the members periodically, to take note of all occurrences regarding them. Both classes are as much dreaded for their rapacity, as respected for their reputed sanctity. In some places in Upper India the *Bháts* are found forming village communities, and branching into various sub-divisions. Some have become converts to Muhammadanism. The *Bhát* of the village establishment appears to be of an inferior class.—*Wilson.*
The ancient bards and chroniclers of the country. In former days they were extremely powerful and wandered about the country visiting the houses of those chiefs and persons with whom they had especial influence. Nothing was undertaken without previously consulting the Bhát, and he also selected the propitious days for marriages, expeditions, &c. He was also in marriage a kind of ambassadorand made all the arrangements. Now the "*Bháts*" are chiefly met with in the character of landholders and cultivators. Most Bháts, or Barots as they are also called, hold alienated land. The Bhát used formerly to be the security for the performance of engagements between the village and Government, and between man and man. "*Bhát jámin*" was the strongest security which could be given, the Bhát enforcing the faithful discharge of such obligations by the threat of shedding his own blood, and there adiness always shown to carry the threat into execution. As the superstition of the country teaches that inevitable ruin and destruction would follow the person who sheds, or causes the blood of a Bhát or his family to be shed, this species of security was generally found to beas good as the severest penal bond. Section 34 of Regulation XIV of 1872 put a stop to this, and the Bhát was turned into a cultivator, and sometimes exercises a profitable trade in advancing money at high rates of interest to the cultivators. In no instances, however, are they found as patels or bhagdars of villages. In some villages a single one with his family is still maintained in the exercise of the original calling of the caste. He is the genealogist, poet, and story-teller of the village; it is his business to preserve the traditional history of the country as well as of the interesting events of the place in which he resides, and he recites these memorials in poetical language and measure, in the hours of leisure and recreation, much to the delight of his auditors. The Chárans and the Bháts in the Broach collectorate are very similar, but the Chárans are more frequently engaged in traffic and money dealings. The Chárans are not unfrequently addicted to the use of spirituous liquors, and they eat the flesh of sheep and goats.—*Bombay.* A bard.—*Oudh.*

Bhát—An elevated spot of land, dry, and fit only for the cultivation of inferior grain; also a shoal; a sand-bank.—*Wilson.*
Paddy.—*Bombay.*

Bhata, Bhutá or *Bhátá,* incorrectly *Batta, Bhattá, Bháten, Bhatyamu*—Additional allowance; extra pay or allowances to public servants or soldiers; subsistence money, or additional allowances to officers employed on special duties, or indistant places.—*Wilson.*—*Bombay.*

Bhatamánya—Land endowed on Brahmins (Nanjarajputna).—*Coorg.*
A small portion of rent-free land granted to Brahmins.—*Mysore.*

Bhatamányágárá—A Brahmin holding rent-free lands.—*Coorg.*

Bhatangi—A man who precedes a native noble when he goes out, and proclaims his title.—*Bombay.*

Bhatavritti—A small portion of rent-free land granted to Brahmins.—*Mysore.*

Bháth—A still for distilling liquor —*Bengal.*

Bháthá—The sandy uncovered bed of a river or water-course; lands formed by alluvial deposits; a tract of sandy cultivable land.—*Robertson.*

Land left in the bed of a river, either, by the water receding or changing its course. Alluvial soil, as a rule it is very fruitful.

Bháthá or alluvial soil, usually land recovered by changes in the course of a river. The *Bháthá* is of the *Gorá-dá* class of soil, containing, however, a large proportion of mould or mud deposited on the *Bháthá* bythe annual freshes to which all Indian rivers are subject. From its lowness of situation, being at all times under the influence of moisture, it is very productive, and favorable for all the more valuable varieties of agricultural produce. It is however, a very precarious description of property, as occasionally a layer of sand is left

found at the depth of a few feet —*Bombay.*

creeks,

istence

(paid to a prisoner) —*H. A. D.*

Extra pay or allowances to public servants; an allowance to temporary peon serving summonses and other processes of courts.

Paddy —*Mysore.*

—*Coorg.*

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gallons, each seer containing rice weighing 80 rupees, being equal to 37 fluid ounces The area of a square of land, which would

100 bhatties of paddy, is the

according to the

and in this way there are seven different sizes of square ranging from 2 35 to 5 87 acres, but the average is about three acres for 100 bhatties. In the "shist" accounts the number of bhatties allowed for 1,000 poles in the fields of each class is always mentioned.

A still.—*Coorg.*

A still or kiln.—*H. A. D.*

Bhatti sunka—Still-head duty.—*Coorg.*

Bhavband—Brotherhood, community; next of kin —*H. A. D.*

or

ain

ield

part in common, part in severalty and the profits of the common land divided according to custom.—*Punjab.*—*N. W. P.*

Bhaya Chára Pattidári—A form of the above tenure.—*Punjab.*

Bhedrá—The tomato.—*C. P.*

Bheetha—Upland near a village —*Bengal.*

Bhendí—A vegetable *(Abelmoschus esculentus).*—*C. P.*

Bhens-vero—A tax collected from the owners of buffaloes —*Bombay.*

Bhet, Bhent, corruptly *Bhete, Bhaint*—Interview, introduction; but more commonly the presentation of a gift made to a superior on occasion of being presented or introduced to him; a complimentary gift; a *Nazar*; a present made by the cultivator to the collector or farmer on settling his assessment. In the south of India the offering of a small present, as of one rupee, to the European collector by the patel or head of the village, on the settlement of the revenue for the year.—*Wilson.*—*Bombay.*

Bhet bakra—A present made by the villagers to the governor of a district on his coming to the village. literally, the present of a goat, which is the original usual offering.—*Wilson.*—*Bombay.*

Bhikkha-salami—Subscription raised by zemindars from their tenants for the performance of social or religious ceremonies.—*Bengal.*

Bhil, Bheel—The name of a wild race inhabiting the mountains and forests of Malwa, Mewar, Kandesh, and in the Dakhin to the north of Poona. They subsist partly by agriculture, and partly by the chase, and in former times were notorious for their depredations. They are also found settled in the villages of the lowlands, and are employed as the village watchmen, as guides to travellers, and in various menial offices —*Wilson.*—*Bombay*

Bhisti—One who supplies water (either on a bullock, or on his own back in a leather bucket) —*Bombay.*

Bhit, Bhiti—Ground either naturally or artificially raised,

site of

fining

ground near a tank for planting the piper betel upon. Vestiges of an old house. The old or main land of a village, that which has been always cultivated, in opposition to that which is gained from the river, or by alluvial deposit; also, but apparently erroneously, *Bita, Beeta.*—*Wilson.*

Sand hill —*Sindh.*

Bhita—Ground either naturally or artificially raised for various purposes, as for the site of a house or of a village. Homestead land —*Bengal.*

Bhoee, Bhoi—An individual of a caste whose business it is to carry palankins, and who is at other times a fisherman —*Wilson.*—*Bombay.*

Bhogiadi adavedar—A mortgagee in possession of

—*Bombay.*

sed.—*Wilson.*

Bhoi, Bhoee, incorrectly *Bhoyee*—A village accountant (used in Orissa).—*Bengal.*

Bearer; the fisherman caste.—*H. A. D.*

Bhoimal—A village accountant —*Bengal.*

Bhokila—A narrow artificial water-course —*Bengal*

Bhom-vero—A tax collected from "*Chamars*" or tanners.—*Bombay.*

Bhooghut bundha—Mortgage of landed property.—*Bengal.*

Bhooli, Bhowlee—Payment of rent in kind.—*Bengal.*

Bhudki, Bhoodhee—A well sunk for purposes of irrigation either in the bed or immediate vicinity of a river or water-course; if near them, a channel is cut for a supply of water from the main stream to the well.—*Wilson. Bombay.*

Bhuinharri—Land held by a Bhuinhar without rent or on quit-rent, and subject to certain services.—*Bengal.*

Bhuinhur—A descendant of the original founder of a village.—*Bengal.*

Bhuining—A cereal grain.—*Bombay.*

Bhúmi—Land, generally applied to culturable land.—*Coorg.*

Bhumio—A guide.—*Sindh.*

Bhundari—A village servant who assists the Mahton and Pahun, and is superintendent over the day laborers retained by the zemindar.—*Bengal.*

Bhur, Bhud, Bhuda, Bhoor, Bhooda, corruptly *Budah, Booda, Bhudah*—An unproductive soil, consisting for the most part of seven-tenths of sand and the rest of clay, with very little vegetable fertility, being the third in common enumeration; varieties of it are termed *Bhúd-kháki* and *Bhúd-paráni.* It is also described as land not retentive of moisture.—*Wilson.*

Sandy soil.—*Oudh* and *N. W. P.*

Bhurji—The weigher of the crops, where rents are paid in kind.—*Oudh.*

Bhúsa—The husk or chaff of corn.—*N. W. P.*

The husk or chaff of corn; all grain in husk.—*C. P.*

Fodder—*Punjab.*

Bhuski—Salt.—*H. A. D.*

Bhútále—Aloes; the fibre is used for making ropes—see *Ráksasana gida.*—*Coorg.*

Bhuttá—Unripe crops of maize.—*Bengal.*

Indian corn; maize. Mar., an ear of Indian corn.—*Wilson.*

Bhyacharee—Fraternity.—*Bengal.*

Biali—A rice crop in Orissa sown about May or June and reaped in October.—*Bengal.*

Bid—Grass land.—*Bombay.*

Bídi—A street.—*Coorg.*

Bidigé—Second day of the bright or dark half of a lunar month.—*Coorg.*

Bidukula—Laborers and coolies not paying assessment on land; they pay mohturfa as follows:—

Re. 0-4-10 per annum above the ghats.

" 0-4-0 " below the ghats.—*Coorg.*

Bígah—One-half an acre in Punjab Proper. In Dehlí and Ambálah Divisions five-eighths of an acre.—*Punjab.*

Land measure equal to three quarters of an acre—*H. A. D.*

Bigár corruptly *Beegah*—Forced labor; compulsory and uncompensated service—see *Begar.*—*Wilson.*—*Bombay.*

Bigári—State laborer.—*Punjab.*

A forced or pressed laborer.—*Wilson.*

This term is now used for a paid day laborer also.—*Bombay.*

Bighá, Beegha, corruptly *Beega, Beegah, Begah, &c.*—A measure of land varying in extent in different parts of India. In the North-Western Provinces equal to 3,025 square yards, in Bengal 1,600 square yards, in Benares at the time of the settlement 3,136 square yards. A kachha bíghá is in some places a third, in others only a fourth of a standard bígha.—*Wilson.*—*Bombay.*

A measure of land equal to ⅝ of an acre.—*Oudh* and *C. P.*

The standard bigha is 14,400 square feet, but it differs in nearly every pergunnah. Twenty cottahs: when the laggi is of four haths, the bigha is equal to 1,600 square yards. (A bígha in Ramghur is 210 feet square). In Palamow equal to 2¼ bíghas, standard measure.—*Bengal.*

A measure of land varying in size. The Ilahi *Bigha* is ⅝ths of an acre.—*N. W. P.*

Bighati or *Bigháoti,* corruptly *Begehree, Beegotee, Beeghari, Bighari, Bigharni*—According to measurement by bíghas; as revenue assessed at so much per bígha: also, division of lands by bíghas among coparceners. Settlement of the revenue per bígha, with reference also to the quality and produce of the lands, generally made at a money rate; but sometimes in kind. A coparcenary village in which the lands are distributed among the sharers in bíghas and their fractional parts.—*Wilson.*—*Bombay.*

Bigi, Bigipatti, Bigibáru, Bigihagga—A girth.—*Coorg.*

Bígo—Land measure, nearly half an acre, or 25,000 square yards.—*Sindh.*

Bihan—Advances given for seed grain.—*Bengal.*

Bíjavari—Area of land calculated according to the quantity of seed required for sowing in it.—*Coorg.* (*Mysore*) Allowance for such corn.—(Madras.)—*Wilson.*—*Bombay* and *Mysore.*

Bijibúr—Failure of crop sown, owing to the seed not germinating.—*H. A. D.*

Bil—A lake; a pond; a swamp; low marshly ground.—*Bengal.*

Bili jola—White jowaree.—*Bombay.*

Bilimagga—A weaver of the 2nd class paying mohturfa at the rate of Re. 1-3-3 per annum.—*Coorg.*

Billa bandi—Arrangements for paying arrears.—*Punjab.*

Billava—A toddy drawer paying mohturfa at the rate of Re. 1-12-0 per annum.—*Coorg.*

Billayava—A peon or man wearing a belt—see *Javána.*—*Coorg.*

Bilmukta—Consolidated lease.—*N. W. P.*

Bilmukti—In a lump sum.—*Sindh.*

Bílu—Waste uncultivated land.—*Wilson.*—*Bombay.*

Bílu bhumi—Waste land, which is divided into the following six classes, in Dharwar:—

(1) *Gouthan*—The village site.

(2) *Turmandi*—A vacant space in the village where cattle stand.

(3) *Gairan*—Free grazing ground.

(4) *Hulabamú*—Grass-land which is farmed.

(5) *Kuran*—Grazing land.

(6) *Kharáb*—Uncultivable waste land.—*Bombay.*

Bindí—Sailab islands in the river.—*Sindh.*

Bindige—A brass vessel for holding water.—*Coorg.*

Binepatta—A class of Malabar immigrants who personate demons at festivals, and are agriculturists at other times.—*Coorg.*

Bír—Grazing ground.—*Punjab* and *C. P.*

Birra—A mixed crop of grain and barley—*(Oudh.)*

Birt—A right, custom, or privilege, derived from the performance of offices, whether religious or secular.—*Oudh.*

Grant or endowment to any person for his maintenance, or for religious and charitable

objects. Proprietary right, whether acquired by purchase, inheritance, or grant, heritable and transferable, subject to payment of revenue, either to Government, or to the Raja or Zemindar, when not specially exempt. A right, custom, or privilege, derived from the performance of offices, whether secular or religious. A right to perform certain offices claimed by different castes. Fees to family priests.—*Wilson.*

Birtadár—The holder of a birt, or land granted to a religious man rent-free.—*Bengal.*

[illegible] granted for re- [illegible] h- [illegible] on paid) in under proprietary right.—[illegible]

Birughdli—Strong stormy wind, generally from the east.—*Coorg.*

Bisahee—A witch.—*Bengal.*

Bisalukála.—The hot season.—*Bombay.*

Bisár.—Small perquisites of grain which chauki- [illegible] cultivators—linear from biswa [illegible] followers of [illegible] ing expend- [illegible] purposes.—*Bengal.*

Bishi—A fiscal division in use in Orissa.—*Bengal.*

Bishoi—A village watchman (used in Orissa).—*Bengal.*

Bishunpirit—Rent-free grant made for the worship of the god Bishun.—*Bengal.*

Biswá—Twentieth part of a beegah or bigha.—*Bengal, C. P., N. W. P.* and *Oudh.*

[illegible] applied especially to the [illegible] used to [illegible] rietary [illegible] taken [illegible] distributed among the sharers.—*Wilson*

Biswádár—Subordinate holder; literally holder of a *biswá*.—*C. P.*

Biswahdár—A holder of a share in a village.—*Punjab*

Biswánsi—Twentieth part of a biswah.—*N. W. P.* and *Oudh.*

Biswí—The custom of taking rent.—*Punjab.*
The holder of a *biswa*, or share, in which character the person may be appointed by a collector of revenue to collect the dues of the other sharers. Alienation of lands on a low quit-rent or payment of a fine (East Oudh). In the north-west provinces it sometimes implies a deduction of two biswas per each bigha cultivated by under-tenants, claimed as his right by the landlord or lessor.—*Wilson.*

Bitti, Bégári—Gratuitous labor exacted from ryots on account of Government.—*Coorg.*

Bo—A military officer, or head of an armed party.—*British Burma.*

Bögyĕdár—Mortgagee who holds the property from the proprietor.—*Mysore.*

Bohrá—A sect of Muhammadans.—*H. A. D.*
A banker. A money-lender, or merchant of a particular tribe so called, usually receiving any article of marketable value in payment of money advanced. The Bohras appear to have originated in Guzerat, where they became converts to Muhammadanism, but they are settled in many parts of central and western India and in the north-west provinces.—*Wilson.*

Bojáh—Literally a load, applied to a cotton measure. Two ankhs or bags of cotton equal on bojah or a load.—*H. A. D.*
A sheaf or bundle of grain or grass; also, a load, a burden. A load of corn equal to five Dhokas, but the measure varies in different districts, and also according to the crops. The first of the pans placed for receiving sugar from the boiler.—*Wilson.*

Bol—Oral agreement.—*Sindh.*

Bora—Rice grown on high land.—*Bengal.*

Boro—A rice crop sown in low marshy ground about January and reaped in April.—*Bengal.*

Bowri—One-twentieth of a cowri.—*Bengal.*

Boyi—A bearer.—*Coorg.*

Brahmattar—Land granted rent-free for Hindu religious purposes.—*Bengal.*

Brahmotra—Rent-free grant made to a Brahmin.—*Bengal.*

[illegible]—*Coorg.*

[illegible] . P.

[illegible] ater or upper, [illegible] sser or lower; also, senior as opposed to junior, or major to minor.—*Wilson.*—*Bombay.*

Bujhowta—Clearance or settlement of accounts.—*Bengal.*

Bukhshi—An officer of peons.—*Bengal.*

Bunderais—Subordinate officer in the Customs Department, in charge of a separate post.—*Bombay.*

Bundur dena—Port dues.—*Bombay*

Bunt, Boont—Unripe grain or pulse (*Cicer arietinum*).—*Wilson.*
Pulse; gram.—*Bengal.*

Búrki—A structure of masonry for drawing water from rivers and nalas.—*Wilson.*—*Bombay.*

Burkundaz—A matchlock man, but commonly applied to a native of Hindustan armed with a sword and shield who acts as door-keeper, watchman, guard or escort.—*Wilson.*—*Bombay.*
A matchlock man.—*Bengal.*

[illegible] the soil.—*Punjab* [illegible]

Bengal

Buttwara Ameen—Partition measurer.—*Bengal.*

Byapari—A petty merchant.—*Bengal.*
One who transacts business of any kind, a merchant, a dealer, a trader.—*Wilson.*

C

Candy—A measure comprising twenty maunds.—*Bombay.*

Cánoongoe or *Kánúngo*—Superintendent of village accountants; hereditary registrar of landed property in a pergunnah.—*N. W. P.* Superintendent of village accountants.—*Punjab*

Canungoe—A revenue officer.—*Oudh.*

Carcun—A writer or clerk.—*Bombay.*

Carkoon—A vernacular writer.—*Bombay.*

Cazayet—The office or functions of a cazee.—*Bombay.*

Cazee—A Muhammadan judge or priest.—[illegible]

Cázi, Kázi—A Muhammadan magistrate [illegible] officer.—*N. W. P.*

[illegible] *Chawbuck-swar*—[illegible] rider; a groom; a jockey.—*Wilson*—[illegible]

Chadsal—Year in which a maximum amount of revenue was derived.—*Mysore.*

Cháge—Drought; failure of irrigation.—*Coorg.*

Chágemujre—Remission granted on account of drought.—*Coorg.*

Chahárum—A fourth share.—*Oudh* and *Punjab.*

Cháhi—Land irrigated by wells.—*N. W. P.* and *Punjab.* A small well used for cultivation; well cultivation.—*Sindh.*

Chahur—A long measure of land; according to one statement, equal to 120 square *"bíghás"*; to another, to 150 *"bíghás"*.—*Wilson.*—*Bombay.*

Chaitra—A Bengali month corresponding with part of March and April.—*Bengal.*

Chak, Chuk, corruptly *Chuck, Chaku, Cheku*—A portion of land divided off; as, the detached fields of a village, or a patch of rent-free land, or any separate estate or farm. In old revenue accounts the term was applied to lands taken from the residents of a village, and given to a stranger to cultivate. In the north-west provinces the sub-division of a pargana formed under clause 88, settlement circular of 1839. In the Dakhin survey the term is used to designate a field within a field, when it is necessary to sub-divide a field without changing the number or series of the larger portion of the land into which a village is divided.—*Wilson.*

Settlement map of a Deh or village. A circular platform used in digging wells. Potter's wheel.—*Sindh.*

A block of land used in assessment; reports of land similar in quality and value; in cases of proprietary right it would mean a portion of the village land held in separate tenure, within the village limits, but not belonging to the village proprietors.—*N. W. P.*

A portion of land divided off; as a patch of rent-free land or any separate estate or farm. A square; a market-place.—*Bengal.*

A circle of villages; usually a settlement term for a number of villages grouped together for purposes of assessment.—*C. P.*

Alluvial sub-division.—*Punjab.*

A small parcel of land in a village.—*Oudh.*

Chákara—A servant.—*Coorg.*

Land given in reward of past services.—*Wilson.*

Chakaran—Allowances of land, or the revenue derived from it, professedly appropriated to the pay and support of the public officers and servants of a village or zemindar.—*Bengal.*

Chákarána—Service lands.—*Oudh.*

Chákaríá, incorrectly *Chákríá*—Applied to land held revenue-free, on condition of performing some office, or discharging some obligation.—*Wilson*—*Bombay.*

Chakarin nakru—Land held rent-free in consideration of service.—*Bombay.*

Chakbandí, Chukbundee—Determining the limits or boundaries of a detached piece of land, an estate, or *chak.* The limits of a police or revenue jurisdiction.—*Wilson.*—*Bombay.*

The fixing of village boundaries.—*Sindh.*

An act of fixing the boundaries of an estate.—*H. A. D.*

Chakbat—Separation or division into compact blocks.—*N. W. P.*

Chakdár—(Multán) A tenant who builds a well on another man's land and pays a quit-rent.—*Punjab.*

An under-tenant of a particular kind in the Sunderbuns.—*Bengal.*

Chakerán—Grant made to menial servants.—*Bengal.*

Chakkra—A menial among the village servants; a deputy Talari, who is employed to watch the crops, from the growing crop to the granary.—*Mysore.*

Chakla—A large division of country comprehending a number of parganas. Bengal was divided by Jaffir Khan about 1172 into 13 *chaklas,* each under a separate superintendent of finance. At different times and in different parts of the country the *chakla* seems to have varied in extent and in its sub-divisions. Also applied to the jurisdiction of a munsif's court.—*Bengal.*

See "Paeda vero".—*Bombay.*

Chakladár—Governor of a chakla, or division of a country, generally about the size of the British "District."—*Oudh.*

Chakran—Land given to chowkidars and other village servants in lieu of wages.—*Bengal.*

Chákreeá—Lands held either wholly or partially rent-free for service.—*Bombay.*

Chakreea nakree—Alienated land, held entirely rent-free, and as the term implies, in lieu of service. It is not always hereditary, though the Government in appointing a successor generally appoints the heir of the deceased, if he is fit for the post. This land is also held by persons for the performance of religious services; it is also held by some patels, and by the lower village officers, such as the vartanias, sweepers, &c.—*Bombay.*

Chákri—Appointment.—*Coorg.*

Chakureea—Alienated land held for service.—*Bombay.*

Chakuriat—Appertaining to service.—*Bombay.*

Chakut—Greens.—*C. P.*

Chalán, Chulan, corruptly *Chellaun, Chillaun, Chullaun*—A document sent with goods, treasure, or individuals; an invoice; a voucher; a pass; a passport. The post office list of letters forwarded, &c.—*Wilson.*—*Bengal* and *Bombay.*

List of letters despatched, made by the postmaster and sent with them.—*Coorg.*

Letter of advice. Letter of commitment sent with a prisoner by police.—*Sindh.*

An invoice; document sent with goods.—*C. P.*

Chalavádi—An inferior servant who generally attends on the shetties and Patna shetties of the towns and performs the duties of town crier, &c.—*Coorg.*

A low caste. (In Mysore) the servant of a *Linga* merchant carrying a large ladle with chain and bell on his shoulders. (In Telingana) a Sudra who goes from house to house to give notice of a death.—*Wilson.*

Chálgainigár—A temporary or yearly tenant.—*Bombay.*

Chaliho—Forty days of summer or winter, when the heat or cold is considered to be at its greatest.—*Sindh.*

Challán—Invoice or passport.—*H. A. D.*

Chaloo patto—A lease for a term of years at a gradually increasing rent.—*Bombay.*

Chálú-wahi-wát—Existing possession or enjoyment, relating to case or claims as enquired into and disposed of under Bombay Act V of 1864.—*Bombay.*

Chálya—A weaver.—*Coorg.*

Chamár, Chumar, Chámhár—A man of a low caste, whose business is working in hides and leather; a currier; a tanner; a shoemaker; a harness maker, and the like. *Chamars* are said to be descended from a Bráhman father and *Chandál* mother, according to some authorities; in the North-Western Provinces the *Chamárs* are considered as divided into seven classes, who do not eat together or intermarry; they are known by the names *Jatúa, Kaean, Kúril, Jaiswara, Jhusia, Azimgarhia* or *Birheria*, and *Kori* or *Korchamri*. The last are most commonly weavers. Different tribes of *Chamárs* are also known in the Dakhin, as *Sultangarh, Marathí, Paradosh, Pardesí, Haralbhakt, Dabáli, Waj*, and *Chaur*.—*Wilson*.—*Bombay*.

Chambár—Currier and shoemaker.—*Mysore*.

Chámdiyo—The tanner or leather dresser of the village, and often one of the village establishment.—*Bombay*.

Chamuadar—The holder of an estate in Assam, the revenue of which exceeds Rs. 200 and is paid directly into the Government treasury without the intervention of the mauzadar.—*Bengal*.

Chaná or Harbare—Gram *(Cicer Arietinum)*.—*C. P., H. A. D., Oudh* and *Sindh*.

Chanch—A native contrivance for raising water, consisting of a transverse bamboo beam with a pot attached to one end and a weight to the other, this beam works on perpendicular beams inserted in the earth (see Jeela).—*Bombay*.

Chanchar—Land lately abandoned.—*Punjab*.

Chanda-rero—A charitable tax levied for the poor.—*Bombay*

Chandol—An intoxicating preparation from opium. —*Bombay*.

Chandu—A preparation of opium.—*Bengal, N.W.P.*, and *Oudh*.

Chaniho—A kind of mineral alkali or alkaline earth used by washermen.—*Sindh*.

Chanwar—Rice cleaned.—*Sindh*.

Chapate-gára—A class of iron-smiths.—*Coorg*.

Chapávané—Concealment, generally applied to cultivation unauthorized.—*Coorg*.

Chaper-bundee-rero—A tax levied on Dheds for the expense of roofing Government Thánás.—*Bombay*.

Chapkan—A dress of the natives.—*Bengal*.

Chaprási—Orderly.—*Punjab*.

A messenger or courier wearing a chapras, most usually a public servant.—*Wilson*.—*Bombay*.

Messenger, orderly.—*N. W. P.*

A peon.—*Oudh*.

Char—An island; alluviated land.—*Bengal*.

A sandbank or island in the current of a river, deposited by the water. Pasturage; fodder.—*Wilson*.

Chara—Lands on which plants are reared for transplanting (Sylhet).—*Bengal*.

Charak, Charkh—A wheel or lathe for turner's work, cleaning cotton, &c.; a sugar mill. The ceremony of swinging suspended by hooks passed through the skin above each bladebone, and connected by ropes with one end of a lever traversing an upright post with a circular motion. The apparatus for swinging.—*Wilson*.—*Bombay*.

Cháran—The Charans are the same as the "*Bhats*" or "*Bhárotes*" (see "*Bhát*). There is also a tribe of traders who are called Chárans, and who travel about with large droves of pack bullocks. They purchase and bring down from Málwá and Gujerát, large herds of cattle, which they sell as they travel along. A great many of them reside in Kathiyawad. Each person is generally armed with a spear, a sword, and a buckler. They have the same appearance as the trading Vanjárás from Khandeish. Their habits as robbers have yet to be ascertained, though they are believed to be dacoits.—*Bombay*.

The name of a caste analogous to, or identical with, the *Bhát*, following the profession of bards, heralds, and genealogists; and held in like estimation, so that their personal security is considered sufficient for engagements of the most important description, the breach of which involves the death of the surety, or of some of his family. They also subsist by carrying grain, salt, groceries, and the like. The latter, in Central India, are styled *Kachili Chárans*; those who are not engaged in trade are the *Maru Chárans* or *Chárans* of the desert, or the sandy tract east of the Indus.—*Wilson*.

Charas, incorrectly *Churrus, Cherrus*—The resinous exudation of the hemp plant, possessing strong intoxicating powers, and the basis of all the inebriating preparations of hemp. Also, a large leather bag or bucket used for drawing water from wells.—*Wilson*.

The resinous exudation of the hemp plant, possessing strong intoxicating powers:—*Bengal*.—*N. W. P.*, and *C. P.*

An intoxicating drug.—*Oudh*.

Chari, Churee, corruptly *Churree*—Jawár sown close and not suffered to run to seed, but cut unripe, and used as fodder for cattle. In the lower Doab, a small portion of rent-free land.—*Wilson*.

Fodder—*Oudh*.

Boundary line or trench.—*Sindh*.

Charkho—Persian wheel; adjective Charkhi.—*Sindh*.

Charkh Shumari—Literally "counting of Persian wheels" The name given to the book in which a register is kept of wheels, or of lands cultivated each season in each Deh or village. —*Sindh*.

Charpoy—Rough sort of bedstead.—*Bengal*.

Charsa—Leather bag for raising water for irrigation.—*Punjab*.

Charsh—Drug made from bhang.—*Sindh*.

Charun—A poet; a bard.—*Robertson*.—*Bombay*.

Chasa—A cultivator; a ploughman; a husbandman.—*Bengal*.

Chátála—A class of Shudras; followers of Vishnu, and wearing no top-knot.—*Coorg*.

Chatar—A blight.—*Bengal*.

Chatali—The pulse crop reaped in March or April. —*Bengal*.

Chatan—Uncultivated land on the bank of a river. —*Bengal*.

Chatra—A resting place for travellers.—*Coorg*.

Chattak—One-sixteenth of a seer, or one-eighth of a pound.—*Bengal*.

Chatte-kára—An East Indian.—*Coorg*.

Chatti—Roadside village.—*Bengal*.

Chatuskimá—Boundary of other than village lands. —*H. A. D.*

[illegible]—The four boundaries of a [illegible] village.—*Wilson*.

Chaudhari—The headman of a profession or trade in towns; the headman of a village; a holder of a landed property classed with the zemindar and talukdar. In Cuttack the *chaudhari* was the revenue officer of a district corresponding with *desmukh*; the *chaudhari talukdar*, or head revenue officer, was there treated under the British Government as a proprietor or zemindar.—*Wilson.*—*Bengal* and *Bombay.*

In some districts this title is given to the superintendents of village markets.—*Bengal.*

A head of a trade, guild, or clan.—*N. W. P.*

Chaudhri—A village official.—*Punjab.*

The headman of a trade or profession in towns.—*C. P.*

Chaudri—Headman of a bazar, whose duties are those of a policeman in charge.—*Sindh.*

Chaugkalá, Chargulá, Chaughula, corruptly *Chougulla*—The second officer of a Maratha village, an assistant of the headman or *Pátil*; he holds his office by hereditary tenure.—*Wilson.*—*Bombay.*

Chaukasi—Vigilance; an examiner; assayer.—*C. P.*

Chauki, Choukee, corruptly *Chowky, Choky, Chokee.*—The act of watching or guarding property, &c. Station of police or of customs; a guard; a watch; or the post where they are placed.—*Wilson.*—*Bombay.*

Station of police or of customs; a guard; a watch; or the post where they are placed. An outpost; a wooden platform.—*Bengal.*

The act of watching; station of police or custom.—*C. P.*

Police or toll station.—*Sindh.*

Chaukidár, corruptly *Chowkeydar, Chokeedar*—A watchman; a police or customs peon; a village watchman.—*Wilson.*—*Bengal., Bombay., C. P., N. W. P., Oudh., Punjab* and *Sindh.*

Chaukidári—Tax on account of watch and ward.—*N. W. P.*

The office of watchman; a tax levied to defray the cost of a town or village watch. The fees or wages paid to the town or village watchman.—*Wilson.*

Chaumasa—Lands tilled during four rainy months and set aside for the best crops.—*Oudh.*

Chaunro—A domed building made of brushwood and thatched with grass, the ordinary dwellings of the people in the Thar and Parkar district.—*Sindh.*

Chauntai—Greens (*Amarantus polygamus*).—*C. P.*

Chaupál or *Chaupár*—A shed in which the village community assemble for public business.—*N. W. P.*

Chauri—A place where the Tullatee or village accountant transacts public business. It is also called chowra.—*Bombay.*

A station house. Tapedar's office or station.—*Sindh.*

Chauth, Chouth, Chauthái, corruptly *Chot, Chout*—An assessment equal to one-fourth of the original standard assessment, or generally to one-fourth of the actual Government collections, demanded by the Marathas from the Muhammadan and Hindu princes of Hindustan, as the price of forbearing to ravage their countries.—*Wilson.*—*Bombay* and *C. P.*

Chauthai—A fourth; a fine equal to a fourth of the revenue.—*Wilson.*—*Bombay.*

A fourth part.—*Mysore.*

One-fourth of the *pati.*—*Sindh.*

Chauthainyá—One-fourth (a term used to describe the landlord's share of the produce, where rents are paid in kind.—*Oudh.*

Chauwan—A superior kind of "sáwan."—*Oudh.*

Chávadi or *Choultry*—A building to accommodate travellers.—*Madras.*

Chavaila—A measure of weight equal to 1½ seer. Used in Raipur and Biláspúr.—*C. P.*

Chavali—*Dolichos sinensis.*—*Bombay.*

Chavree—The fore-foot of the centre or body of a plough. This is a separate piece of wood, and is made separate on account of its liability, from its position, to much rubbing; consequently the cultivator provides himself with several of these to put on as occasion requires. The "*Chavree*" usually lasts two days ploughing, but this of course depends on the soil. The village carpenter undertakes to fashion "*Chavrees*" for the season, on receiving a small allowance of grain, the cultivator supplying the wood.—*Bombay.*

Cháwar—A measure of 120 beegahs.—*H. A. D.*

Cháwarí—Any place of resort; the magistrate's court; a police office; a custom station; an inn.—*Wilson.*—*Bombay.*

Cháwatí, Chauti, Cháwadi, corruptly *Choltry, Choultry*—A public lodging place; a shelter for travellers.—*Wilson.*—*Bombay.*

Chawdee—Village hall.—*Bombay.*

Chawdu or *Sowdoo*—Saline soil.—*Madras.*

Cheerda—A cash allowance which was originally a commission allowed by the Girassias to Dessais and Patels for collecting their girass from the villages.—*Robertson.*

Identical with *giras sirpav.* The origin of "*Cheerda*" was as follows: when *giras* dues were levied direct from the villagers, their collection was made in the behalf of the Garashiyas, by their agents or *seelots*, as they were named. These people had to be paid for their trouble and maintenance while employed on the duty of collecting thegiras. These payments were called *Cheerda.* When Giras Haks were paid from public treasuries, the trouble of collection was done away with, and the payments to seelots of cheerda should also have ceased, as the duty for which they were granted wasno longer demanded or performed. The discontinuance, however, of these payments appears to have been overlooked, and they have since grown into an established Hak.—*Bombay.*

Chela—Disciple.—*N. W. P.*

A servant; a slave; pupil; a disciple, especially one brought up by a religious mendicant, to become a member of his order. In Mysore, a Hindu boy seized in early life and forcibly made a Muhammadan, by order of Tipu; these boys as they grew up were incorporated in a military corps, retainingthe name of *chelas.*—*Wilson.*

Chembu-kutti—A worker in copper.—*Coorg.*

Chet—March; winter or spring crop.—*Sindh.*

Chhab—A weir (temporary).—*Sindh.*

Chhadj—A basket used for winnowing grain.—*Sindh.*

Chhalavadi—Menial servant under the head-merchant of a town.—*Mysore.*

Chhan—A depression in land.—*Sindh.*

Chhapáwani—Land not assessed owing to its exclusion by malversation from the settlement papers.—*H. A. D.*

[illegible], corruptly *[illegible]*

A pass; a permit; a passport on sale of salt, to the extent of twenty *mans* within a given jurisdiction; also an order for its release.—*Wilson.*

Chharki—One-fourth of a hath.—*Sindh.*

Chhat—Crops sown broadcast.—*Sindh.*

Chhata—Strongest of the three sorts of country spirits distilled in the Hazareebaugh District.—*Bengal.*

Chhaták—A weight equal to one-eighth of a pound. *Bengal* and *H. A. D.*

Chhatank—The sixteenth part of a seer measure.—*U. P.*

Chhatia—A village watchman.—*Bengal.*

Chhatr, Chhatra, Chhatar, Chhutr, Chhutra, Chhutur, also *Chhátá*—An umbrella; a place of shelter for travellers, especially for Brahmans (Mysore); a serai.—*Wilson.*—*Bombay.*

Chhita (land)—Lands belonging to one village, but lying scattered amongst the lands of other villages.—*Bengal.*

Chhor-chitthi—A deed of release; a pass; a permit; a deed of divorce, or abandonment of a wife; a document giving up claim to a girl betrothed to the repudiator, but married in his absence to another man.—*Wilson.*—*Bombay.*

Chichro—Sugar-cane mill or press.—*Sindh.*

Chikkut—Rent paid on the whole quantity of land rented, whether it yields crops or not.—*Bengal.*

Chikná—A variety of jowari.—*Bombay.*

[illegible]

Wilson.—*Bombay.*

Chillar-Kharchu, vernacularly or incorrectly *Chillar-Khurch*—Sundry or petty expenses; deductions from the revenue allowed for village expenses and for the contingent expenses of the native revenue servants.—*Wilson.*—*Bombay.*

Chilre—Small coin, change.—*Coorg.*

China—An inferior sort of millet.—*Bengal.*

Chiog—A remission of ordinary grain-rate.—*Punjab.*

Chira—Same as Bhita.—*Bengal.*

Chita—A schedule giving particulars settled by the survey of an estate or piece of land.—*Bengal.*

Chitheeyá-man—This cess is similar to the "*Rajá Chithee*" or "*vero*" for permission to cut the crops on alienated lands, which, from the lands not having remained waste for many years, has become to be considered a permanent impost.—*Bombay.*

Chitnaris or *Chitnis*—Under the Maratha Government, an Under Secretary of State, who wrote and answered despatches. Any clerk or registrar.—*Wilson.*—*Bombay.*

Chitnees, Chitniss—The Collector and Magistrate's sheristadar. The native Secretary of the Collector and Magistrate.—*Bombay.*

Chitta—A rain commencing between 8th and 20th September, millet and gingelli oil seeds are sown at this time.—*Mysore.*

A rough note or account.—*Bengal.*

A Panther.—*Bombay.*

Chittack—One-sixth of a seer.—*Bengal.*

Chitta tarao band—A general abstract of lands and revenues of each village, signed by the officer in charge of the taluka at the time of the jamabandi. It is examined and authenticated first by the Mamlutdar, then by the Assistant Collector or other officer doing the jamabandi.—*Bombay.*

Chittee—A sub-division of an Agur, comprising 24 or 30 salt pans.—*Bombay.*

Chitthá, Chitá, corruptly *Chitta*—A memorandum; a rough note or account; rough journal or day-book. Pay of public servants. Particular statement of the measurement of a Zamindar's estate founded on actual measurement. It also applies to an account of all the lands in a village, divided numerically into *daghs* or shares, shewing the quantity of land in each, the sort of cultivation, and the name of the cultivator. Also a field book, more usually [illegible]

Chobdár—A servant whose business is to announce the arrival of company; a mace-bearer.—*N. W. P.*

An attendant carrying a short staff or mace.—*Wilson.*—*Bombay.*

Chokee-vero—A tax collected to defray the cost of village watchmen.—*Bombay.*

Choki—A police station. A place where any duty on goods is levied is also known by the same name.—*Bombay.*

Choli—Bodice.—*Bombay.*

Chópdár—The silver stick carrier kept by native nobility.—*Bombay.*

Chopdí, corruptly *Chopeddi*—A stitched or bound book for accounts.—*Wilson.*—*Bombay.*

Chopri—A small account book.—*H. A. D.*

Chór-inám—Land enjoyed free of rent by stealth or unauthorisedly.—*Mysore.*

Choth—Tribute paid by a Feudatory to his lord. Literally, a fourth part.—*Bombay.*

One quarter share of produce payable by jagirdars to Government.—*Sindh.*

Chótu—Span of the thumb and forefinger.—*Bombay.*

Choudhri—A village chief, or headman of a trade; a superintendent.—*Bengal.*

Choumas—Land left fallow for one season to restore its productive powers.—*Bengal.*

Chour—A rice swamp.—*Bengal.*

Chowdhari—A village headman.—*Bombay.*

Chowdheri—A foreman or headman of a caste or profession.—*H. A. D.*

Chowdhri—A weighman, one who reports to the police the bazar rates at which provisions ar sold.—*Bengal.*

Chowki—An outpost. A measure of corn equal [illegible]

Chowra—That building or place in a village in which the village officers transact public business.—*Bombay.*

Chowra Khurch—The contingent allowance or petty supply allowed to patels.—*Bombay.*

Chowri—A building open to the public; also a place in which village officers assemble to carry on public business.—*H. A. D.*

Chowth—One-fourth share. The name of a tribute.—*Bombay.*

Chowthai or *Chout*—A fourth share or part.—*Bombay* and *H. A. D.*

Chubeena—Customs boat.—*Bombay.*

Chukanidar—The holder of a kind of under-tenure, prevalent in Cooch Behar.—*Bengal.*

Chula-vero—A hearth tax, or tax on chulas or fire-places for cooking.—*Bombay.*

Chulha—A small temporary cooking place.—*Bengal.*

Chúná, Chunnam, whence the current word *chunam*—Lime.—*Wilson.*—*Bombay.*

A calcia used for mortar.—*Bengal.*

Chungi—Tax on articles bought for consumption; octroi.—*N. W. P.* and *Punjab.*

A handful of grain levied as a tax or fee for weighing, or as a compensation for the use of market conveniences.—*C. P.*

A tax levied on produce sold in bazars.—*Oudh.*

Chuni—A ploughshare.—*Sindh.*

Chunna—Gram sown in October, ripens in February and March.—*N. W. P.*

Chuno—Lime.—*Sindh.*

Chuprassi—A court peon.—*Bengal.*

Chura—Sweeper.—*Punjab.*

Chut—Liberty; remissions.—*Bombay.*

Chutra—First lunar month corresponding with April and May.—*Coorg.*

Chuttauk—One-sixteenth of a seer.—*Bengal.*

Chutteessa—Rajhusdone (ordinary rent-paying low rice land) with a quantity of taur (upland) attached to it.—*Bengal.*

D

Da or *Dao*—A sickle; a bill-hook; a sort of hatchet with the point curved.—*Bengal.*

Dafadár, corruptly *Duffadar*—Commandant of a body of horse; head of a party of police; a police officer.—*Wilson.*—*Bombay.*

A person at the head of a number of persons, whether labourers or others; a subordinate native tax collector.—*Bengal.*

A person at the head of a body of peons.—*Madras.*

Native officer of cavalry, or subordinate officer generally.—*N. W. P.*

Dafedar—Head peon having charge of ten or more peons.—*Mysore.*

A mounted head constable.—*Sindh.*

Dafedára—A head peon or constable similar to a corporal and subordinate to a jemadar.—*Coorg.*

Daftar, Duftur—A record; a register; an account; an official statement or report, especially of the public revenue; roll; archives, &c. An office in which public records are kept.—*Wilson.*—*Bombay.*

An office in which public records are kept, more correctly daftar-khana.—*Bengal.*

A record; a register; an office in which public registers are kept.—*C. P.*

Record.—*H. A. D.*

Records; the place where records are kept.—*Mysore.*

Office or record.—*Sindh.*

Record-room; office.—*N. W. P.*

Office.—*Punjab.*

Daftar-band or *bund*—A record or office-keeper; allowance paid to such an officer.—*Wilson.*—*Bombay.*

Filer or record-keeper.—*Sindh.*

Daftardár, Daphtardár—A record-keeper; a registrar; an accountant. The head native revenue officer on the collector's and sub-collector's establishments.—*Wilson.*—*Bombay.*

Collector's auditor of native accounts. His native personal assistant.—*Sindh.*

A record-keeper; an accountant.—*C. P.*

Designation of the head clerk on the establishment of a revenue officer.—*H. A. D.*

Daftari—A servant who prepares writing materials and arranges the books of an office.—*Bengal.*

A landlord.—*Punjab.*

Book-binder and pen-maker.—*N. W. P.*

A record-keeper; a registrar. In Hindustan it more usually denotes an inferior office servant, who prepares writing materials, and arranges the books of the establishment.—*Wilson.*

Dag—A plot or portion of an estate which has been measured, and of which the measurement is recorded in order.—*Bengal.*

Dagar—A road.—*Bengal.*

A path. Mar. a steep slope, as of the bank of a river; a small hill.—*Wilson.*

Dagra—Messengers employed in carrying letters and messages for Government and zemindars. Lands were granted to them for their services which have been resumed (used in Orissa).—*Bengal.*

Dahia—Land cultivated by burning down wood and brushwood and sowing seed on the ashes.—*C. P.*

Dahnee—The Nepa fruit; the leaves which are used for thatching.—*British Burma.*

Dai, Daee—A nurse; a wet-nurse; a midwife; a female commissioner employed under early regulations to interrogate and swear native women of condition, who could not appear to give evidence in court.—*Wilson.* Native midwife.—*Bengal.*

Daira—Shrine. Religious establishment.—*Punjab.*

Dak—Post; post-office; an establishment for the conveyance of letters and travellers. Relays of men or cattle along the road for these purposes.—*Wilson.*—*Bengal* and *Bombay.*

Post.—*Oudh.*

Dakait, Dacoit—A robber; one of a gang of robbers.—*Bengal.*

Dakhalá, incorrectly *Dakhlá*—Proof; evidence; a receipt; a bond; a certificate.—*Wilson.*—*Bombay.* Reference authority.—*Coorg.*

Dakhalee—A projecting covered verandah, usually constructed of wood.—*Bombay.*

Dákhalig-ráma—Village within the boundary of another.—*Mysore.*

Dakhila—A receipt for rent or revenue.—*Bengal* and *N. W. P.*

A receipt for money or goods; payment of revenue.—*Oudh* and *C. P.*

Dákhilábahí—Counterpart of entries in the Dákhilá, showing how any sum paid in, has been credited or disposed of.—*C. P.*

Dákhila Navís—Clerk who gives receipts for revenue instalments paid into Government treasuries.—*N. W. P.*

Dákhil kharij—Mutation of names.—*Punjab.*

Mutation of names in register of proprietary holdings.—*N. W. P.*

Entering and striking out; applies to registering of one name of a proprietor in the Collector's list in place of another to whom the land has been transferred.—*C. P.*

Dákhlá—Entry in books.—*Sindh.*

Dákhlí Mauzá—A village supplementary or additional, *i. e.*, included in a larger one.—*C. P.* and *N. W. P.*

Dákhlá—Reference; voucher.—*H. A. D.*

Dakua—A person employed by zemindars or officials in calling those whose attendance is required.—*Bengal.*

Dal, corruptly *Dol*—A kind of pulse (*Phaseolus aureus*), but applied to other kinds, the pea of which especially when converted into a sort of coarse pease soup enters largely into the food of the natives.—*Wilson.*—*Bombay.*

The cooked grain of any kind of pulse.—*N. W. P.*

A species of lentil (*Paspalum frumentaceum*).—*C. P.*

Coarsely ground pulse.—*Sindh.*

Dalai—In Assam, the chief officer of a temple, in the Jynteah Hills, an officer similar in position to a mouzadar, who has also certain judicial powers.—*Bengal.*

Dalal—An agent between buyer and seller; a broker; a salesman.—*Bengal.*

Dalalee—A tax on brokers; a small duty formerly taken from brokers or traders who paid Government an annual sum for the monopoly.—*Bombay.*

Dalayet—A peon (used in Canara).—*Bombay*

Daláyita—A peon acting as a guard and messenger in the Hujúru.—*Coorg.*

Dálikatari—A Pahanai field, from the proceeds of which the tutelary deities of a village are propitiated.—*Bengal.*

Dáluvá or *dalwa*—Light crops of rice grown in the dry hot weather in moist situations.—*Madras.*

Dam, corruptly *Daum*—A coin; originally a copper coin, but adopted as money of account. By the common people in the Upper Provinces

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ite
distribution.—*Wilson.*

Dámashúyé—A proportionate share.—*Coorg.*

Dambhro—A common fish, much used as an article of food.—*Sindh.*

Damhá—A sort of country spirits in strength below chhata.—*Bengal.*

Damri, Dumree—A nominal coin, of the value of 3⅛ or 3¼ *dams*, or from 8 to 12 *kaunris.* Any money of very small value. It is also applied in the Dehli territory to sub-divisions of land, one *damri* being equal to 25 kacha *bighas.*—*Wilson.*

Fraction of a pie.—*Bengal.*

Dan—Land revenue contribution to a holy man by his disciples.—*Sindh.*

Dana—Gift—Dánashásana; a deed of gift.—*Coorg.* Grain—of any kind.—*Bengal.*

Dánabandí, Dánubundee—Cursory survey, or a partial measurement of a field, or weighment of the crop, to ascertain the value of the crop, and the amount of the assessment.—*Wilson.*

Estimate of the standing crops made between the landlord and his cultivator where the rent is payable in kind.—*Bengal.*

Dand, Danda, Dund, Dunda—Punishment of two kinds, personal, *saríradanda*; or pecuniary, *Artha-danda*; also a fine, a mulct; and in Ajmer, a proportionate share of the revenue formerly levied on the wealthier cultivators to make good any deficit in that due from the poorer.—*Wilson.*—*Bombay.*

A measure equal to two yards. Sterile land.—*C. P.*

A water-course.—*Bengal.*

Danda—A wooden roller made of teak. It is 13 inches long and 2 inches in diameter. It is used at the salt works in striking salt to a level in the wooden measure called "*Phara*—*Bombay.* Fine.—*Coorg.*

Danduasi—A watchman who also assists in collecting village rents (used in Orissa).—*Bengal.*

Dang, Dung—A thicket; a place overrun with bushes.—*Wilson.*—*Bombay.*

Dáng—An ascent, or rising part of a road. A name given in the Dakhin to a tract of country along, near to, or below the Ghats, and which, although not mountainous, is so much interspersed with hills as to have no extent of level ground; it is generally overrun with low thicket. Also forest or jungle land.—*Wilson.*—*Bombay.*

Dāngar—Rice. This is one of the most valuable descriptions of produce, and is raised as one of the khareef or monsoon crops. It is sown in "*kyaree*" and black soil. To a veeghá of land 10 to 12 cart-loads of manure are used, and this is done annually where the intention is to raise also an after crop of barley or wheat, but only every second or third year where rice forms the sole crop, as in the "*akáshia*," or lands not irrigated by artificial means. The seed is sown in the first place in small beds called "*Darúvádee*" of the richest soil, in the proportion of from 10 to 15 seers for each veegha intended to be cultivated; from these the plants are trans-

ear becomes apparent, and if the monsoon supply should not be plentiful, the deficiency must be made up from wells and tanks. The crop ripens in October, varying in quantity, according to the nature of the season, *viz.*, from 20 to 40 maunds to the veegha, but 28 maunds is a fair average crop for best land, 24 maunds for middling, and 20 maunds for inferior land. One maund of Dāngar yields about 28 seers of cleaned rice. There are six descriptions of rice:

1. Pankhalee.	4. Sútársál.
2. Kamod.	5. Vanklo.
3. Alaechee.	6. Sáthee or Varee

of these the Alaechee and Sútársál are the most common.—*Bombay.*

Danráhá—A guide.—*C. P.*

Daphtara—A record; a packet of papers. *Daftarzás Ilákka*—A department in which accounts connected with revenue are kept.—*Coorg.*

Dár—Solvent.—*H. A. D.*

Darakdár—A hereditary public ... tionary. The term was

Maratha Government, especially to eight offices:—

1. The *kárbári, mukhtiyár*, or *Diwán*, the chief financial minister.
2. *Majmúdár*, auditor and accountant.
3. *Pharnavís*, his deputy.
4. *Sabnis* or *Daftardár*, clerk.
5. *Karkanís*, commissary.
6. *Chitnís*, secretary.
7. *Jamadár*, an officer in charge of all valuables except cash.
8. *Potnís*, cashier.

The term was also applied to all the *kárkuns* or officers of account who were paid by fees from the villagers in addition to their salaries, but who were appointed and removed only by the supreme Government not by the district officers.—*Wilson.*—*Bombay.*

Darbar, Durbar—A court; a royal court; an audience or levee.—*Wilson.*—*Mysore, Bengal* and *Bombay.*

Dargah, Durgah—A royal court. In India it is more usually applied to a Muhammadan shrine or the tomb of some reputed holy person, and the object of worship and pilgrimage.—*Wilson.*—*Bombay.*
A Muhammadan saint's tomb.—*H. A. D.*
A Muhammadan shrine; the object of worship or pilgrimage.—*C. P.*

Dar-hawala—A tenure subordinate to a "hawala." —*Bengal.*
Sub-tenure; holding a farm on lease from a farmer or lessee.—*Wilson.*

Dar-ijara—A subordinate lease or farm.—*Bengal.*

Dáriyá—An allowance of grain returned to the cultivator to cover the expense and labor of cultivation and cost of seed.—*Bombay.*

Darya barámad—Alluvion.—*N. W. P.*

Darya burd—Diluvion.—*N. W. P.*

Darjagirdar—Sub-lessee. Same as kutkanadar—see katkinadar.—*Bengal.*

Dar-Kátkanádár—A person who holds from a *Kátkanadár.*—*Bengal.*

Darkwást, Darkhast, also corruptly *Dhurkast, Durgast, Dirgast*—A contract; a tender; a representation an application; a petition. In judicial proceedings, an application which is required to be made for the admission of each exhibit in a suit. In revenue matters the representation of the proprietor of an estate as to the amount of revenue he is able to pay; or a proposal for renting or farming an estate or any branch of the public revenue; or the engagement entered into by the lambardárs to be responsible for a stipulated amount of revenue payment for a given time; it is also sometimes applied to the document issued by the revenue officer acceding to the terms offered for land.—*Wilson.*—*Bombay.*
A proposal to cultivate or rent land; a bid; a request.—*Bengal.*
An application to rent land; a tender.—*Madras.*
A petition, a representation.—*C. P.*
An application.—*H. A. D.* and *Sindh.*
Engagement for payment of land-revenue.—*N. W. P.*
Application. Articles of agreement to pay the revenue of a village,—tender for revenue. —*Oudh.*

Dar moqarrardar—Sub-lessee of land in perpetuity —*Bengal.*

Dar mustajir—A sub-farmer.—*Bengal.*

Darnaradeyun—Small seed beds of the richest soil, in which rice, tobacco, and other plants are first sown, and are afterwards transplanted to the fields prepared for them.—*Bombay.*

Dárogha, Dároga—The chief native officer in various Departments under the native Government; a superintendent; a manager; but in later times he is especially the head of a police, customs or excise station.—*Wilson.*
Superintendent; headman.—*Robertson.*
The headman of an office; superintendent; inspector; overseer; the preventive inspector at the salt works. The superintendent of distilleries.—*Bombay.*
A native officer; superintendent; or manager. —*Mysore.*
The chief native officer in various departments; a superintendent; a manager; the head of a police, customs, or excise station.—*Bengal.*
Superintendent; manager; overseer, specially of the police, customs, or excise.—*C. P.*
Superior native official.—*N. W. P.*

Darogho—Under supervisor of canals; overseer.—*Sindh.*

Darorā—Dacoity.—*H. A. D.*

Dar-patani—A subordinate transferable under-tenure prevalent in Western Bengal.—*Bengal.*

Dar-pattanidar—The holder of the above.—*Bengal*

Daryá barámadi—Land thrown up by the river.—*Sindh.*

Daryá burdí—Land eroded suddenly in large masses.—*Sindh.*

Daryá—River Indus.—*Sindh:*

Daryá khurdí—Land gradually eroded by the Indus or other running water.—*Sindh.*

Dasabhandam—An inam granted to one who constructs a tank, commonly *Duswundum.*—*Madras.*

Dasahara—A popular festival in honor of the goddess Durga. In Bengal it is exclusively appropriated to her worship, and is celebrated for nine days in Assin—September and October.—*Bengal.*

Dasami—One-tenth (a term used to describe the landlord's share of the produce, where rents are paid in kind).—*Oudh.*

Dasara—See Navaratri.—*Coorg.*

Dasavanda—Land granted to a person for repairing or building a tank on condition of paying in money or kind one-tenth or some small share of the produce.—*Mysore.*

Dastak—A passport; a permit; a summons; a writ or warrant; especially a process served on a revenue defaulter to compel him to pay any balance that may be due.—*Bengal.*
Process served on a revenue defaulter.—*C. P.*
Writ of demand for revenue and summons.—*N. W. P.*
Writ of demand and summons on revenue defaulters.—*Oudh* and *Punjab.*

Dastakána—Fee on writ of demand and summons. —*Punjab.*

Dastáwez-Dustawez, Dastawej, Dastaveju, Dastaiwaj—A voucher; a document; any legal paper; a note of hand; a bond; a title deed, and the like. Anything in writing producible in evidence, or by which a person may be bound in law. A certificate of any kind.—*Wilson.*—*Bombay.*
A voucher; a document; title deed; certificate. —*C. P.*

Dastúri—According to custom, a customary allowance or perquisite.—*Coorg.*

A fee; a perquisite; a commission; especially a fee claimed by cashiers and servants on articles purchased, or on payments made.—*Wilson.*—*Bengal.*—*Bombay*, and *N. W. P.*

Datak—Adopted.—*H. A. D.*

Dattaka, Dattrima—An adopted son; one given by his parents to a person who legally adopts him (also with *Putra*, a son, as *Dattaputra, Dattakaputra.*)—*Wilson.*—*Bombay.*

Daul—A statement of the particulars of the gross revenue levied from an estate or district.—*Bengal.*

Mode; manner; shape, appearance; form, estimate; valuation; a statement of the par-

Debdiha—Land devoted to a religious use (used in Orissa).—*Bengal.*

Debottur—Land assigned to an idol or temple.—*Bengal.*

Deewan—The minister of a native prince.—*Bombay.*

Deh—A village with the lands belonging to it.—*C. P.* and *Sindh.*

Deha—Another name for "mouza" or village.—*H. A. D.*

Dehajádá—A general list of villages.—*Bombay.*

Děhájhādā—Census; an account particular shew-

Dero—Place of residence, used in some cases for an office. A wife (applied only to ladies of high rank).—*Sindh.*

Desái, corruptly *Desae, Dessye*—The superintendent or ruler of a pargana or province; the principal revenue officer of a district; under the Native Government the office was hereditary, and frequently recompensed by grants of land.—*Wilson.*

ed the management of the revenue of the district, and were officers kept as a sort of check upon the mamlutdars. Under our rule they are employed in the same way as *Tajrizdars*, having a certain number of villages allotted to them; in these they have to examine the cultivation returns, the ryots receipt books, and have generally to sell all

karkuns.—*Bombay.*

Desávar—Collections received in money by mendicant Brahmans.—*Bombay.*

Desgat—The office and dignity of a Dessái.—*Bombay.*

Deshakude—A term used for chief revenue hereditary officer, as a Dessái.—*Bombay.*

Deshmukh—see *Desmukh.*—*Bombay.*

Deshpándé—A hereditary officer of a mahal. He is under the Desmukh. His office nearly corresponds with that of kulkurni under the Patil.—*Bombay.*

Deshpándyā—A hereditary accountant of a pergunnah or sub-division.—*H. A. D.*

Des kulkarani—The district accountant; one who prepares a general account from the several statements of the village accountants.—*Wilson.*—*Bombay.*

Desmukh, Desmookh or *Deshmookh*, corruptly *Desmook*—A district revenue officer who is ex-

Wilson.—*Bombay.*

A hereditary revenue officer of a pergunnah or sub-division.—*H. A. D.*

A native officer under the Maratha Governments exercising chief police and revenue authority over a district.—*C. P.*

Despánde or *Despándyá*, corruptly *Despandeah, Despondeah, Despondee, Daispaundee*—The hereditary revenue accountant of a district or certain number of villages, holding office by hereditary tenure, and paid by lands. Under the British Administration this officer is expected to keep a duplicate set of the public accounts, to superintend and check those of the village accountants, keep note of the collections, and see that they are regularly paid, to assist in the annual settlements, and give general information and aid to the Collector and his subordinates.—*Wilson.*—*Bombay.*

Despándiyá—The revenue accountant of a district.—*C. P.*

Dessai—The chief district hereditary officer of Guzerat.—*Robertson.*

The chief hereditary revenue officer who assists the mumlutdar in the general revenue management of the district.—*Bombay.*

Dessai-giree—The lands and cash allowances held by a Dessai.—*Bombay.*

Dessáyī—A pergunnah officer.—*H. A. D.*

Dévaddya, Devadáyamu, corruptly *Devadow, Devadyen, Devadoyam*—Lands or allowances for the support of a temple; an endowment.—*Wilson.*—*Bombay.*

Lands endowed rent-free for Pagodas.—*Mysore.*

Devala, Deval, Dewal, Deul—A temple.—*Wilson.*—*Bombay.*

Devāna—A title formerly given to the ministers of the Rajah, and now sometimes applied to the revenue sheristadars.—*Coorg.*

Dévánga—Weavers of the 1st class paying mohaturfa at the rate of Rs. 3-10-10 per annum.—*Coorg.*

Dévarakádu—Jungle attached to a village temple or dedicated to a deity; a sacred grove.—*Coorg.*

Devasthá

A

the

this

dency.—*Bombay.*

Devasthána, corruptly *Deostan*—A temple; revenue applied to the temple.—*Wilson.*

Free lands attached to temples and mosques not transferable in any way by the village or persons attending on the temples, whose duty it is to sell the produce and apply the money to the ordinary expenses of the temple.—*Bombay*.

A pagoda or temple.—*Coorg*.

Dévatá Uttára—Rent-free land granted to pagodas.—*Coorg*.

Devotar—Land consecrated to the service of one or more gods.—*Bengal*.

Dewal—A temple.—*C. P.*

Dewáli—A popular festival of the Hindus; the feast of lights, held on the last two days of the dark half of Assin and the new moon, and four following days of Kartik.—*Bengal*.

Dewan—Chief officer or secretary of a landholder.—*Bengal*.

Dewani—Belonging to Civil Court.—*Bengal*.

Dewasthan—A temple; a cash allowance held for the maintenance of a religious institution.—*Robertson*.

Relating to temples; a term applied to land and cash allowances enjoyed for the maintenance of religious services.—*C. P.* and *Bombay*.

Dewattur—A tenure dedicated to a god.—*Bengal*.

Dha—A knife or chopper.—*British Burma*.

Dhab—A piece of stagnant water of a river surrounded by sand-bank, exactly the opposite of Jazira.—*Bengal*.

Dhābe or *Dhabā*—A terraced house.—*H. A. D.*

Dhádá, pronounced *Dhárá*—A robbery.—*Wilson*.—*Bombay*.

A weight of ten *sérs*; an accumulation of weight in a balance.—*Wilson*.—*Bombay*.

Dháde—One-fourth of a maund.—*Coorg*.

Dhádo.—A perquisite or allowance of grain made to the Vaneea, who, under the *Bhághatáee* system, weighs out the grain at the division of produce. He has only one weight of 5 seers. He first weighs out five seers of grain and then places the 5 seer weight in the same side of the scale as the grain, and thus weighs out all the grain, 10 seers at a time; when the weighment is completed the "*Vaneea*" keeps the 5 seers first weighed out, as his perquisite.—*Bombay*.

Dhagli.—Small heaps of any thing; small heaps of salt. As soon as the evaporation of the salt water is complete and the salt is ready to be removed from the evaporating pans, it is taken out and placed to dry in small heaps alongside the pans; these heaps are called "*Dhaghee*," and as soon as the salt is dry it is removed from these and collected in the large heaps or "*ras*".—*Bombay*.

Dhak.—A cattle pound.—*Sindh*.

Dhaki—A division of a village comprising a certain number of bighas.—*Bengal*.

Dhako.—A small Persian wheel used for rabi cultivation.—*Sindh*.

Dhal.—Land revenue; tax; rent; Government assessment on land.—*Sindh*.

The process by which the produce of the extensive Cháseeá wheat lands in the western parts of the Dholka pergunnah is estimated. Three *chás* or furrows are supposed to form one Oliya or division, 50 Oliyá or 150 chás are supposed to form one vadh or field. A chas is selected at random, and the grain along it carefully cut, threshed out, and weighed in the presence of all parties concerned; the like operation is performed on every twentieth chás to the end of the vadh, and from these data the total produce is computed. The number of men employed on the process is calculated to be, two to count the furrows, two to mark them, one to write down an account of them, twenty-three to bind and collect the sheaves of corn, one to weigh the grain, two to calculate the produce, and five sepoys to superintend, making in all 36 persons, rendering the work a source of great expense and trouble to the villagers.—*Bombay*.

Dhali.—A guard or watchman (used in Eastern Bengal).—*Bengal*.

Dhâ-lway.—A sword (to hang from the shoulders) mostly used for offensive purposes.—*British Burma*.

Dha-ma.—A large knife.—*British Burma*.

Dhameng.—Sea fishery.—*British Burma*.

Dhammathat.—Burmese code of laws.—*British Burma*.

Dhâ-myoung.—A dagger.—*British Burma*.

Dhan.—A rice crop on the ground, or the unhusked grain; paddy.—*Bengal*.

Rice.—*N. W. P.* Paddy.—*C. P.* and *Mysore*.

The Dhán or corn crop is composed of Bajaree Kodra, Dángar, Bávta, Bantee, and Javâr; the term "*Dhan*" is given to this the main crop, in opposition to the "*Kathal*" or pulse crop, which is often sown in the same ground and at the same time as the "Dhán".—*Bombay*.

Dhandh.—Water left after floods; jhil; marsh; lake.—*Sindh*.

Dhangar—An agricultural laborer.—*Bengal*.

A tribe of people inhabiting the hill country in Ramgarh and Chutia-Nagpur; some of them come periodically into the plains for employment, and are engaged as laborers and scavengers. In the south of India, *Dhangar* is generally applied to the caste of shepherds and weavers of wool. In Telingana, they are also cultivators, and are divided into twelve tribes, who do not eat together, nor intermarry.—*Wilson*.

Dhanishta—A rain commencing between 3rd to 15th February.—*Mysore*.

Dhankhet—Rice-field.—*Bengal*.

Dhanko—A term used in bonds to denote the lender of money.—*H. A. D.*

Dhánmadi—A rice-field.—*Bombay*.—*Wilson*.

Dháp—A measure of length equal to ½ *kos* or 1 mile in Chattisgarh.—*C. P.*

One-fourth of a *kos*; a pass; a ghat; an expanse of low ground.—*Wilson*.

Dhárá—A weight equal to one-fourth of a mun.—*H. A. D.*

Land on which a fixed assessment is only leviable. Plural of *Dharo*.—*Bombay*.

Equal to three seers.—*C. P.*

Dharakari, or *Dharekari*—A tenant, one who pays the Government assessment; one who is possessed of fixed rates or fees. The permanent occupant of a farm; one who cannot be dispossessed as long as he pays his revenue, and who may abandon his farm for a time without losing the right of resumption on paying a compensation to the temporary occupier.—*Wilson*.—*Bombay*.

Dharala—Those castes who habitually wear arms, generally Kolees and Pagees, sometimes Rajputs and Sipáees.—*Bombay*.

Dhárálá-vero—Dhárálá are those castes who habitually wear arms, and this cess is said to be

for permission to wear them. In most villages these castes are Kolees and Pagees, but in some, Rajpúts and Sipáees also. The amount of the cess on each person is supposed to be determined by his "*wabo*" or circumstances, but it has in fact now remained unaltered for many years; some of the payers of this cess have alienated lands, some only Government land, and some have no land at all. If a man who pays this cess goes away, or dies without direct heirs, any person who may succeed to his alienated lands has to pay the cess; if he has no alienated lands, it is struck off. In some villages all persons belonging to "*Dhárálá*," castes have to pay this cess, in others only particular persons, usually the old village "*Dhárálás*," and in

Bombay.

Dharamsala—Quarters for travellers.—*Bombay*.

Dhárane—Market rate; price; value.—*Coorg*.

Dhárdhúra—Flowing stream, custom by which the boundary between estates or provinces varies with the deep stream or the main channel of a river.—*N. W. P.*

Dharma—Charity; religion.—*H. A. D.*
Law; virtue; legal or moral duty.—*Wilson*.

Dharmáda—Cash allowances that have been granted and are held for charitable purposes; a charitable grant.—*Bombay*.

Dharmadáo, corrupty *Dhurmadow*—An endowment grant of food, or lands, or funds, for religious or charitable purposes.—*Wilson*.—*C. P.* and *Bombay*.

Dharmádáya—A charitable grant.—*H. A. D.*

Dharmakarta—Church or temple warden.—*Mysore*.

Dharmál—Public cistern for watering cattle.—*H. A. D.*

Dharmasálá or *Dharmsálá*—A building for any legal or pious purpose, as a court of justice, a place where religious persons assemble, a place of accommodation for travellers and pilgrims, or for the poor and sick, a serái, an hospital, a monastery, a temple.—*Wilson*.
Now used solely to mean a place of accommodation for travellers.—*Bombay*.

Dharmsála—A Hindu poor-house.—*Punjab*.

Dharmshála—A building for any legal or pious purpose; serai; hospital.—*C. P.*

Dharo—Plunder; dacoity.—*Sindh*.
Record of customary or old tenure.—*Bombay*.

Dharrat—Weighman's fees.—*Punjab*.

Dhasa—High land close to a homestead usually yielding two crops (used in Midnapore).—*Bengal*.

Dha-shay—A long knife.—*British Burma*.

Dhedkoodee—A mechanical arrangement for drawing water from the beds of rivers, &c., for

Dhekúdee—A contrivance for drawing water from the bed of rivers or nalas to irrigate fields upon the bank. The common apparatus of a well, *viz.*, two cross beams, with a small wheel in the centre, is fixed on the top of the bank and an inclined walk for the bullocks formed in front and the water is drawn up by a leather bag or kos. in the same manner as at a common well. For the construction of "*dhekúdee*" it is necesssary that the bank should be perpendicular, and the stream of water immediately underneath. When the stream is apt to dry up, a hole is occasionally dug in order to retain the

falls of its own weight when the pressure is withdrawn. It is used to clean rice or tobacco; to pound brick-dust, &c.—*Bengal*

Dhenkli—Irrigation by lever and pot (used where water is very near the surface).—*N. W. P.*
A lever used for raising water for irrigation—*Punjab*.
(*Dhenkli* or *Dhekoli*) consists of a long beam working on an upright post as a pivot, heavily weighted at one end, at the other is attached a bucket or earthen jar. The operator stands over the well and puts the jar down, and the weight at the other end is enough to raise it up with the water. It can only be used when the water is close to the surface.—*Oudh*.

Dhepa, Dhep, Dhenp—A clod of earth; any large lump; arable land; a piece of ground assessed in the lump, or according to the quantity of grain it is estimated to yield, without reference to its area.—*Wilson*.—*Bombay*.

Dher, Dhed, corruptly *Dhair, Dheyr, Dherh, Dheda*—A man of a low caste, employed as a watchman and messenger in the village establishments. In the Dakhin especially, commonly but incorrectly identified with the Mahar, and properly a worker in leather and hides. In some places he performs the duty of scavenger. In the Sagar territory the *Dhers* eat dead animals, clean the skins and sell them to the Chamars. In Kanara, they are laborers on the soil, and in a very large proportion are slaves, the property of individuals, saleable with or without the land on which they work: they are very numerous,

H. A. D.

Dhermádikari—A Hindu high priest.—*H. A. D*

Dhímar—Fisherman by caste or occupation.—*C. P.*

Dhobi—A washerman.—*Bengal, Mysore*.

Dhonee—A Toney or canoe.—*Bombay*.

Dhoop—Wastage (of salt) on account of moisture.—*Bombay*

Dhorno Chovado, Dhorno dabbo, dhorno dhuvan—A pound for cattle.—*Bombay*.

Dhoro—Natural water-course, or depression in the ground, where water lodges.—*Sindh*.

Dhotar—A piece of cloth worn round the loins and thighs.—*Bombay*.

Dhoti—A piece of cloth worn by the natives.—*Bengal*

Dhotra—Descendant on the female side.—[illegible]

Dhúlibatta—Literally sweepings of the [illegible] floors, formerly the perquisite of the [illegible] tors of the Rajahs of Coorg before [illegible] came Rajahs; now a cess levied as [illegible] Holdings of more than [illegible] chatties per annum.

Holdings of less than 50 chatties, ¾ chatties per annum.

Holdings of less than 25 chatties, being free. This impost is commuted into a money payment settled by the average price of unhusked rice during the five years previous.—*Coorg.*

Dhal[illegible]—A rice crop in Orissa grown on low marshy ground during the cold weather, and reaped about March or April.—*Bengal.*

Dh[illegible]—A small boat with a flat bottom.—*Sindh.*

Dhúr—One-twentieth of a *katha*. One laggi squared.—*Bengal.*

Dhurki—One-twentieth of a *Dhúr*.—*Bengal.*

Dh[illegible]—Religious; charitable; cash allowance held for charitable purposes.—*Robertson.*—*Bombay.*

Dh[illegible]—Title of hereditary officer.—*Bombay.*

Dh[illegible]—The fire made in the fields, in the ashes of which unripe ears of grain are placed and roasted.—*Bombay.*

Dh[illegible], *Dh*[illegible]—A building affording charitable accommodation for travellers.—*Bombay.*

Di[illegible]—Land thrown up in the river; alluvial formation.—*Bengal.*

Dig[illegible]—Head of village police. A watchman placed at a jungle pass to protect passengers. Guardian of ghâts or mountain passes.—*Bengal.*

Di[illegible]—Lands assigned usually rent-free by the purchaser to the seller of a village, for support.—*Oudh.*

Dih—A district containing a few villages, subdivision, or minor portion of an estate or district.—*Bengal.*

Dih [illegible]—Land adjoining habitation.—*Bengal.*

Dip[illegible], *Di*[illegible]—A feast on the 1st day of the 8th lunar month, in which lamps are waved in the houses, and the streets are illuminated all night to give light to Lakshmi.—*Coorg.*

A festival observed by the Hindus in honor of Kartikeya, on the new moon of the month Kartik, September—October, when lamps are lighted in honor of him. It is popularly known by the name *Diwali*.—*Wilson.*

Diwan—Head Shristadar; minister.—*Mysore.*

Diwar[illegible]—Teddy-drawers.—*Coorg.*

Díwán, incorrectly *Dewan*, *Deewan*, *Divan*—A royal court; a council of state; a tribunal of revenue or justice. A minister, a chief officer of state; the head officer of any revenue or financial department. The word also signifies a record or account book.—*Wilson.*—*Bombay.*

The head ministerial servant in an extensive zemindari.—*Bengal.*

Title of courtesy given to high Hindu officials.—*Sindh.*

Diwání Adálat—Civil Court.—*N. W. P.* and *Punjab.*

Diyára—An alluvial tract; island in a river-bed (used in Benares and Ghazeepore chiefly).—*N. W. P.*

Doasta (properly *Do-átasha*)—A kind of country spirit.—*Bengal.*

Dobara—A kind of native spirit.—*Bengal.*

Dofasla—Land producing two crops in a year.—*Bengal.*

Dofasli—Land cropped twice in one year.—*N. W. P.*, *Oudh*, and *Punjab.*

Dohai—A word used as an exclamation in calling out for mercy or redress.—*Bengal.*

Dók—A stick or club.—*British Burma.*

Dokra—A small copper coin; a half pice; a nominal coin, one hundred of which are equal to one rupee; the decimal fraction of a rupee.

A lax or loose bag of cotton.—*H. A. D.*

A denomination of money equal to six dums of two dumrees each.—*Bengal.*

Dol—A leathern bucket used for drawing water from a well.—*C. P.*

Doli—A litter like a palankeen.—*Coorg.*

A field (in Chattisgarh).—*C. P.*

Dolleegun—The oil made from the mahuda berry. This is used largely in the manufacture of country soap.—*Bombay.*

Dom—The name of a low caste.—*Bengal.*

The name of a low caste, apparently one of the aboriginal races. In Hindustan they are usually by avocation makers of ropes, mats, fans, and baskets. In Oudh the *dom* is a sweeper; and in some places they perform the lowest offices, as carrying dead bodies and skeletons. The *dom* is often a musician, and the female *domni* is an actress and singer, who performs in the inner apartments before the women of the family. There is also a tribe of Muhammadans termed *Dom*, better known by the designation of Mír or Mírasí.—*Wilson.*

Dombar—A tumbler or juggler.—*Coorg.*

Done—Low rice-land.—*Bengal.*

Dongar—Hilly land; a hill.—*H. A. D.*

Doblo—A caste of native aborigines in Guzrat.—*Robertson.*—*Bombay.*

Dokani—Weakest sort of country spirit.—*Bengal.*

Domala—A term applied to lands or villages held on Inam tenure, and co-shared with Government.—*Bombay.*

Dozteeya Weendouk—Extra Assistant Commissioner, 1st class.—*British Burma.*

Doras—Land half sandy and half clay.—*Bengal.*

Dorse—Land of mixed soil.—*Bengal.*

Doul or *Daul*—Native estimates of assets.—*N. W. P.*

Doyam—Secondary; middling (*vide* *Aval*).—*Bombay.*

Drishyádhára—Mortgage without possession.—*Coorg.*

Dublo—A caste or tribe of Bheels in the inland districts of Surat and Broach. These men are generally the village "*Vartania* or watchmen".—*Bombay.*

Dufasal—Raising two crops a year on the same land.—*Mysore.*

Duftardar, *Dufturdar*—The personal native assistant of a Collector. The head native revenue officer on Collector's establishment.—*Bombay.*

Dukari—A variety of jowari.—*Bombay.*

Dumálá, or *Dumálgáon*, incorrectly *Doomalla*—A reversionary village, or lands the revenues of which are granted for life or a term of years, after which they revert to the State; or lands granted for service, or through favour, subject to resumption at pleasure; also lands of which the revenues are not wholly alienated, but which are subject to a quit-rent. In common use it is also loosely applied to all alienated villages.—*Wilson.*—*Bombay.*

Dumaldár—A holder of an alienated village in which Government also has certain rights.—*Bombay.*

Dúmat—A soft loam (signifies a mixture of two soils, clay and sand).—*N. W. P.*
Land of first quality, consisting of clay and sand.—*Oudh*
Dumbo—Broad-tailed sheep.—*Sindh.*
Dunda—An ear of corn; bajaree, jawar, &c., but not of wheat (see "Sunkhla").—*Bombay.*
Dup—Green grass.—*C. P.*
Durbár or *Darbár*—A court; a royal court; an audience or levee.—*N. W. P.*

ing ...
Native Prince.—*Bombay.*
Durbaree—Belonging to Darbar; a royal court; land liable to pay jama in talukdari estates are also said to be *Durbari*—*Bombay.*
Durgapuja—A festival in honor of the goddess Durga, celebrated for ten days in the month of Assin.—*Bengal.*
... Native Prince

Burma.

E

Edgá—A place allotted for celebration of prayer for Muhammadans.—*H. A. D.*
Eesamvar properly *Ismwár*—Singly, man by man, hence applied to accounts, statements, returns, in the leading column of which the name of each person is entered; nominal rolls.—*Bombay.*
Ehata—A compound of any house or building premises.—*Oudh.*
Ehhajun—A small wooden balcony placed immediately under the eaves of a house, most commonly used as a shelf to put things on.—*Bombay.*
Eimbokkalu—A class of cultivators who are like the Coorgs in their mode of life, dress, &c., but do not inter-marry with them.—*Coorg.*
Ejárá—A lease.—*H. A. D.*
Ejarah—A privilege on income of variable amounts, sold or let for a fixed sum.—*Bengal.*
Ejáredar—A cultivator.—*H. A. D.*
Ekabhögya—Undivided possession held by only one.—*Mysore.*
Ekalugadde—The largest field of a farm; a nur- for paddy, i. e. rice.—*Coorg.*

cified.—*Wilson.*
Not limited liability.—*Bombay.*
Ekfasli—Land producing one crop only a year.—*Bengal.*
Ekka—A one-horse vehicle.—*N. W. P.*
A rough two-wheeled conveyance, drawn by one horse or pony.—*Bengal.*
Ekrarnama—An agreement; bond.—*Bengal* and *Oudh.*
Eksala—Annual; for one year; lasting one year; a cess levied originally for but one year.—*Wilson.*—*Bombay.*
Eksali—For one year.—*Bombay.*
Eksalu—Producing annually one crop.—*Bengal.*
Ekun—Total.—*Bombay.*
Ekwal—A general account of a village or estate, showing, under the name of each cultivator, the quantity and the description of the land held by him.—*Wilson.*—*Bengal.*

Elahi—Heavenly; also applied to a yard or measure equal to 41 fingers.—*Oudh.*
Elchee—Cardamoms; an ambassador.—*Bombay.*
Énam—Alienated land; literally, reward.—*H. A. D.*
Enámdár—Holder of alienated grant.—*H. A. D.*
Enam Salámi—Capitation right on rent-free land.—*H. A. D.*
Eng—A lake or pond (fishery).—*British Burma.*
Engthoogyee—The headman of a fishery.—*British Burma.*
Enjama—Actual receipts or credits; used in village accounts to express the revenue derived from the assessment of land in opposition to the miscellaneous.—*Bombay.*
Envasúl—Actual collections.—*Bombay.*
Erandi—Castor-oil seed.—*C. P.*
Erazi—Area.—*Sindh.*
Eri—Bund of a tank; the bank built for retaining water in a reservoir.—*Coorg.*
Eribhumi—Black soil. This is divided into the following kinds in Dharwar:—
(1). *Uttama eri*—First class black soil without stone or impurities.
(2). *Kurla eri*—Hard or gravelly black soil.
(3).
(4).
(5).
Ero—The ...
corruption of "*Hero.*"—*Bombay*
Erukánike—Plough tax levied as an educational cess at the rate of 3 or 4 annas a plough.—*Coorg.*
Estáwá—Progressive rate on newly cultivated land.—*H. A. D.*
Éswi—Christian era.—*H. A. D.*

F

Faisalnámo—Judgment drawn up on paper.—*Sindh.*
Faisal-tirvai or *Fysul-teerwah*—The rates settled at the time of the original survey assessment.—*Madras.*
Faisla—Judgment.—*Sindh.*
Fajálvásúl—Over collection of revenue.—*Bombay.*
Fakir, Fuqeer—Any poor or indigent person. In law one who only possesses a little property. The most general application is, a Muhammadan religious mendicant who wanders about the country and subsists upon alms.—*Wilson.*—*Bombay.*
Muhammadan mendicant.—*Mysore.*
Falgun—A Bengali month corresponding with part of February and March.—*Bengal*
Falo—Proportion; share; lot in division; divi- ... and applied

of the ...
constitute the fluctuating part of the revenue: examples of this are to be found in the villages of "*Od*" and "*Bharoda*" in the Neriad district of Khaira.—*Bombay.*
Fárá ... to the

Farā ... run-away.—*H. A. D.*
Faras, Farásh—A servant whose business it is to spread and sweep the mats and carpets, &c.—*Bombay.*—*N. W. P.* and *S.*

Holdings of less than 50 chatties, ¾ chatties per annum.

Holdings of less than 25 chatties, being free. This impost is commuted into a money payment settled by the average price of unhusked rice during the five years previous.—*Coorg.*

Dhulua—A rice crop in Orissa grown on low marshy ground during the cold weather, and reaped about March or April.—*Bengal.*

Dhundhi—A small boat with a flat bottom.—*Sindh.*

Dhūr—One-twentieth of a *katha*. One laggi squared.—*Bengal.*

Dhurki—One-twentieth of a *Dhur*.—*Bengal.*

Dhurmada—Religious; charitable; cash allowance held for charitable purposes.—*Robertson.*—*Bombay.*

Dhuroo—Title of hereditary officer.—*Bombay.*

Dhurree—The fire made in the fields, in the ashes of which unripe ears of grain are placed and roasted.—*Bombay.*

Dhurrumsalla, *Dhurrumshala*—A building affording charitable accommodation for travellers.—*Bombay.*

Diarah—Land thrown up in the river; alluvial formation.—*Bengal.*

Digwar—Head of village police. A watchman placed at a jungle pass to protect passengers. Guardian of ghâts or mountain passes.—*Bengal.*

Dihdari—Lands assigned usually rent-free by the purchaser to the seller of a village, for support.—*Oudh.*

Dihi—A district containing a few villages, subdivision, or minor portion of an estate or district.—*Bengal.*

Dihi (land)—Land adjoining habitation.—*Bengal.*

Dīpávali, *Dīvalige*—A feast on the 1st day of the 8th lunar month, in which lamps are waved in the houses, and the streets are illuminated all night to give light to Lakshmi.—*Coorg.*

A festival observed by the Hindus in honor of Kartikeya, on the new moon of the month Kartik, September—October, when lamps are lighted in honor of him. It is popularly known by the name *Díwalí*.—*Wilson.*

Diwan—Head Shristadar; minister.—*Mysore.*

Díwara—Toddy-drawers.—*Coorg.*

Díwán, incorrectly *Dewan*, *Deewan*, *Diwan*—A royal court; a council of state; a tribunal of revenue or justice. A minister, a chief officer of state; the head officer of any revenue or financial department. The word also signifies a record or account book.—*Wilson.*—*Bombay.*

The head ministerial servant in an extensive zemindari.—*Bengal.*

Title of courtesy given to high Hindu officials.—*Sindh.*

Diwáni Adálat—Civil Court.—*N. W. P.* and *Punjab.*

Diyára—An alluvial tract; island in a river-bed (used in Benares and Ghazeepore chiefly).—*N. W. P.*

Doasta (properly *Do-átasha*)—A kind of country spirit.—*Bengal.*

Dobara—A kind of native spirit.—*Bengal.*

Dofasla—Land producing two crops in a year.—*Bengal.*

Dofasli—Land cropped twice in one year.—*N. W. P.*, *Oudh*, and *Punjab.*

Dohai—A word used as an exclamation in calling out for mercy or redress.—*Bengal.*

Dôk—A stick or club.—*British Burma.*

Dokrā—A small copper coin; a half pice; a nominal coin, one hundred of which are equal to one rupee; the decimal fraction of a rupee. A lax or loose bag of cotton.—*H. A. D.*

A denomination of money equal to six dums of two dumrees each.—*Bengal.*

Dol—A leathern bucket used for drawing water from a well.—*C. P.*

Doli—A litter like a palankeen.—*Coorg.*

A field (in Chattisgarh).—*C. P.*

Dolleeyun—The oil made from the mahuda berry. This is used largely in the manufacture of country soap.—*Bombay.*

Dom—The name of a low caste.—*Bengal.*

The name of a low caste, apparently one of the aboriginal races. In Hindustan they are usually by avocation makers of ropes, mats, fans, and baskets. In Oudh the *dom* is a sweeper; and in some places they perform the lowest offices, as carrying dead bodies and skeletons. The *dom* is often a musician, and the female *domni* is an actress and singer, who performs in the inner apartments before the women of the family. There is also a tribe of Muhammadans termed *Dom*, better known by the designation of Mír or Mírasí.—*Wilson.*

Domba—A tumbler or juggler.—*Coorg.*

Done—Low rice-land.—*Bengal.*

Dongar—Hilly land; a hill.—*H. A. D.*

Dooblo—A caste of native aborigines in Guzrat.—*Robertson.*—*Bombay.*

Dookani—Weakest sort of country spirit.—*Bengal.*

Doomala—A term applied to lands or villages held on Inam tenure, and co-shared with Government.—*Bombay.*

Dooteeya Woondouk—Extra Assistant Commissioner, 1st class.—*British Burma.*

Doras—Land half sandy and half clay.—*Bengal.*

Dores—Land of mixed soil.—*Bengal.*

Doul or *Daul*—Native estimates of assets.—*N. W. P.*

Doyam—Secondary; middling (*vide Aval*).—*Bombay.*

Drishyádhára—Mortgage without possession.—*Coorg.*

Dublo—A caste or tribe of Bheels in the inland districts of Surat and Broach. These men are generally the village "*Vartania* or watchmen".—*Bombay.*

Dufasal—Raising two crops a year on the same land.—*Mysore.*

Duftardar, *Dufturdar*—The personal native assistant of a Collector. The head native revenue officer on Collector's establishment.—*Bombay.*

Dukari—A variety of jowari.—*Bombay.*

Dumálá, or *Dumálígaon*, incorrectly *Doomalla*—A reversionary village, or lands the revenues of which are granted for life or a term of years, after which they revert to the State; or lands granted for service, or through favour, subject to resumption at pleasure; also lands of which the revenues are not wholly alienated, but which are subject to a quit-rent. In common use it is also loosely applied to all alienated villages.—*Wilson.*—*Bombay.*

Dumaldár—A holder of an alienated village in which Government also has certain rights.—*Bombay.*

Dúmat—A soft loam (signifies a mixture of two soils, clay and sand).—*N. W. P.*
Land of first quality, consisting of clay and sand.—*Oudh*

Dumbo—Broad-tailed sheep.—*Sindh.*

Dunda—An ear of corn; bajaree, jawar, &c., but not of wheat (see "Sunkhla").—*Bombay.*

Dup—Green grass.—*C. P.*

Durbár or *Darbár*—A court; a royal court; an audience or levee.—*N. W. P.*
An assembly held by a prince.—*Oudh.*
The court of a Native Prince; a formal meeting of Native Princes and noblemen; a Native Prince.—*Bombay.*

Durbaree—Belonging to Darbar; a royal court; land liable to pay jama in talukdari estates are also said to be *Durbari.*—*Bombay.*

Durgapuja—A festival in honor of the goddess Durga, celebrated for ten days in the month of Assin.—*Bengal.*

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Edgá—A place allotted for celebration of prayer for Muhammadans.—*H. A. D.*

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Ehata—A compound of any house or building premises.—*Oudh.*

Ekhajun—A small wooden balcony placed immediately under the eaves of a house, most commonly used as a shelf to put things on.—*Bombay.*

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A rough two-wheeled conveyance, drawn by one horse or pony.—*Bengal.*

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Elsalu—Producing annually one crop.—*Bengal.*

Ekun—Total.—*Bombay.*

Ekwal—A general account of a village or estate, showing, under the name of each cultivator, the quantity and the description of the land held by him.—*Wilson.*—*Bengal.*

Elahi—Heavenly; also applied to a yard or measure equal to 41 fingers.—*Oudh.*

Elchee—Cardamoms; an ambassador.—*Bombay.*

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Erukanike—Plough tax levied ... cess at the rate of 3 or 4 annas a plough.—*Coorg.*

Estáwā—Progressive rate on newly cultivated land.—*H. A. D.*

Éswī—Christian era.—*H. A. D.*

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Faisalnámo—Judgment drawn up on paper.—*Sindh.*

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Fakir, *Fuqeer*—Any poor or indigent person. In law one who only possesses a little property. The most general application is, a Muhammadan religious mendicant who wanders about the country and subsists upon alms—*Wilson.*—*Bombay.*
Muhammadan mendicant.—*Mysore.*

Falgun—A Bengali month corresponding with part of February and March.—*Bengal.*

Falo—Proportion; share; lot in division; dividend; the part allotted in division, and applied in sharehold villages to the quota, each *Bhágdár* or *Narvádár* has to make up towards the "*Aukdo*" or full amount of rental payable to the State. The "*Phalo*" or share, is either fixed or varying; when it is fixed, the rents of the *Gámateea* lands of the broken shares constitute the fluctuating part of the revenue: examples of this are to be found in the villages of "*Od*" and "*Bharoda*" in the Neriad district of Khaira.—*Bombay.*

Fárá ... to the ...

Fara ... runaway.—*H. A. D.*

Faras, *Farásh*—A servant whose business it is to spread and sweep the mats and carpets, &c.—*Bombay.*—*N. W. P.* and ...

Farasi—Cotton carpet.—*Sindh.*

Farazi—The name of a sect of Muhammadan reformers in Eastern Bengal.—*Bengal.*

Fardnawis—A public officer under the Mahratta Government, the keeper of all public registers, through whom all orders of grants were issued.—*C. P.*

Fárigh-khatti, Farigh-khuttee, vernacularly *Phárt khat, Pharikhat, Párikhattu,* corruptly *Farikhu-Firaghkhuttee, Farughuttee*—A written receipt and acquittance; a deed of release from all demands; a deed of dissolution of partnership or of parcenership; a bill of divorcement.—*Wilson.—Bombay.*

Fārkati—A deed of release or separation.—*Bengal.*

Farkhati—A written deed of release or full acquittance.—*Bengal.*

Farmán—Emperor's patent.—*H. A. D.*
A mandate, an order, a command, a patent.—*Wilson.*

Farrásh, commonly written *Farásh, Furash*—A servant whose business it is to spread and sweep the mats, carpets, &c.—*Wilson.*
A menial servant.—*Bombay.*

Fasal—*Sindh* vide *Fasl.*

Fasel—*Bengal* vide *Fasl.*

Fasl—A crop or harvest. There are two principal harvests in the year, spring or *fasl rabí* (see *rabí*), and autumn or *fasl kharíf* (see *kharif*).—*N. W. P.*
Crop.—*Punjab.*

Fasli, Fuslee, corruptly *Fassily, Fusly*—Belonging to the harvest, or season when cultivated, or lands productive of crops assessed according to the value of the crops or frequency and abundance of the harvests. The harvest year; a mode of computing time prevailing throughout India, and one of the forms used in giving a date to all public orders and regulations.—*Wilson.—Bombay.*
The revenue year, now commences 1st July, formerly 12th July.—*Madras.*
The harvest year.—*H. A. D.*
By the season.—*Punjab.*
Era current in Behar.—*Bengal.*
The revenue year.—*Oudh* and *N. W. P.*

Fasl-jásti or *Fussul-jasti*—The extra tax on "one-crop" land, when a second crop is raised with Government water.—*Madras.*

Fatochás—An assessment by which one general or equal rate is levied upon all the cultivated lands without reference to soil or comparative fertility.—*Robertson.—Bombay.*

Fatwa—A judicial decree, usually applied to the written opinion of the Muhammadan law officer of a court.—*N. W. P.*

Faujdár—An officer of the Mogul Government, who was invested with the charge of the police and jurisdiction in all criminal matters. A criminal judge; a Magistrate. The chief of a body of troops.—*Wilson.—C. P.* and *Bombay.*
Town inspector of police.—*Sindh.*

Faujdári—Relating to the office of Faujdar.—*C. P.* Generally, relating to criminal justice, as *faujdárí Adálat,* a criminal court.

Fázil—Surplus (revenue).—*H. A. D.*
Much more; abundant; excessive; a surplus; excess over an estimate; receipt in excess of revenue, &c.—*Wilson.*
Excess; surplus.—*Robertson.*
Over collections beyond what is due, and which have to be refunded; saving, or balance.—*Bombay.*

Fazil vussool—Over collections.—*Bombay.*

Fázil wasul, incorrectly *Fuzl wassool*—Extra or additional collections.—*Wilson.—Bombay.*

Fazindar—A landholder in the Northern Konkan only, holding land on a peculiar tenure derived from the old Portuguese Government.—*Bombay.*

Fazli—Over collection; surplus.—*Sindh.*

Fehrist—see *fihrist.*—*C. P.* and *H. A. D.*

Ferisht—see *fihrist.*—*Mysore.*

Fihrist, Phirastu—A list; a catalogue; an inventory.—*Wilson.—Bombay.*

Fotadár (or *Potdár*)—Cashier; an officer in public establishments for weighing money and bullion, and examining and valuing coins.—*N. W. P.*

Foujdaree—see *Faujdárí.*—*Bengal.*

Furo—A measure of capacity. A Bombay salt *Pharro* contains one Indian maund or 82¼lbs. It is made of wood. This measure is 19 inches long, 19 inches broad, and 8½ inches deep. Its cubic contents equal 2,924$\frac{1}{10}$ inches. It is chiefly used for measuring salt. For this purpose it is placed close to the salt heap; and after it is filled with salt, the excess is struck off with the Dándá or roller.—*Bombay.*

Fysul Putruck—The final survey paper showing the area, assessment, &c., of each survey number. It is this paper which supplies materials for the preparation of village Form I in Mr Hope's Manual.—*Bombay.*

G

Gadáee—Poor people; beggars. A term to denote a levy at the British ports of Nousaree and Gundavee, which are situated in foreign territory, and where Act I of 1852 is not in force. It is also levied in the five British "*khuskee*" or land transit mahals, situated in the Gaekwar's territory in the Surat zilla. These have been lately abolished by agreement between the British Government and His Highness the Gaekwar. Should any goods pass through one "*náká*" in one district, and pay duty, and after that pass through another *náká* in the same district, upon the trader showing his receipt for the duty levied at the first *náká,* duty would not be again levied, but a simple pass fee of a few annas or pies under the heading of "*Gadáee*" would be taken.
Before our transit duties in Nousaree and Gundavee were abolished, no export duties were levied upon goods brought for export by sea that had already paid the land transit duty; a simple pass fee under the name of "*Gadáee*" was levied. At present, at the above two ports, no export duty is levied upon certain cheap and bulky articles, such as grass, tiles, &c.; a small fee under the name of *Gadáee* being levied.—*Bombay.*

Gadde—An irrigated field.—*Coorg.*
Wet or paddy land; land fit for rice cultivation, or on which rice is grown. An embankment; a bank or dike.—*Wilson.*

Gaddebhumi—Rice land.—*Bombay.*

Gaddi—A licensed shop for retail.—*Bengal.*
See *Gadi.*—*C. P.*

Gaddidar—The licensed vendor of native liquor.—*Bengal.*

Gádee vero—A wheel tax (see "vero").—*Bombay.*

Gádi—A bullock coach or carriage.—*Coorg.*
Estate held under a ghatwalli tenure. A territorial division in pargana Kharuckdiha. —*Bengal.*

Gadi, Gaddi, Guddee—A cushion or any padded seat, or sheet, or carpet on which a person sits. The seat of rank or royalty; a simple sheet or mat, or carpet, on the floor, with a large cushion or pillow at the head, against which the great man reclines.—*Wilson.*
A throne or seat occupied by the head or proprietor of an individual estate.—*Bengal.*

Gadí, Gari—A person or individual of a class or caste; used in this sense in composition, as, *Bráhman-gadi*, an individual Brahman, &c.—*Wilson*—*Bombay.*

Gadidar—Owner of a *Gadi*.—*Bengal.*

Gadkari—A class of persons to whom lands and villages were formerly assigned in certain districts in lieu of general "*shetsandi*" service. A soldier or peon serving in a hill fort.—*Wilson.*—*Bombay*

Gainigár—A tenant; a rent payer.—*Bombay.*

Gairán—Grazing land, as distinguished from culturable.—*H. A. D.*

Gaja—A yard.—*Coorg.*

Gajar—A carrot.—*C. P.*

... from salt water.—*Bombay*

European countries do, each upon his own farm, but are invariably concentrated into villages.—*Bombay.*

Gámateeá jameen—Waste land in a Bhágdáree village that has been taken up and cultivated after the Bhágdáree settlement was made. Such land is termed "*Gámátia*," and is entered in the Government books as such, and ...—*Bombay*

... Collectorate.—*Bombay.*

Gameti—Designation of proprietary villages held by Rajputs paying revenue.—Guzerat.—*Wilson*

Gameti hisso—The share of the produce retained by agreement by certain Gametis or petty Gráshiyás in Ahmedabad when they conveyed their estates to Government.—*Bombay.*

Gameti Sauth—In Gráshiyá or Gameti villages, which have lapsed to Government, a choth or share is paid to the Gametis, or original proprietors. This is sometimes a fourth of ... sometimes less.—*Bombay*

... merly ... to the ... came to pay their jumma.—*Bombay.*

Gam kharach—A general term for the village expenses of every description (*e. g*, pay of the ...—*Bombay*

Ganáchári, Gunnacharee—A censor; an inspector of morals appointed originally by the Government of Bidnur, but continued under the ...

punish by expulsion from the caste; and restoration to it could not be effected without his concurrence. He received fees on marriages and deaths, and fines for minor offences against caste, for which the office still subsists partially, although usually set up by the castes themselves; the individual invested with the authority being one of themselves, recognised as a chief or head.—*Wilson.*—*Bombay.*

Gánaterigé—A tax on oil-mills.—*Coorg.*

Ganati—An enumerator.—*Coorg.*

Ganda—The three-hundred and twentieth part of a village, or one-twentieth of an anna.—*Bengal.*

... from four to six may be rated as a ...

A sickle in general, one used for cutting down sugarcane, *jawar* stalks, or thorny bushes; also, in Delhi, a tax formerly levied on the number of such implements in the hands of the ryots.—*Wilson.*

Gandho—Land measure seven and a half feet. —*Sindh.*

...—*Bengal.*

... a market, in Bengal and Hindustan a village or town, which is an emporium for grain and other necessaries of life, in the designation of such a place the word is commonly compounded with some other word, not unfrequently English, as *Islam-ganj, Captain-ganj, Revel-ganj*, &c. In Maratha the word also signifies a heap or pile of grain; a rick; a stack, &c.—*Wilson.*—*Bengal* and *N. W. P.*
A heap; a stack; a pile (of wood, grain, hay, cloth, goods, money, &c.) *C. P.*
A term used to imply the whole produce of the cultivator's field collected in the khalee
Also a set of brass cups made generally at Bhaonagar, the one fitting inside the other. —*Bombay.*

Ganja or *Ganjha*—The hemp plant (*cannabis sativa*), or ... authorities ... different ... to others ... whilst young.—*Wilson.*—*Bombay.*
Intoxicating drug prepared from the hemp ... *Bengal* and *N. W. P.*

Ganot—Rent.—*Bombay.*

Ganot-námá—A lease.—*Bombay.*

Ganthidar—The tenant of land held at a fixed rent by a heritable tenure.—*Bengal.*

Ganvat—A writing setting forth the terms granted by Government to a cu... for ... couragement and remi... new wells, repairing ...

lands into cultivation, raising more valuable descriptions of produce, or other improvements. In the case of a well dug in cultivated land, the second (ravee) or after crop raised through the agency of the well, was exempted from payment for a period sufficient to cover the cash expenditure, and this varies from three to six years. If the well is entirely new, it is now usual to levy no extra assessment on its account for a term of years. In that of waste lands, no tax whatever was levied for the first three or four seasons; and in that of valuable crops, a light, but gradually increasing *Veeghotee* was imposed. The Ganvat was given to the cultivator, with the Collector's seal, as a guarantee that the stipulated terms would be duly complied with.

The term *Ganvat* is also applied to the leases or agreements entered into by cultivators with the holders of *khátábundee* land. These *Ganvats* are either *Cháhi* or *Pharta*. The *Chahi Ganvats* are agreements for fields which always pay the same sum, although the occupant may change every season; and the *Pharta Ganvats* are those where both the rate and the occupant vary yearly.—*Bombay.*

Gáon Kharch—Allowance to patils and kulkarnees for papers, ink, &c.—*Bombay.*

Gaontalni—Village site.—*Bombay.*

Gáonthan, corruptly *Gaotan*—Site of a village whether in ruins or still standing.—*Wilson.*—*Bombay.*

Gaothán—The site of a village whether in ruins or still standing.—*H. A. D.*

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Garha—Lowest and best sort of rice field.—*Bengal.*

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A man supposed to be endowed with power to ward off danger from hail and thunder storms; he was formerly a village servant.—*C. P.*

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Gatta—A measure of length equal to five cubits.—*C. P.*

Gattha—One-twentieth part of a jarib (see *jarib*).—*N. W. P.*

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Gaud, Gaur, Gauda, Gavuda, corruptly *Gowda, Gowdo*—The head-man of a village in the Karnatic, who superintends the cultivation, and the collection of the revenue, corresponding with the *patel* of the Maratha provinces, or one who farms the lands of a village and lets them out to cultivators, in which case he corresponds with the *zamindar* of Bengal.—*Wilson.*—*Bombay.*

Gauda—Head-man of a village. This office is hereditary. He is a police officer, and collects the revenue of his village; he is also expected to supervise the villagers in matters connected with the Revenue Department; and he is the usual channel of communication between the Government and the villagers. In talooks of Mercara, Paddynalknad, Gedday-nalknad, Kiggútnad, and a portion of Nunjarajputten, the Gaudas are paid at the following rates:—

1st Class in a village paying assessment of—					
		Rs. 750 and upwards,	Rs. 30	per annum.	
2nd „		„ 500	„	„ 24	„
3rd „		„ 300	„	„ 18	„
4th „		„ 150	„	„ 12	„
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In a portion of the Nunjarajputten and the whole of the Yeloosaueraséme talooks the Gaudas with few exceptions enjoy a remission called *umbali* on their lands; in some cases the entire assessment on the lands is remitted.

A class of Shudra farmers who immigrated from Canara.—*Coorg.*

Head-man of a village; the head of village police. In some parts of the province, Government rent-free lands are assigned for their support.—*Mysore.*

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Gauliga—A milkman.—*Coorg.*

Name of a pastoral and migratory tribe in Mysore, who rear buffaloes, and sell their milk and ghee, and accompany camps; also a seller of buttermilk.—*Wilson.*—*Bombay.*

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Gauntia—Village head-man or Patel in Sambalpur. These head-men are now proprietors, and correspond with the Malguzars elsewhere.—*C. P.*

Gauthan—see *gáonthán.*—*Bombay.*

Gavada—A stage from 12 to 16 miles.—*Coorg.*

Gawar—Vegetable (*Cyamopsis psoralioides*).—*C. P.*

Gawkharch—Village expenses in general. Certain allowances, whether in money or by remission of rent for service—*firstly,* to Purgunnah servants, Deshmooks, Deshpandyahs, Dessayes, or by whatever designation they may be known; *secondly,* to village servants, such as Patils, Putwarees, Jaglias, Tularees; *thirdly,* religious and charitable grants in the shape of salaries for priests, endowments of temples, &c.—*H. A. D.*

Gáyrán, Gairán—Open pasture ground; a common; loosely applied to all lands unsuited for cultivation.—*Wilson.*—*Bombay.*

Gaz, Guz, vernacularly, *Gaj* or *Guj*—A measure of length; a yard.—*Wilson.*—*Bengal, C. P., N. W. P.,* and *Sindh.*

A measure of length; a yard. In wood, measure equal to 20 Tasús; in measure of other things equal to 24 Tasús.—*Bombay.*

Gaz Iláhi—Yard of 33 or 31½ inches (length fixed by Akbar).—*N. W. P.*

Geerwa—A blight, to which wheat crops are very subject.—*Bombay.*

Genú—A span; ¾ths of a foot.—*Coorg.*

Gerekádu, Geregadu—Scrub jungle near paddy fields.—*Coorg.*

Geruni—Mortgage with or without possession.—*Coorg.*

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Ghair-ábád—Devoid of cultivation; uninhabited—*C. P.*

Ghair mûrusi—A tenant without occupancy or hereditary (ancestral) rights—*C. P.*

Not holding by hereditary descent; a tenant ... acquired.—*Wilson.*

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Ghamote—A village priest.—*Bombay.*

Ghano—Oil-mill or press.—*Sindh.*

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... it to it. ... im to a ... oduce of ... t chiefs, granted them by ... nents in remuneration of military service, and commuted for a pecuniary payment out of the revenue paid by the villagers. A fixed payment made to military and predatory chiefs in Guzerat and Malwa, especially in lieu of lands held by them, or in purchase of their refraining from plunder. Also lands held by Gráshiyás in Guzerat.—*Wilson.*

Ghará—Earthen water pot.—*Oudh.*

Gharana—A family or house.—*Bombay.*

Gharbaree—Homestead lands—*Bengal.*

Ghardewári—House tax—*Punjab, Oudh.*

Ghareneea—A simple mortgage, pledge, or pawn. The term is applied to such land as has been mortgaged, redeemable on paying the sum advanced upon it. Government land when mortgaged is so called. But all land under this heading in the village accounts may be ... alienations by the ...

These lands were formerly mortgaged by the village managers for the purpose, as generally asserted, of enabling them to pay the Maratha's assessments, and this practice appears to have been winked at by the former authorities. The districts were always farmed out, and so long as the Government did not interfere, it was a matter of perfect indifference to the farmers of the revenue how the funds were raised to enable the village managers to make good the proportion payable by each—*Bombay.*

Ghareneea—*Nakree*—Rent-free land in mortgage.—*Bombay.*

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A tax on grass or forage.—*Wilson.*

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A landing place, steps on the bank of a river; a quay; a wharf where customs are commonly levied. A ferry; a mountain pass.—*Bengal.*

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Ghatwal—The holder of a ghatwali tenure, or the tenure granted in lieu of rendering police service, such as watching passes, &c.

Proprietor of the jungle boundary who receives remuneration by grant of rent-free land. Guardian of ghat or mountain pass—*Bengal.*

Ghat ... granted at a fixed rate of assessment in perpetuity to the holders and their descendants, so long as the revenue should be paid, although they are no longer connected with the performance of any particular duty.—*Wilson.*

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Ghatwar—A guard placed to defend a ghat.—*Bengal.*

Gher, Ghera—Enclosing, surrounding an enclosure; a fence, a boundhedge.—*Wilson*—*Bombay*

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Ghoshware—An abstract of accounts generally applied to the return showing lands which are waste, cultivated, &c.—*Coorg.*

Ghoung—A head-man.—*British Burma.*

Ghoungboung—A kerchief or turban.—*British Burma.*

Ghugri—Grain boiled in the husk Grain presented to the head of the village or the Government officers on the ripening of the crop; a cess formerly imposed in its stead.—*Wilson.*—*Bombay*

Ghulkhan—Village site.—*Bombay.*

Ghumáo—Five-sixths of a British statute acre in some cases, but generally one acre.—*Punjab.*

lands into cultivation, raising more valuable descriptions of produce, or other improvements. In the case of a well dug in cultivated land, the second (ravee) or after crop raised through the agency of the well, was exempted from payment for a period sufficient to cover the cash expenditure, and this varies from three to six years. If the well is entirely new, it is now usual to levy no extra assessment on its account for a term of years. In that of waste lands, no tax whatever was levied for the first three or four seasons; and in that of valuable crops, a light, but gradually increasing *Veeghotee* was imposed. The Ganvat was given to the cultivator, with the Collector's seal, as a guarantee that the stipulated terms would be duly complied with.

The term *Ganvat* is also applied to the leases or agreements entered into by cultivators with the holders of *khátábundee* land. These *Ganvats* are either *Cháhí* or *Pharta*. The *Chahi Ganvats* are agreements for fields which always pay the same sum, although the occupant may change every season; and the *Pharta Ganvats* are those where both the rate and the occupant vary yearly.—*Bombay.*

Gáon Kharch—Allowance to patils and kulkarnees for papers, ink, &c.—*Bombay.*

Gaontalni—Village site.—*Bombay.*

Gáonthan, corruptly *Gaoton*—Site of a village whether in ruins or still standing.—*Wilson.*—*Bombay.*

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Ghans—Fodder for cattle, grass —*C. P.*

A mouthful or a quantity equivalent to it. Fodder for cattle. A hereditary claim to a small portion (a mouthful) of the produce of a village or villages by various Rajput chiefs, granted them by the local Governments in remuneration of military service, and commuted for a pecuniary payment out of the revenue paid by the villagers A fixed payment made to military and predatory chiefs in Guzerat and Malwa, especially in lieu of lands held by them, or in purchase of their refraining from plunder Also lands held by Gráshiyás in Guzerat.—*Wilson.*

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Ghulbhan—Village ...

Ghumáo—Five-sixths of ... some cases, but ge...

As much land as can be ploughed in one day by a pair of bullocks.—*Wilson.*

Ghunto—Land measure. Fortieth part of an acre.—*Sindh.*

Ghunwar—Lands producing *chăsiă* wheat.—*Bombay.*

Ghurenia—Mortgaged, pledged.—*Robertson.*—*Bombay.*

Ghurni—A species of blight.—*Bengal.*

Ghurrero—A horse tax.—*Bombay.*

Ghusya—Self-produced (*Salt*).—*Bombay.*

Ghut—Deficiency; loss; abatement. Deficiency of weight or measure, under which head a tax was sometimes levied purporting to make up the deficiencies. All these irregular taxes have been abolished under British rule in Gujerat.—*Bombay.*

Gidagával—Tax on forest produce.—*Madras.*

Gidagaralu—A forest watchman.—*Mysore.*

Gih—Clarified butter; ghee.—*Sindh.*

Gilandazi—Throwing up embankments for protecting crops from inundation.—*Bengal.*

An embankment; charge for making and repairing embankments, allowed formerly in the village accounts.—*Wilson.*

Gine-douk—A Burmese Archdeacon.—*British Burma.*

Gine-oke—A Burmese bishop.—*British Burma.*

Girass—Derived from the Sanscrit "gras," which means a morsel. That which Rajputs, Bheels, and other turbulent characters obtained from villagers as the price of abstinence from violence, and of protection.—*Robertson.*

Todá giras is peculiar to Gujerat, and does not exist elsewhere. Its origin was as follows:—formerly the Rajputs, Bheels, and other turbulent characters used to plunder their weaker neighbours. To induce these robbers to refrain from plundering the villages, as the price of protection, paid them sums of money or blackmail under the denomination of *Toda giras.* It is doubtful whether this blackmail insured protection from robbers in general, or only from one particular chief and his dependants. Upon the introduction of our rule, the *Toda giras* was levied direct from the villagers, by the Gráshiyas or their agents. About 1816-17, Government disapproving of these direct levies on the part of its subjects, ordered that the *Todá giras* should be paid direct from the Government treasuries. There are a great many subdivisions of these Haks, which will be treated of under their separate headings.—*Bombay.*

Girassia—The holder of a Girass allowance; formerly blackmail.—*Bombay.*

Girass—Sirpav Another name for *Cheerda.*—*Robertson.*—*Bombay.*

Girha—Four inches.—*Bengal.*

Girwi—A mortgage.—*C. P.*

Girwi—Mildew. A blight which attacks wheat.—*Oudh* and *N. W. P.*

Girwidár—Mortgagee.—*Punjab.*

Gobhumi—Land set apart for grazing; pasture land.—*Mysore.*

Godee—Factory.—*Bombay.*

Gohar—Timber dragged by two bullocks or buffaloes.—*Bengal.*

Goind—The manured land round the village.—

Gojai—A crop of wheat and barley grown together.—*Bengal* and *Oudh*

Gola—A store house; a place whence grain dealers sell by wholesale.—*Bengal.*

Golla—A milkman.—*Coorg.*

Golla, also *Golladu, Gollaradu, Gollar, Gollaru*, plur *Gollavandlu*—A shepherd, a man of a caste whose duty it is to graze sheep or cattle, sometimes employed as confidential servants and assistants in public treasuries.—*Wilson*—*Bombay.*

A subordinate official employed in the treasury in carrying money-bags, &c.—*Coorg.*

Gollar—A peon employed in the treasury.—*Mysore.*

Gomala—Land set apart for grazing; pasture land.—*Mysore.*

Gomashta—A zemindar's agent.—*Bengal.*

Gondaro—A small plot of open ground immediately outside the village gate.—*Bombay.*

Gondli—A species of millet.—*Bengal.*

Góni—Gunny; a coarse cloth made of hemp.—*Coorg.*

Googree—Cooked wheat.—*Bombay.*

Gootha—The fortieth part of an acre.—*Bombay.*

Goorcharan—Common pasture.—*Bombay.*

Gorabandi—A fixed rent not liable to change.—*Bengal.*

Gorádu—Land of light color varying from almost mere sand to soil of the richest quality, its fertility depends on proper culture and abundant manuring. Good water is generally found in it, and when tolerably near the surface, will insure to industry, and an adequate outlay of capital, large returns of the best descriptions of produce. It resembles somewhat in appearance the "*Gorad*" land, for which the Jambusar district, Broach zilla, is celebrated, but falls far short of it in its natural richness from the absence of the fine clay and mould which form so large a proportion of that productive soil. But the *Gorádu* is susceptible of the greatest improvement by artificial means, manuring, and irrigation. "*Gorádu kuretar*" is *Gorádu* irrigated either from wells, rivers, or tanks; the "*Gorádu ubereea*" is the dry *Gorádu*; "*Gorádu padar*" is the poorest description of *Gorádu.*—*Bombay.*

Goraga—An umbrella like a cloak made of leaves and put over the head when working in the fields in the rains.—*Coorg.*

Gorait—Village watchman.—*N. W. P.*

A village messenger or runner; an underling of the Patwari's, equivalent to a chowkidar.—*Bengal.*

Village watchman and massenger.—*Oudh.*

Gorát—A sandy soil of a light brown color.—*Robertson.*

A sandy soil of a light brown color, and varying from a reddish yellow to a brown color, and quite free from stones of every description; it absorbs the rain rapidly, and never presents a broken surface in the dry season, or a muddy one in the wet. Fine water is found in almost every part of it, and at a comparatively short distance from the surface, that is, at thirty and thirty-five feet. This soil is often watered and used as Bagait or garden land. It is one of the richest descriptions of soil, and produces in rapid succession the most luxuriant crops; it abounds with fine trees growing to the largest size, and having the most flourishing appearance. The crops, mostly produced in the *Gorát*, are khareef crops, and very little cotton or rawee jawar is

grown in the *Gorát* The land ought to be well manured From its great fertility, the weeding is more troublesome and expensive than in other lands. The expense of cultivating the *Gorát* is said to be altogether double that of cultivating the inferior black soil. Two crops are sown at the same time in the *Gorát*, the *Dhan*, or corn crop, and the *Kathor*, or pulse crop. The following are among the chief articles produced in the *Gorát*:—

1	Bajeree	13	Arad
2	Báotá	14	Cholá
3	Kodra	15	Govár
4	Javar, in small quantities	16	Bantee
5	Kapas (cotton), in small quantities	17	Chana (gram)
6	Dhángar, dry rice, in small quantities	18	Kang
7	Math	19	Bhinda
8	Túvr	20	Pan (indigo)
9	Tal	21	Tobacco
10	Erandee (castor-oil)	22	Sugarcane
11	Val	23	Begen or Reegna
12	Mung	24	Chillies, plantains, and all garden produce.—*Bombay.*

Goriyat—A village peon; subordinate zemindari servants.—*Bengal.*

Gorru——A land measure equal to 3⅓ acres.—*Madras.*

Gosaru—A marsh; a swamp.—*Coorg.*

Gosari—A religious mendicant.—*Wilson.*—*Bombay.*

Gosha—A native lady who does not appear in public.—*Madras.*

Goshain—A religious mendicant, belonging to one of the sects that worship Shiva.—*N. W. P.*
Hindu devotee.—*Bengal.*

Goshwára, vernacularly modified as *Goserá*, *Goswara*, corruptly *Gooshwarah*, *Gosbara*, *Goshupárá*, *Goshuárá*—An abstract statement giving the substance of different documents; the abstract or sum of a village or zamindari account, shewing the total quantity of land and its distribution, as waste, cultivated, fallow, productive, &c., made up from the *Chitthas.* An index; a summary.—*Wilson*—*Bombay.*
An abstract statement of the different tenures in a mouzah; grand total.—*Bengal.*
Abstract—*N. W. P.*
A general abstract of revenue assessment; abstract of correspondence.—*H. A. D.*
Abstract summary.—*Mysore.*

Got—A technical term implying a peculiar kind of sub-division of race or clan.—*N. W. P.*

Góth—Town; village; hamlet.—*Sindh.*

Gothan—Ground set aside in a village for the pasturage of cattle—*Bombay.*

Goti—A verbal lease ratified by the giving of a small stone, or a lozenge of clay, to the lessee.—*Bengal*

Gotra—Relationship by descent from a common ancestor of the same name—*H. A. D.*

Govalio—A cowherd; one who tends cattle, applied to the individual only, the "*Rabaree*" being a distinct caste.—*Bombay.*

Govina jola—Maize—*Bombay.*

Gowrá—Designation of a patel of a single village—*H. A. D.*

Gowriá—A description of paddy which is sown in June and reaped in October—*Oudh.*

Gowthan—A piece of land kept for the general use of a village—*Bombay.*

Grám, *Gráma*, *Gám*, *Ganw*, *Gaon*, corruptly *Gaum*, also *Grámamu*, *Kírámam*, *Grámam*—A village, literally; but as specifying a municipal and fiscal division, a hamlet, a township, consisting, not only of the residences of the inhabitants, but of a tract of land around them within determinate boundaries, including arable and pasture lands, wood, waste, and water. The organization of such townships prevails in principle throughout India, but varies in practice in different parts of the country; they are, however, reducible, in the first instance, to two principal classes, one of which is so far the property of one individual that a single person is responsible for the revenue, and collects it from the cultivators, as if from his tenants, exercising the right to distrain their goods, or eject them altogether on failure of their paying their stipulated or customary share of the Government demand, and claiming also a right to impose upon them occasionally cesses and charges, and, in some cases, to let the lands to temporary occupants at a stipulated rent, in the second great class the Government revenue is paid direct by a number of individuals claiming proprietary rights in the village lands, paying either severally, or through a headman, who is one of their own community, representing them either by hereditary descent or election Modifications of both these descriptions occur: thus, of the first, in Bengal generally, and in the North- [illegible] proprie- [illegible] either [illegible] of such right from the earliest recorded period, or from having acquired it by purchase when lands have been sold for arears of revenue; these are known as *zamindari* tenures. In the south of India, in the Tamil provinces, an *Ekabhogam* (sole enjoyment) or *Ijamán* (*yajamána* or householder) *Grámam* is usually the property of a single individual, either in his own person or as head of his family; sometimes however, the village is distributed amongst a body of hereditary proprietors over whom the *Ijamán* has a controlling, power, allotting the lands amongst them ac- [illegible]

[illegible] and may once have been universal; these coparcenary tenures present many peculiarities, which it is necessary to become acquainted with for each in particular, in assessing the public revenue, but they may be chiefly distinguished as of three kinds—(1) Those in which the whole land is held and managed in common; the rents paid by the cultivators, whether they be the proprietors themselves or tenants [illegible]

weight of the same denomination is about $2\frac{1}{16}$ grains —*Wilson.*
The smallest measure of weight, ·96 grains to a tola.—*Bombay*
A large market.—*Bengal.*
Gunjhoo—A person holding a village —*Bengal.*
Gunta, Goonta—A square land measure, equal to 121 square yards, or the fortieth part of an acre. A measuring rod or chain, which, squared, constitutes the measure also so named. —*Wilson* —*Bombay.*
Land measure,=121 square yards.—*Mysore.*
The fortieth part of an acre.—*Madras*
Measure of land of 40 chains.—*H. A. D.*
Gunte—A reservoir with stone steps down to the water's edge.—*Coorg.*
Guntha—One-fortieth of an acre —*Bombay.*
Guntia—The head-man of a village in the Tributary Mehals of Cuttack.—*Bengal.*
Gunvateea—Land cultivated under *Ganvat.*—*Bombay.*
Gur—Molasses; juice of sugarcane boiled till it is solid, *Bengal* —*N. W P.* and *Sindh.*
Gura—Rice produced on uplands —*Bengal.*
Gurachi—Cowherd.—*H A. D.*
Gurang—Brewery; distillery.—*C. P.*
Gurao—Village servant, who used to provide travellers with milk and vegetables —*H. A. D.*
Gurav, Gurava, Gurao, corruptly *Gurow*—A caste, or individual of it, considered as a *Súdra,* but who is usually employed as the servant of the ... decking the ... npeter.—*Wil-* ... in the first ... luring easterly winds.—*Oudh.*
Guroo—Village teacher of Hindi.—*Bengal.*
Guru—A spiritual teacher or guide; a Hindu preceptor.—*Bengal.*
Gurupinda—Village Hindi school.—*Bengal.*
Gutewalo—A contractor.—*Sindh*
Gutigedar—A contractor —*Mysore.*
Guto—A contract.—*Sindh.*
Gutur—A drain; a passage for water to run off by.—*Bombay.*

H

Hadbandi—Demarcation of boundaries.—*C. P.*
Hadbast—Boundary map.—*N. W. P.*
Demarcation of boundaries —*C. P.* and *Oudh.*
Settlement of field and village boundary.—*Sindh.*

...

punishment for certain crimes, distinguished

...

present made to a teacher by the pupil who has read the Koran with him.—*Wilson.*—*Bombay.*
Hadlu—Grass-land covered with water; a waste rice field.—*Coorg.*
Hadlumánya—Fees levied from ryots who have taken up waste lands on progressive tenure called Shraya (*q. v.*), and who resign the lands before they become liable to the full rate of assessment. The amount of the fee is one year's full assessment.—*Coorg.*
Hádolá, incorrectly *Hudolee*—Service land granted to the *Mhárs* of a village, and assessed at a low rate; the revenue from such land.—*Wilson* —*Bombay*
Hadya—Land covered with low brush-wood and small trees from which firewood, leaves &c., for manuring the fields, are taken.—*Mysore.*
Haftgánah—Village papers prepared by the village accountant.—*N. W. P.*
A register or diary of revenue claims and payments kept in the Collector's office.—*Wilson.*

...

are confined.—*Bengal*
Hajjám, commonly *Hajám, Hujam,* corruptly *Hejam, Hudjam*—A barber; a barber-surgeon, one who not only shaves, but bleeds, cups, cleans the ears, pares the nails, &c, usually included among the village establishment —*Wilson.*—*Bombay.*
Hak—Honorary perquisites, rights.—*Bombay* and *H. A D.*
Truth; a true, just, legal, or prescriptive right.—*C. P.*
Hakdár, Huqdar, barbarously *Hugdár*—The holder of a right; a person vested with any property, perquisite, or privilege; the holder of a share (of the revenue or the crops); a Government or village officer who claims prescriptive rights or fees, one who makes a claim or demands a right; a claimant.—*Wilson.*
The recipient of any "Hak" or customary payment —*Bombay.*
A man entitled to certain perquisites or dues, varying in each case —*C. P*
Hakki-fáyik—Seignorage —*Punjab*
Hakíkat, Haqeequt, corruptly *Hackikut*—Statement, account, representation of circumstances as they are.—*Wilson.*—*Bombay.*
Hakim, Hakam—A ruler; a governor; the supreme administrative authority in a district; also a judge.—*Wilson.*—*Bengal* and *Bombay.*
A representative of Government —*Punjab.*
Hákimi—Right belonging to Government.—*Punjab.*
Hakk, commonly *Hak, Huk* or *Huq,* barbarously *Hug*—Truth; the true God. A true, just,

...

Hakk Lambardari—Village head-man's fees.—*N. W. P.*
Hakk Málikána—Payments made to one who has a superior lien on the land.—*N. W. P.*
Hakk Shufa—Right of pre-emption.—*N. W. P.*
Hakku—A right.—*Coorg.*
Hakkul Tehsil—Allowance made for collection charges.—*Bengal.*
Hakk Zamindári—Rights and interests of land-owners.—*N. W. P.*
Hak Malguzar—Allowance drawn by a superior proprietor.—*C. P.*

Hak-ut-tahsil—The right or due of collection; the payment made to a malguzar for collecting revenue cesses on smaller proprietary holdings.—*C. P.*

Hak zamíndári or *talukadári*—Allowance drawn by superior landowner.—*Punjab.*
The rights or dues of a zamindar agreeably to the sanad by which he holds his lands, or his engagements with the Government.—*Wilson.*

Hál—Rent or revenue for the current year.—*Bengal.*
State, condition, present or actual state. In revenue accounts the actual state of the collections. In Marathi and Karnáta the word commonly implies a bad state, extremity, embarrassment, distress.—*Wilson.*

Halálkhor—A man of the lowest caste, who performs the vilest class of functions, as a sweeper, &c.—*Wilson.*—*Bombay.*

Hálat—Export duty formerly levied on coffee.—*Coorg.*

Halba—A subordinate village servant, who assists the village officials in collecting revenue, carrying letters, &c.—*Bombay.*

Haldar—A village official employed in collecting rents.—*Bengal.*

Haldi—Turmeric.—*C. P. & Mysore.*

Haligémara—A plank used in levelling the fields after seed is sown.—*Coorg.*

Hálíti—The excise duty levied on betelnut, cardamum, pepper, and tobacco, on removal from the place of their production like Stăll Bhărti.—*Mysore.*

Halka—Circle, group.—*N. W. P.*
A village circuit; a boundary line which includes all the lands and dwellings of a village or hamlet; a circle or estate including many villages.—*Wilson.*
A survey plot or block.—*Bengal.*

Halkabandi—Arrangement of villages in circles or groups for village accountants, schools, &c.—*N. W. P.*

Hálkari—The supplier of water to watering trough for cattle.—*Bombay.*

Halli—A village.—*Bombay.*

Halpání inám—Land held rent-free by persons who have to fill up water troughs for use of village cattle.—*Bombay.*

Halshana—A zamindari official who keeps account of, and when necessary. Measures, ryots' holdings.—*Bengal.*

Hál tauzi—A statement of revenue demand and collections of the current year.—*N. W. P.*

Hál tauzih—An account showing the current revenue collection.—*Oudh.*

Haltouzi—An account of revenue collections for any period.—*C. P.*

Hálumaddi—A kind of gum used as benzoin.—*Coorg.*

Halvero—A plough-tax.—*Robertson.*—*Bombay.*

Halwaha—A village ploughman.—*Bengal.*

Hamsayah—Neighbour; also protected tenant, in some parts of the Punjab.—*Punjab.*

Hangám—Harvest season.—*H. A. D.*
Time, season, period at which any thing or business is most abundant or prevalent.—*Wilson.*

Hangámí—Periodical, for a time; an extra cess imposed on the district of Jessore shortly before the permanent settlement.—*Wilson.*—*Bombay.*

Háni—Two seers or 1-40th of a *bhatti.*—*Coorg.*

Hankalu—Pasture land in Hankul.—*Mysore.*

Hanria—Fermented liquor produced from rice.—*Bengal.*

Haphto—A week; an instalment of revenue. The payment of the revenue is divided into instalments according to the crops produced in the district. The revenue year and the crops are divided into two great divisions, *viz.*, the "*Kháreef,*" or monsoon crop, and the *Rabbee,* or cold season crop. The objects aimed at in the arrangement of the kists, are to allow the cultivators time to bring their produce to the market before requiring them to pay the revenue due upon it, and to protect Government from the risk attending an unnecessary protraction of the demand. The divisions of the instalments in the Khaira Collectorate are given as an example.

Khareef.	As.	*Rabbee.*	As.
December	4	January	4
February	4	April	4
March	4	May	4
May	4	June	4

Bombay.

Haptá, Huptee, Haphto—A fixed period at which a portion of revenue, or any sum due, is to be paid; also the portion so paid; an instalment. Under the former Government there were four *haptás* in the Dakhin, or the months October, January, March, and May, when the revenue was expected to be paid.—*Wilson.*—*Bombay.*

Hapté—Week.—*Coorg.*

Hapte-bandi—Settlement for payments by instalments; payment of such instalments as they fall due.—*Wilson.*—*Bombay.*

Har—Outlying land of a village; also block or tract of homogeneous land in a village.—*N. W. P.*
A plough.—*Sindh.*
Any tract of soil characterized by the same qualities.—*Oudh.*

Harábáré—Bengal horse gram.—*Mysore.*

Haradári—A league = 3 miles.—*Coorg.*
A measure of extent containing 2,000 fathoms, or about two miles and a half; a kos.—(Mysore).—*Wilson.*—*Bombay.*

Haragalu—A round wicker boat covered with leather.—*Coorg.*

Haragalu Uttára—Rent-free lands granted to ferry-men.—*Coorg.*

Háraka—The grain panicum semiverticillatum.—*Coorg.*

Harakár—Guide, personal attendant.—*Mysore.*

Harali—A grass (Cynodon datylon).—*Bombay.*

Haralu—Castor-oil seed.—*Coorg* and *Mysore.*

Harat—Persian wheel in a well.—*N. W. P.*

Harbharan—Gram.—*Bombay.*

Hárí—Cultivator or peasant, literally a ploughman; never applied to the owner of the soil.—*Sindh.*

Hárí, Haddaka, Harraka, Hadika, Harika—A servant of the lowest class; a sweeper; formerly employed also as village watchman.—*Wilson.*—*Bombay.*

Harie—The third crop, succeeding the *khareef,* or monsoon crop, and the *rabbee,* or second crop. This crop is brought forward by irrigation during the hot season, and consists generally of káng, cheeno, and the poorer kinds of grain.—*Bombay.*

Harit Khanda—Green crops.—*Bengal.*

Hárká—The grain panicum semiverticillatum.—*Mysore.*

Harkára—Delivery peon.—*Bengal.*
A messenger; a courier; an emissary; a spy.—*Wilson.*

Harrat—Persian wheel in a well—*Punjab.*

Harren—Land assigned to the heirs of a person ... killed in defending any place.

Hasab-ul-kharch—Transfer credit.— ... and *Punjab.*

Hásal—Tax, postage.—*Mysore.*

Hásil, Hasalu—Produce, profit, especially as a revenue term, the amount derived from the Government share of the produce of the soil, and from any other source of taxation, or impost, revenue, tax, duty.—*Wilson.*—*Bombay.*

... Mysore ...

Hastántra—Cash balance.—*Coorg*

Hastbud—Papers showing area and rent.—*Bengal*

Hasua—A sickle.—*Bengal.*

Hat, Háth or *Huth*—The hand; a cubit measured from the elbow to the tip of the middle finger, 18 inches, or according to some statements 19½; for timber, in Puraniya it was 22.—*Wilson.*—*Bombay.*

Háth or *Háth, Hatta,* corruptly *Haut*—A market; a moveable market, one held only on certain days in a week; a fair.—*Wilson.*—*Bengal* and *Bombay*
A shop.—*Sindh.*

Háth—A hand; a measure of length; according to the mean of several taken by the Survey Department, it is about 19½ inches.—*Bombay.*
A cubit equivalent to 18 inches (English measure).—*Bengal.*
A cubit.—*C. P.*
Hand. Half a cubit.—*Sindh.*

Hatheea—A weeding plough, the same as "*Ramp,*" but rather smaller (see "*Ramp*").—*Bombay.*

Hathodee-vero—A tax on goldsmiths and silversmiths.—*Bombay.*

Hatletti—Tax levied on clearings in the forests, called *Kumri*.—*Coorg*

Hatti—Cotton.—*Coorg & Mysore.*

Hatwa—A village weigher in *Danabundi* estimates.—*Bengal.*

... side of ... from the ... om (see ... ue peon; the head of a party of peons; a menial servant superior in rank to Naik. The Patil's attendant.—*Bombay.*
Manager in charge of village of absent landholder (Malguzar).—*C. P.*
One entrusted with certain charges.—*Bengal.* A sergeant.—*Mysore.*

Hawala—A description of tenure prevalent in Eastern Bengal; an intermediate holding of a part of an estate, or of a farm under a zamindar or talukdar, to whom a stipulated portion of the rents collected from the ryots is paid.—*Bengal.*
Charge, care, custody, trust; consignment of any property, duty, or liability, to a trust- ... account of ... or ... for ... ern ... t of an estate, or of a ... , or talukdar, to whom a stipulated portion of the rents collected from the ryots is paid. A farm.—*Wilson.*

Hawáladár or *Hawáldár,* corrupted to *Havildár*—One holding any office of trust; a subordinate revenue officer; a kind of deputy of the Mamlatdár; an assistant of the Patil or head of the village, in the collection of the revenue, and in police matters.—*Wilson.*—*Bombay.*
The occupant of a *hawala.*—*Bengal.*

Hawalát—A place for custody of under-trial prisoners.—*N. W. P.*

Házer-kutwally—The actual profit for the year, after deducting all charges (in use in Canara).—*Bombay.*

Házir zámin, Hajir jamin—A surety for the ... of any one when required ... in allowance.—*N. W. P.*

Hazur—Literally, in the presence of. Thus an establishment immediately subordinate to the chief district officer, or officer in charge of talukas, is called *Hazur* establishment.—*Bombay*

Hazúr Tahsíl—Head-quarters' sub-collectorate.—*N. W. P.*

...

Heiga—A class of Smarta Brahmins who immigrated from Honore in North Canara.—*Coorg*

Hejje—A foot.—*Coorg.*
A measure of length equal to one pace.—*Bombay.*

Hemanta—A rice crop ripening in December.—*Bengal.*
The cold season, the months of Agrahâyana and Pausha—November, December.—*Wilson.*

Hemsáya—The rate of assessment paid on neighbouring lands taken as the standard in assessing lands newly cultivated.—*Coorg.*

Henda—The juice of the date-palm, toddy, which ferments and becomes intoxicating.—*Coorg.*

Hero—A drinking trough for cattle at a well (see "*Havado*").—*Bombay.*

Héru—Another name for *chatti,* used only in measuring grains. Literally, it signifies a load.—*Coorg.*
... equal to two *Landies* ...

Hewant—Autumn harvest, intermediate between *rubbee* and *kharif*, including bajra and jowar. —*Oudh.*

Hibanama—A deed of gift.—*Wilson.*—*Bengal* and *C. P.*

Hijri—The date of the flight to Medina; the *era* of the Muhammadan chronology.—*N. W. P.*

Hiksalo—Literally, for one year; applied to one-year leases.—*Sindh.*

Hingari—North-east monsoon, lasts from July to November.—*Mysore.*

Hingáru—Latter rain or crop.—*Coorg.*

The late crop sown about the end of the rains, and reaped in the spring.—*Bombay.*

Hing-khing—A garden of vegetables.—*British Burma.*

Hisab—An account, computation.—*C. P.*

Hisadár—Sharer in Government revenue.—*Sindh.*

Hissab—Accounts.—*Punjab.*

Hista Chuk—One who shares in the payment of revenue, being a resident cultivator.—*Punjab.*

Hissadár, Hisédár—A shareholder; a sharer; a coparcener; one who pays his share of the revenue either to a zamindar or the State.—*Wilson.*—*Bombay.*

Sharer in the village ownership.—*Punjab.*

Sharer.—*C. P.*

Hissai—The system of raising rent from a low rate by fixed yearly increments till it reaches one-half of the produce.—*Oudh.*

Hkray-lon-tsa-ying—Assessment roll.—*British Burma.*

Hlaw-za-yai—Stimulating drink prepared by mixing a kind of drug called "Ta-hsay," or yeast, with cooked rice, which is kept in the sun till fermented. It is sometimes called "rice beer"—*British Burma.*

Hlay-thongyee—A head boatman.—*British Burma.*

Hloot, Hloot-daw—The court of a Mengyee, or chief court.—*British Burma.*

Hloot-gyee—A place built on a shoal, where the fish are entrapped and left nearly dry when the tide recedes.—*British Burma.*

Hloot-ngay—A place built on a shoal, where the fish are entrapped and left nearly dry when the tide recedes.—*British Burma.*

Hmyaw-pike-gyee—A long sea net with floats, worked by two men.—*British Burma.*

Hmyaw-pike-ngay—A long river net with floats, worked by two men.—*British Burma.*

Hmyon—A basket or cover to keep fish in water after they are caught.—*British Burma.*

Hnee-thekkay—Thatching material, made by cutting thin strips of bamboo and binding them on sticks.—*British Burma.*

Hóbáli—Sub-division of a tálúku (q. v.), *Nunjarájapatna* and *Yélusávirasíme.*—*Coorg.*

Hoblidár—A commandant of a *hobli* of peons. —*Mysore.*

Holan—The sloping pathway down which bullocks draw the "*kos.*"—*Bombay.*

Holeya—A menial race of farm laborers of whom there are six descriptions as follows:—

Kukkaholeya.
Kembatti.
Badagaholeya.
Balagei.
Mádiga.
Marangi.
Mári—*Coorg.*

Holi—A popular festival of the Hindus, the pro- [illegible] preceding the full moon of Falgun; but it is usually observed only for the last three or four days terminating with the full moon.—*Bengal.*

See Kamana habba.—*Coorg.*

Holitana—The holding of a Holera or Holiya—*Bombay.*

Holiya, Holeyanu, Holeyaru, corruptly *Holleeroo, Holeyer*—Pariahs, outcasts, men of low tribes employed in the lowest offices, and considered as slaves.—*Wilson.*—*Bombay.*

Hol-vero—Originally a plough-tax. "*Hol-vero*" is not, at least now, a plough-tax, as its amount does not depend upon the number of ploughs used by each person who pays it, but it is a lump sum payable annually, the amount of which is, or rather was, solely regulated by the ability to pay of each person subject to it. These cesses, there can be no doubt, were originally imposed as an indirect mode of assessing alienated lands, in order to make up the lump assessment of villages. The "*Hol-vero*" generally rose in proportion to the free and "*Saláмеed*" land held by the cultivator.—*Bombay.*

Hom—Burnt offerings; oblations of clarified butter poured on the fire; other articles may also be offered. The rite is of high antiquity, and forms part of all domestic religious observances at marriages, adoptions, &c. An allowance for making certain religious ceremonies; this is subordinate to the head of "*Dewasthan.*"—*Bombay.*

Honnu—Half an Ikkeri pagoda (gold) value Rs. 2-4-0.—*Coorg.*

Hoonda—The holding of an occupant of Government land under the Hoondabundy tenure. Fixed ground-rent.—*Bombay.*

Hoondabundy—A land revenue tenure under which a lump fixed sum is paid to Government for the holding as a whole, without reference to the quantity or quality of the lands comprised in it.—*Bombay.*

Horee—A canoe.—*Bombay.*

Hosúgama—Land recently brought under cultivation.—*Wilson.*—*Bombay.*

Hoságame—Land newly brought into cultivation.—*Coorg.*

Hpa—Basket made of woven leaf.—*British Burma.*

Hsaya—A teacher or professor.—*British Burma.*

Htamein—The garment worn by female Burmese; a wrapper.—*British Burma.*

Htoung—A jail.—*British Burma.*

Htoung-akyat—A warder.—*British Burma.*

Htoung-hmoo—A jailor.—*British Burma.*

Htoung-tsaré—A jail clerk.—*British Burma.*

Hto-nga-wa—A small shrimping net.—*British Burma.*

Htsay—A small place built in tidal creeks where fish is caught on a small scale.—*British Burma.*

Htwa—A span.—*British Burma.*

Huchchellu—An inferior sort of sesamum oil.—*Coorg.*

Huck—Right. A cash allowance.—*Bombay.*

Huckdar—Holder of a grant of *Huckdaree.*—*Bombay.*

Huckdaree—Percentage on Government revenue, granted to village or district hereditary officers on service rendered by them.—*Bombay.*

Hudadar—One who holds a certain number of villages on lease (used in Chota Nagpore).—*Bengal.*

Hudbast—Demarcation of boundary.—*H. A. D.*

Huggi—Right to make a certain levy in grain from villagers, allowed by the Peishwá's Government to the person who originally established a village, and to his descendants after him.—*Bombay.*

Hujat—An altercation; a ryot's receipt. The ryot's receipt-book of the rent paid to the tulatee and patel for his land. This book ought to be compared with the "*Rojmel*" and the "*Khátárúhee*" to see that the entries tally. The ryot should also be questioned as to his payments to see if they have been properly credited. The "*Hujat-ni-chopudee*" also means the salt maker's receipt-book of the quantity of salt manufactured, the quantity sold, and the balance due to the salt maker.—*Bombay.*

Hujúru—The office of the officer in charge of the district or province; the word is sometimes applied to the officer personally.—*Coorg.*

Hukkumnamah—A written order.—*Bengal.*

Húkúm—A written order from a superior. Ordinary order.—*Mysore.*

Hulbigáwal—Pasture land or *Hánkul.*—*Mysore.*

Hulia—A descriptive roll.—*Bengal.*

Hullu báne—Grass land.—*Coorg.*

Hullu banni—A tax on grass in the rice fields, levied from those who bring their flocks to graze in them.—*Wilson.*—*Bombay.*

Hullugávalee—Pasture land.—*Coorg.*

An assessment on pasture lands.—*Wilson.*

Hullunáralusunka—Grazing dues.—*Coorg*

Bengal

of ex-

Coorg,

and *N. W. P.*

Hundo—The same as *Udhad*—*Bombay.*

Hurali—Horse gram.—*Bombay* and *Mysore.*

Hurda—A yellow blight. It specially attacks wheat and barley. It appears to be a sort of fungus.—*Bengal.*

Huree—The third or hot weather crop, succeeding the *khureef* or monsoon crop, and the *rubbee* or winter crop.—*Bombay.*

Hurri—A tree plantation; a tree preserve.—*Sindh.*

Sindh

at the

of the

jumma.

—*Bengal.*

Hutri habba—The harvest feast observed in November and December. It is a sort of saturnalia, and a national festival of the Coorgs.—*Coorg.*

Huttuwali—The produce of a garden or field, or of any trade, the amount of an assessment, rent, income, revenue.—*Wilson.*

Huvada Bhurnar—The person who fills with water the trough attached to a well for the cattle to drink from.—*Bombay.*

Hazúr *Huzoor*—

sence

Col.

, the

person of the prince or functionary; also the place where he presides, the hall of audience, the court; also abstractly, the State, the Government.—*Wilson.*—*Bombay.*

Head-quarters *Sindh.* The presence. The chief officer (European) of the district.—*Mysore.*

I

Id—A festival among the Muhammadans.—*Bengal.*

Idgah—Place of Muhammadan prayer.—*C. P.*

Idiga—Toddy drawer.—*Coorg*

Ihtimam—The trust or jurisdiction of a zamindar over certain variable divisions of a province under the Muhammadan Government of Bengal, equivalent to a zamindari; thus Burdwan, Rajshahye, &c., are in early financial reports designated as *eahtimams.* In Chittagong the term denotes a tenure similar, but subordinate, to a taluk, and usually of small extent.—*Bengal.*

Ijad—Excess land.—*Bengal.*

Ijára, corruptly *Ejara*, *Ejar*, *Ezara*, *Izara*—Price, profit: especially employed to denote a lease or farm of land held at a defined rent or revenue, whether from Government direct or from an intermediate payer of the public revenue, a farm or lease of the revenue of a village or district, also of customs, or collections of any description, as of customary fees or allowances; any items of revenue; letting lands on farm or lease; the lands so let, a contract; a monopoly.—*Wilson.*

A farm; a contract.—*Robertson.*—*Bombay.*

Contract or lease, generally applied to the farming of revenue.—*Coorg.*

A farm or lease of the revenue of a village or estate; also of customs or collections of any description, as of ferries; letting lands on farm or lease; the lands so let.—*Bengal.*

Contract, lease.—*C. P.*

A letting on farm or lease; what is so let.—*Madras.*

Ijáradar, *Ijárdár*, corruptly *Ejarahdar.*—A farmer of any item of public revenue, whether from land, customs, or any other source: the renter of a village or estate at a stipulated rate.—*Wilson.*—*Bombay*

A leaseholder; a lessee for a short period.—*Bengal.*

Ijara patta—A deed of lease on farm.—*Wilson.*—*Bombay.*

Ijardar—A contractor, a farmer of Government duties, such as Government transit duties, a farmer of liquor shops. One who farms the revenue of the village or country. It formerly meant a foreigner who farmed the

ploded.—*Bombay.*

Contractor or farmer of taxes.—*Sindh.*

—*Bengal.*

or important cause: it is also used as ... for a meeting or sitting of the Supreme Council.—*Wilson.*

Ijmali—Joint. Tenancy in common of two or more proprietors.—*Bengal.*

Ijrai kurki—Distraint by the Collector for revenue arrears.—*C. P.*

Ikrár—A promise.—*Coorg.*

Fixing firmly, establishing, confirming; agreement, assent, ratification. In law, the acknowledgement or admission of a right or

claim, as of a debt; also of relationship, involving inheritance, &c.; also a confession or acknowledgement of guilt.—*Wilson.*
Agreement; deposition; declaration.—*Bombay.*

Ikrárnáma—A deed of assent or acknowledgment in general. In the North-West Provinces it applies especially to the engagement entered into with Government by the Málguzar and coparceners of a village: it is to specify the mode of paying the revenue; how the shares are to be distributed; the shares whether held in common or in severalty; the number, functions, privileges, &c., of the *lambardárs*; the items of the Sayer; rights of irrigation; extent and appropriation of waste cultivable land; and the number, duties, and pay of the village servants; it is to be signed by all the *lambardárs* and as many *pattidárs* as possible, to be attested by the Putwárí and Kanungos, and finally confirmed by the signature of the settlement officer, after being read out before him in open court in the presence of the subscribing parties.—*Wilson.*—*Bombay.*
An agreement.—*Bengal, Oudh* and *C. P.*
A written agreement.—*N. W. P.*

Ikrarnamo—An agreement.—*Sindh.*

Iláchi—Cardamoms.—*Coorg.*

Ilahi—Literally, divine; a term applied to a yard or measure of 41 fingers (33 inches), or any measure established by the Emperor Akbar; *ilahi kos* is common, others rarer.—*Oudh.*

Iláka, corruptly *Elakeh*, also *Ilákhá*, *Ilákhe*—Dependency, connection; a property, an estate, a district, a jurisdiction. Claim, right, title. A department, an office.—*Wilson.*—*Bombay.*
Estate.—*N. W. P.*

Ilakadar—Any person holding a direct interest in landed property; person in possession of the whole or any part of an estate.—*Bengal.*
The person who engages, either on his own account, or as the representative of others, for the payment of the assessed revenue upon a district or village.—*Wilson.*

Iláqua—Jurisdiction of an *iláquadar.*—*Bengal.*

Iláquadár—Holder of a village.—*Bengal.*

Imambara, Imámbárah—A building in which the festival of the Muharram is celebrated, and service in commemoration of the deaths of Ali and his sons Hasan and Husain is performed at that season; at other times *tázias* or shrines are preserved in it; sometimes it is used as the mausoleum for the family of the founder.—*Bengal, C. P.*, and *N. W. P.*

In'ám, vernacularly *Inám*, corrupted to *Enam* or *Enaum*—A gift; a benefaction in general, a gift by a superior to an inferior. In India, and especially in the south, and amongst the Marathas, the term was especially applied to grants of land held rent-free, and in hereditary and perpetual occupation.—*Wilson.*
A reward; a gift; an alienated land.—*Robertson.* A grant in land.—*Bombay.*
A grant of land or money by Government as a reward for services rendered, or in consideration of services to be performed, or for religious or charitable purposes.—*Coorg.*
Reward.—*Mysore.*
Alienated land.—*Sindh.*

Inámati—Free of tax or rent.—*Coorg.*
Of or belonging to an *inám* grant; land or revenue assigned either in favor or charity, or compensation of the duties of hereditary officers.—*Wilson.*

In'ámdár or *Inamdar*—The holder of a rent-free grant.—*Wilson.*
The holder of an *inam*, or alienated land.—*Robertson.*—*Bombay* and *Sindh.*
Holder of service grants.—*C. P.*

Inam juptee—A revenue head of account. The attachment of *inam* lands.—*Bombay.*

Inam sirpoo—Gifts and presents. The same as *cheerda.* A cash allowance to hereditary officers.—*Robertson.*—*Bombay.*

Inamti—Reward.—*Mysore.*

Inglis—Rent-free tenures given to disbanded sepoys in lieu of pension.—*Bengal.*
Invalid soldiers or *sipahis*, to whom allotments of land were assigned as pensions; the lands so granted.—*Wilson.*

Inglisdar—A pensioner receiving land in lieu of money.—*Bengal.*

Ing-khoon—Lake revenue.—*British Burma.*

Ing-tha-ma—Lake fisher.—*British Burma.*

Intikál—Transfer.—*C. P.*
Conveyance or removal from one place to another, from life to death, &c.—*Wilson.*

Intikál-i-Hakkiat—Transfer of proprietary right.—*C. P.*

Intikhali—Transfer of possession from one proprietor to another.—*Bengal.*

Intikál patti.—Transfer of share.—*Punjab* and *C. P.*

Iqrarnamah—Deed of agreement.—*Bengal.*

Irawara.—The total produce before division under the Bátáyi system.—*Mysore.*

Irsál.—Invoice.—*N. W. P.* and *Punjab.*
Government net revenue.—*H. A. D.*
Remittance.—*C. P.*
Sending, despatch, a despatch of anything; the sending of remittances from the villages to the Zamindar, or to the district treasury, and from thence to the exchequer.—*Wilson.*

Irsalarz—Letter of advice sent with money to a Treasury.—*Sindh.*

Irsálpati—List of remittance of cash sent to the Treasury.—*Coorg.*
An invoice, a list of remittances of cash specifying the coins of which they consist.—*Wilson.*—*Bombay.*

Ishtihár, Istihar, Istnhár, Istiharu, Ishtiyára.—Proclamation, public announcement or notice, advertisement, an advertisement in a public place or a newspaper, notice by the collector of a sale of lands for arrears of revenue; also a paper affixed to a ryot's cottage, requiring him to renew his lease within a given term, under penalty of his being charged the highest rate levied in the village or district.—*Wilson.*—*Bombay.*
Notification. Proclamation.—*Bengal, C. P.*, and *N. W. P.*

Ismi—A rent charge.—*Punjab.*

Istahar—A proclamation.—*Bengal.*

Istamrárdár—See *istimrárdar*—Assignee of Government revenue charged with a quit payment.—*Punjab.*
Possessor of a permanent settlement.—*N. W. P.*
Ryot with right of occupation without increase of rent.—*Bengal.*

Istamrári—See *istımrár.*—*N. W. P.*

Istawa—The land tax or rent levied at progressively increasing rates, until it reaches the full sum imposable on land brought into

cultivation, or on villages let out to farm, &c.; the practice of so letting lands, &c.—*Wilson.* —*Bombay.*

Istifsár—Explanation.—*Bengal.*
Inquiry, interrogation.—*Wilson.*

Istihâru—A proclamation.—*Coorg.*

Istimrárdár—The holder of a perpetual farm or lease. The holder of a *jagir*, more commonly

Lower Provinces made by the Government of Lord Cornwallis.—*Wilson.*—*Bengal.*
Perpetual.—*Oudh.*

Itlak Navis—Sheriff; the officer who keeps the account of the expense and fees on the issue of summonses.—*N. W. P.*

Itlanama—A notice.—*Bengal.*

Itlanamo—Letter of advice.—*Sindh.*

Itsáb—Supervision of weights and measures.—*H. A. D*

Ittilaenamah—Notice.—*Bengal.*

Izáfa or *Izáfat*, vernacularly *Ijápká* or *Ijápkát*, corruptly *Ezafa, Ezafut, Ezaput*—Increase, augmentation, any increase in the amount of revenue received from a country, whether from improved or additional cultivation, or from an enhanced rate of assessment; grant of an entire village, granted rent-free as an extra allowance to the chief hereditary village or district officer.—*Wilson.*
In the Tanna district "Izafat" tenure is considered only to extend to the right of Izafadàrs to receive a percentage on the amount of revenue collections of the Izafat villages, and is not held in the sense in which Wilson, in his glossary, defines the meaning of the term.—*Bombay.*
Increase.—*C. P.*

Izáfat jamá, Ijápkat jamá—Additional or extra receipts of various kinds, as from money realized by Government from the sale of presents, or from the sequestration of estates and appropriation of the revenue; also, money received into the treasury of one district and credited to another. Under the Peshwa's Government, an assumption or appropriation of revenue by the Sirsubadars in the southern provinces, in addition to the revenue they were to pay to the State. Under the Gaikwar's Government, the additional annual revenue raised from the net receipts of the districts, from arrears of unpaid charges, and from loans. In Puraniya, an item in the *Hastabúd*, the specification of the rent to be paid by the ryots for the current year.—*Wilson.*—*Bombay.*

Izahar—A deposition or declaration in court; an affidavit; any statement made by the parties

leposition or any statement made by the parties or witnesses in a suit.—*Wilson.*

Izhár Navis—Writer of depositions; an officer of the court who takes down depositions, &c —*Wilson.*—*N. W. P.*

Izud—Anything taken in excess of the stipulated rent —*Bengal.*

J

Júdamáli—A sweeper employed in cleaning office rooms.—*Coorg.*

Jadidi—Land left to grow fodder.—*Bombay.*

Jadid—New.—*Punjab.*

Jágalyá, Jáglá—A watchman, a village watchman, a man of the Mhár or other low tribe employed in that capacity.—*Wilson.*—*Bombay.*

Jagalyi, Jagli—The office of watchman, the fees paid him —*Wilson.*—*Bombay.*

Jageer—Assignment to village servant.—*Bengal.*

Jaghier—A grant, in Palamow, hereditary.—*Bengal.*

Jaghierdar—A holder of perpetual tenure subject to quit-rent and service.—*Bengal.*

An

Holder of lands free of assessment (generally as a reward) for meritorious service.—*Mysore.*

Jágír also *Jágir*, corruptly *Jagheer, Jaghire, Jaegheer, Jáhgír, Jáhágír*—A tenure common under the Muhammadan Government, in which the public revenues of a given tract of land were made over to a servant of the State, together with the powers requisite to enable

course, without fine or nazarana.—*Wilson.*
An assignment of land on condition of service or otherwise. It is hereditary, as well as for life-time —*Bombay.*
—An estate held free of Government revenue,

Free-hold grant.—*Sindh.*
A peculiar tenure.—*Bengal.*

Jágírdár—Holder of an estate free of revenue, or paying an abated revenue (originally given for service, generally military).—*N. W. P.*
Holder of revenue-free grant.—*Punjab.*
Holder of a rent-free integral village.—*H. A. D.*
The holder of any assignment of revenue —*Wilson.* The holder of a *jagir.*—*Bombay.*
Holder of *jagir*, or rent-free grant of land.—*Bengal.*
The holder of a perpetual farm or lease. The holder of *jaghir*. More commonly the assignee of Government revenue for whole villages.—*C. P.*

Jahagiru—Rent-free lands granted for services rendered to Government.—*Coorg.*

Jahagirudára—Holder of rent-free land.—*Coorg.*

Jahernáma—A notice.

Jahirnámá—Proclamation.—*Bombay.*
Jai—Oats.—*Bengal.*
Jaidad—Property.—*C. P.*
A place, employment; assets, funds, resources, an estate property; the means or capabilities of any district in respect of revenue; an assignment of the revenues of a tract of land for the maintenance of an establishment, or of troops, granted for life, but very commonly with permitted succession to the next-of-kin, sometimes with a rent reserved.—*Wilson.*
Jaihan—Nursery rice.—*Oudh.*
Jaisana—A sort of paddy.—*Bengal.*
Jaishtho—A Bengali month corresponding with part of May and June.—*Bengal.*
Jajam—A kind of floor cloth.—*Bombay.*
Jak—A fence built to prevent water from destroying canal banks.—*Sindh.*
Jáhágirdár—A holder of a *jahagir.*—*Bombay.*
Jakát, Jakáti, Jakáyati—Customs, duties; land or transit duties especially, as opposed to sea customs.—*Wilson.*—*Bombay.*
Taxes.—*Coorg.*
Jalel—Over-assessment, oppression, &c.—*H. A. D.*
Jali Dhan—A rice crop sown in marshy ground about April, and reaped about July.—*Bengal.*
Jalkar—*Sair* or miscellaneous income arising from water (as fish, &c.).—*N. W. P.*
Profits or rents derived from a fishery.
Tanks, wells, and rivers in a village. Water-rights, meaning fishery rights.—*Bengal.*
Profits or rents derived from water, lakes, ponds, &c.—*C. P.*
The piscary of tanks and streams.—*Punjab.*
Jalpahi—Rent paid for land whence fuel is taken for the manufacture of salt.—*Bengal.*
Jamá, vernacularly *Jame*, corruptly *Jamma*, *Jumma*—Amount, aggregate, total in general, but applied especially to the debit or receipt side of an account, and to the rental of an estate; also to the total amount of rent or revenue payable by a cultivator or a zamindar, including all cesses, as well as land tax; latterly it is more especially applied to the revenue assessed upon the land alone; its special application is commonly defined by the term with which it is compounded.—*Wilson.*—*Bombay.*
—The Government revenue assessed on the land.—*Punjab.*
The rental of an estate; also the total amount of rent or revenue payable by a cultivator or a zamindar, including all cesses as well as land tax; also a tenure.—*Bengal.*
Amount; aggregate assessment on an estate.—*C. P.*
Land revenue.—*N. W. P.*
Total revenue. Receipts, credits.—*Sindh.*
Government demand.—*Oudh.*
Jamábandi.—Annual settlement of the demand on account of assessment on land, &c.—*Coorg.*
Settlement of the amount of revenue assessed upon an estate, a village, or district; a village or district rent-roll; a register of the village holdings; a statement exhibiting the particulars of the public revenue, its amount, and how assessed; annual settlement of revenue with cultivators, or *ryotwari* settlement.—*Wilson.*—*Bombay.*
Rent-roll—*N. W. P., Punjab,* and *Oudh.*
The annual settlement made under the ryotwar system.—*Madras* and *Mysore.*
The act of settling the revenue demand.—*H. A. D.*
A rent-roll showing the name of each tenant, his tenure, the quality of his land, its extent, the rate per bigha, and the total rent.—*Bengal.*
Government demand; a village or district rent-roll.—*C. P.*
Annual record of land revenue settlement.—*Sindh.*
Jamádár, Jumadár, corruptly *Jemidár,* less usually *Jemátdár*—The chief or leader of any number of persons; in military language, a native subaltern officer, second to the Subahdár; an officer of police, customs, or excise, second to the Dároghá: among the Marathas an officer appointed to protect the crops from the depredations of an army and its followers.—*Wilson.*
A menial servant superior to Havildar, Naik, and peons.—*Bombay.*
The chief or leader of any number of persons: an officer of police, customs, or excise; second to the daroga.—*Bengal* and *C. P.*
Head messenger. Head orderly; a sergeant.—*Punjab.*
Head messenger; an inferior officer of police, customs, excise, &c.—*N. W. P.*
A commandant of a *hobli* of peons.—*Mysore.*
Chief constable.—*Sindh.*
Jamákharch—Receipts and disbursements; the debit and credit sides of an account.—*Wilson.*—*Bengal, Bombay,* and *C. P.*
Jama sadar—Annual rent payable to Government on account of an estate.—*Bengal.*
Jama-wásul—Abstract of collections and disbursements.—*Sindh.*
Jamá-wásil-báki—An account shewing the particulars of the revenue to be paid, of the instalments discharged, and the arrears due.—*C. P.* and *Oudh.*
The account shewing receipts and outstandings.—*H. A. D.*
Cash balance report.—*Bengal.*
Jamá-wásil-baki-nawis—A Government official whose duty it is to prepare the "*jama-wasil-baki.*"—*C. P.*
Jámbho—oil-seed.—*Eruca Sativa.*—*Sindh.*
Jamédára—Head constable or superior officer of peons above a Duffadar.—*Coorg.*
Jameen-vero—A tax to defray the expense of purchasing security.—*Bombay.*
Jamidar—A term for the hereditary officers of a district, such as Deshmukh, Deshpándé.—*Bombay.*
Jámín—Bail, security.—*Coorg.*
Jamin-báb—Head of account under which tax derived from land is shown.—*H. A. D.*
Jamindar—The proprietor of an estate held direct from Government. Properly zamindar; usually zemindar.—*Bengal.*
A landholder.—*Bombay.*
Jámíndára—A surety.—*Coorg.*
Jaminu—Land, generally applied to land fit for cultivation.—*Coorg.*
Jamma—Feudal tenure; the holders pay assessment at the rate of Rs. 5 for every 100 *battis* and are liable to be called out for military, police, or other duties when required. Only Coorgs and certain other castes are entitled to become *jamma* ryots. *Jamma* land cannot be mortgaged or alienated in any way

by the holders except by resignation.—*Coorg.*

Jammagára, Jummadakula, Jummadareita—Holder of land on *jumma* tenure —*Coorg.*

Jamma kharch—Account current.—*Punjab.*

Jamun—Syzygium Jambolanum.—*C. P.*

Jangal, Jungul, commonly *Jungle*—A forest; a thicket; any tract overrun with bushes or trees, or suffered to be overspread with vegetation.—*Bengal* and *Bombay*

Forest, waste land, grazing ground.—*N. W. P.*

Grazing ground.—*Punjab.*

Jangal-buri taluk—An estate or tract of land overrun with jungle, held on easy terms for a certain number of years on condition of its [illegible]

he is a member of the establishment, and holds rent-free or *inám* lands, thence known as "*Jángama inám*" He is sometimes domesticated in *maths* or monasteries, and otherwise is a vagrant, living on alms —*Wilson—Bombay.*

Jangla—Railings defending the mouth of a well. —*Bengal.*

Jangul—Land covered with growing trees and shrubs.—*Bengal.*

Janti kallu—A boundary or demarcation mark composed of 3 stones in a line.—*Coorg.*

Japti—Attachment.—*Bombay.*

Jara—Winter season or cold weather.—*Bengal.*

Jaraet—Land fit for dry crops.—*Bombay.*

Jarayet—Dry crop.—*Bombay.*

Jarhan—A superior kind of rice grown in nurseries, and transplanted.—*Oudh.*

Jári—Current, in force —*Coorg.*

Flowing, current, going on, set agoing, issued; cultivated for a second or subsequent crop, &c. Free from an attachment (land), exempt from revenue.—*Wilson—Bombay.*

Continued, free, exempt from attachment, unresumed.—*Madras.*

A species of cotton sown during the autumnal season.—*H. A. D.*

Jaríb—A measuring chain.—*Oudh* and *Punjab.*

A measure of length equal to 100 cubits —*C. P.*

A measuring chain or rope.—*N. W. P.*

A revenue survey according to the native method —*H. A. D.*

Half a bigah = one-fourth of an acre (Trans-Indus).—*Punjab.*

—A measure; in its original use, a measure of capacity equal to 4 *kafiz*, or 384 *madd*, about 768 pounds; it then became applied to a land measure, or as much land as could be sown with a *jarib* of seed corn; and then appears to have been loosely used as an equivalent to a *bighá*. In course of time it occurs as a measure of land of various extent, and as the chain or rope for measuring. In the North-West Provinces the measurements were made by a chain, and the "*jarib*" is equal to 5 chains of 11 yards each, or to 60 *gaz*, or 20 *gathas* or knots. A square of one *jarib* is a *bighá*.—*Wilson—Bombay.*

Jarif—Measurement and classification of land, or more commonly revenue survey.—*Bombay.*

Járí ináms—Rent-free land.—*Mysore.*

Jat—A class of Musalman; there are a few near Patdee and Veerungaum The *Jats* are rather fine men; they wear the long trowsers fastened at the ankle, which is the ordinary dress of all classes in Jálúvár; they have a Kazee of their own, who officiates at all ceremonies. —*Bombay.*

Ját inám—Personal *inam.*—*Bombay.*

Játrá or *Yátrá, Játara*—A pilgrimage to a place of reputed sanctity; a religious festival; a place of pilgrimage attended by a fair; in the south, a festival in honor of a divinity, especially of the tutelary goddess of a village. —*Wilson—Bombay.*

A fair.—*H. A. D.*

A dramatic representation.—*Bengal.*

Jatra khet—A field from the proceeds of which the expenses of *kol* festivals are defrayed —*Bengal.*

Játre—Annual fair usually occurring on the occasion of a festival.—*Coorg.*

Jau—Barley —*Bengal* and *Oudh*

Barley (*Hordeum hexastichon*).—*Sindh.*

Javána—A peon, an inferior officer who acts as a guard, and a messenger; a native police constable.—*Coorg.*

Javanaru—Peon.—*Mysore.*

Javuck—That which goes. The outward register of letters —*Bombay.*

Jawak—The outward file of an office.—*H. A. D.* and *Bombay.*

Jawár, Jawari, corruptly *Juwár, Jowar, Joar*—A species of millet, which grows to a height of eight to twelve feet on a reedy stem, the grain of which enters largely into the food of the peasantry in the Western Provinces (*Holcus sorghum*).—*Wilson—Bombay*

Jawára, or *Jawári, Juwaru, Juwaree*—As much land as can be ploughed by a pair of bullocks (Central Doab), as much as may be ploughed in half a day (Dehli); also a yoke or pair of bullocks working a well. Small shoots of rice which germinate when steeped in water, and shoots of barley forced in earthen pots at the Dashará festival, and presented to friends and relations for good luck.—*Wilson—Bombay*

Jawári—A grain (*Holcus sorghum*).—*C. P.* and *H. A. D.*

Jawas—Linseed.—*C. P.* and *H. A D.*

Jeelun—A mode of raising water from tanks and wells There are two upright posts fastened in the ground; at the bottom and top of these there is placed a cross stick or beam. To the centre of the upper one is fixed a long pole, the pole being fastened loosely at its centre to the centre of the cross stick, at one end of this pole is fastened a heavy weight of stones, at the other end (the end above the water) is a long rope. To the lower cross-beam between the upright posts, is fastened a kind of trough, one end of this is joined to the rope from the upper pole. A man stands in the water, and with the rope overbalances the pole; the trough descends into the water; the rope is gradually let go, when the weight of the stones at the other [illegible]

attached to the upper pole

madká is suspended; this is lowered into the well, the weight of the stones at the other end of the pole brings it up full of water, and it is then drawn aside by another rope and emptied into the reservoir.—*Bombay.*

Jeenaswár—A system of revenue management under which the revenue was levied according to the description of crop sown. This system was highly objectionable from the great number of crops upon which different rates obtained, and also from there being a further assessment on second or third crops taken from the land in the same year, all which occasioned a great deal of interference with the cultivator, and rendered him liable to the extortions of unprincipled subordinate revenue officers.—*Bombay.*

Jeevaeedar—A holder of *Jeevåee;* a village watchman. This term is never applied to the higher holder of *Jeevaee.—Bombay.*

Jeevai—Service lands in talukdaree villages.—*Robertson.*

Lands assigned by talukdars for the support of relatives.—*Bombay.*

Jeevaidar—A holder of *Jeevai.—Robertson—Bombay.*

Jeishta—Third lunar month, corresponding to June and July.—*Coorg.*

Jenana (properly *Zanána*)—The female apartments; the females of a household.—*Bengal.*

Jentu—Inhabitants of the country north of Madras who speak the Telugu language.—*Coorg.*

Jeshtá—A rain commencing between 30th November and 12th December. Paddy is sown during this rain.—*Mysore.*

Jeth—May.—*Sindh.*

Best, eldest, the eldest brother where there are several, a husband's elder brother; the name of a month, the second month of the Hindu year.—*Wilson.*

Jethans—Eldest brother's right.—*Bengal.*

Jethi dhán—A rice which is sown in April along the banks of rivers, or where water is still lying, and cut in *jeth* (beginning of June), hence its name.—*Oudh.*

Jethi sawan—An early *sawan.—Oudh.*

Jethriyot—The chief tenant in a village who is supposed, or supposes he ought, to lead all the other tenants, for good or evil—generally for the latter.—*Bengal.*

Jhádá jhálanár lok—The signalmen employed in holding the chains and flags with survey measurements.—*Bombay.*

Jhadmalli—A sweeper.—*Bombay.*

Jhadti, Jhudtee, Jharti, corruptly *Jhertee, Jhaditi, Jhadatá*—Examination of an account; final reckoning, clearing off, or sweeping off (of money, food, or the like). Taking an inventory of goods; the account or inventory so taken; an annual statement of the receipts and payments of a whole village; the account of the village with the revenue officers.—*Wilson—Bombay.*

Jhallar—Persian wheel on a river bank.—*Punjab.*

Jhamp—A coarse mat, used as a door or screen of a doorway.—*Bengal.*

A coarse mat, used as a door or screen of a doorway. Loppings of thorny bushes used as a fence; a branch of a tree, or of the cocoanut palm, especially when matted, to be used in roofs.—*Wilson.*

Jhámpa—The village gate.—*Bombay.*

Jhampa-giras—A description of *giras* or blackmail, said to have its origin in the dread in which the *Gráskiyas* were held, that the villagers to propitiate them always presented them on arrival with a bag of money at the *Jhampa,* or entrance of the village.—*Bombay.*

Jhampa-vero—A tax levied to defray the expenses of mohosal sent to require security previous to permission being granted to cut the crops. —*Bombay.*

Jhampee bandh jamin—A security entered into by one or more of the principal inhabitants of the village for the good conduct of the village. This security could be enforced in the event of a robbery or murder not being discovered, or the stolen property not being recovered. In some cases wealthy persons in one village would enter into security for another village. —*Bombay.*

Jhangal Shikafi—Cutting of trees and brushwood on canal banks.—*Sindh.*

Jhapan—A kind of sedan used by travellers in the Himalayas.—*Bengal.*

Jhil—A shallow lake or morass.—*Bengal, N.W.P.,* and *Oudh.*

Jholee vero—A tax collected on persons frequenting the bájárs of the village for the purpose of selling vegetables, &c.—*Bombay.*

Jhuthail—Another name for *dofasli* lands—from *jhuta* "leavings."—*Oudh.*

Jiban—Occupancy right.—*Bengal.*

Jibandáree—Land with right of occupancy.—*Bengal.*

Jimadar—In Eastern Bengal this term is applied especially to the holder of an under-tenure or portion of a zamindari paying revenue either to Government direct or to a zamindar.—*Bengal.*

Jins—Kind. Thing. Species of grain.—*Sindh.*

Crop.

Jinsi—Rate on produce.—*Punjab.*

Jinswár—Cash rates on crops.—*Punjab.*

According to the article, according to the crop, as an account, a settlement.—*Wilson.*

Jira—Cummin-seed.—*Mysore.*

Jiráit or *Jiráyat, Zirâat, Jirát*—Arable land, land fit for cultivation, not requiring artificial irrigation; also cultivated lands and their produce, as distinguished from garden cultivation.—*Wilson.—Bombay.*

Dry crop land.—*H. A. D.*

Jiráiti, Jiráyatí—Pertaining or relating to fields or their crops, as tax, survey, produce, &c.; arable, as land; raised on arable land as opposed to garden produce. *Jiráiti* lands are sometimes considered the same as taxable or assessable lands, in opposition to *inám* or rent-free lands; and frequently also the term is applied to land not artificially irrigated, in opposition to *tari,* wet, or rice lands; in some places in the northern Sarkárs, if *jiráiti* land is left waste, the title of the occupant is considered to have lapsed, and it may be leased by the Government to another person. —*Wilson—Bombay.*

Jiráti ryot—A cultivator not residing in the village where his fields lie (used in Tipperah). —*Bengal.*

Jiráyati—Lands assessable, opposed to *inams.—Madras.*

Jiráyiti—Cultivation, farming.—*Coorg.*

Jitagára—A hereditary labourer or slave.—*Coorg.*

Jireb—Same as *Bigo.—Sindh.*

Jirige—Cummin-seed.—*Coorg* and *Mysore.*

Jivaidar—A holder of *jivai*, or land assigned to the members of a Thakoor or Patel's family for maintenance.—*Bombay.*

Jiwaie—Land held by the village watchmen in talukdaree villages and in Government villages in the Ahmedabad Collectorate, and in some of the villages in the Kaira Collectorate. The tálúkdárs granted *jiwaie* lands to their servants and dependants for services performed to them personally. *Jiwaie* was also granted by the talúkdar to his relations and others immediately about him, for their support and maintenance. If the talúkdar has more than one wife, he grants *jiwáie* as a maintenance allowance.—*Bombay.*

Joar—Maize —*Bengal*

An easy or quit-rent; a personal tax on district officers.—*Wilson*—*Bombay*

Quit-rent, grant of land or village on lighter assessment than the proper revenue.—*Mysore.*

Jodídár—A holder of land paying quit-rent to Government.—*Bombay.*

A ryot holding as *inam* lands or village on reduced assessment, varying according to circumstances.—*Mysore.*

Jódidára—Holder of land on *jodi* tenure —*Coorg.*

Jógi—A class

Jóla—Indian

two kind

Coorg.

Jóli—A contrivance for carrying sick people; a frame-work of branches or bamboos, or a blanket suspended on a pole.—*Coorg.*

Joovar—A kind of grain —*Bombay.*

Jor—Total.—*Sindh.*

Josee—An astrologer.—*Bombay.*

Josee-vero—A tax levied for the benefit of astrologers.—*Bombay.*

Joshi—An astronomer, an astrologer in general, also one of a caste professing astrology and

Jot—

and *N. W. P.*

Tillage, cultivation; tenure of a cultivator, the rent or revenue paid by a cultivator In the Sikkim Morang, any tract of land or estate cultivated and paying revenue to Government, held by *patta*, and hereditary, but neither to be mortgaged nor sold Mar. A yoke of oxen; a plough.—*Wilson*

Jotdar—A cultivator with a right of occupancy.—*Bengal.*

Jote—Cultivation. The aggregate of the lands held by a single cultivator. Holding under cultivation. Cultivated lands held under engagements.—*Bengal.*

Jotedar—The incumbent of a *jote*; actual cultivator of the soil.—*Bengal.*

Jotibanna—An oil manufacturer of the Lingayit caste.—*Coorg.*

Joukeron—A mixed crop of barley and vetches.—*Bengal.*

Jouli—A term applied to cloths of all kinds; piece-goods—*Coorg.*

Joulichápu—Fees for stamping cloth, instituted by the Rajahs in Coorg; the rate levied is four pies on each piece of cloth manufactured in Coorg.—*Coorg.*

Jowár—*Holcus sorghum*, or a species of millet sown in July, reaped in November and December; grain very largely used as food by poorer classes; stalk used as fodder.—*N. W. P.*

Jowri—A kind of grain superior to *bajri*, and forms the staple-food in the southern part of Gujrat —*Bombay.*

Jhar—Grain; Indian millet; *Sorghum vulgare.*—*Sindh.*

A kind of Indian corn. *Juar bari*—Maize, zea mays—*Juar chhoti*, small millet (*sorghum vulgare*)—*Oudh.*

Judi—Payments to Government out of *inam* lands.—*Bombay.*

Jumiah—A cultivator who cultivates with the hoe in the manner usual among hillmen, by burning the jungle and sowing several crops together —*Bengal.*

Jumindar—The farmers of Government revenue under former Governments.—*Bombay.*

Jumma—Revenue assessed.—*H. A. D.*

The credit or receipt side of an account. Credits, dues —*Bombay.*

Jummabundi, Jummabundy—Gross rental. The papers grounded on the *tirij*, showing the holding of each ryot, the rates of rent, and the total rental of each tenant.—*Bengal.*

The settlement of Government dues.—*Bombay.*

Jumo.—Friday.—*Sindh.*

Junárdár—An inferior official performing the duties of a vernacular clerk.—*Coorg.*

Nimar to connec-

Jungle—Forest —*Bengal.*

Jungle tarashi—Jungle clearance.—*Bengal.*

Jupti—Attachment. In Nurvadari or Bhagdari villages *jupti* lands means lands not included in the tenure.—*Bombay.*

Jureeb—A measuring chain.—*Bengal.*

Juwari—A kind of grain superior to *bajri*, and forms the staple food in the southern part of Gujrat —*Bombay.*

K

Kaachhoto—The end of the dhotee or lower garment, which, after the cloth is carried round the waist, is brought up between the legs, and tucked up behind in the waistband.—*Bombay.*

Kabála—Bill of sale, title-deed.—*N. W. P.*

Any deed of conveyance or transfer of right, or property, any contract of bargain or sale signed by a judge, a bond, a bill of sale, title deeds, and the like.—*Wilson.*

Kabalo—A deed or bill of sale, or written agreement or contract.—*Bombay.*

Kábar—Black soil, in Bundlekund of inferior quality to *már*.—*N. W. P.*

A grave, tomb.—*C. P.*

Kabarstan—A grave-yard.—*C. P.*

Kabbu—Sugarcane.—*Coorg.*

nt, a

t in

ment fields taken vern-

Kabuliat—A written agreement, counterpart of a revenue lease.—*C. P.*

Deed of agreement, commonly, agreement to take up a field.—*Sindh.*

The counterpart of a lease.—*Oudh.*

Kabúliyat, corruptly *Cabooleat, Kabooleat, Cubalat, Kábulát*, or *Kabuláyat*—A written agreement, especially one signifying assent, as the counterpart of a revenue lease, or the document in which a payer of revenue, whether to the Government, the zamindar, or the farmer, expresses his consent to pay the amount assessed upon his land.—*Wilson.*—*Bengal* and *Bombay.*

A deed of agreement.—*H. A. D., Punjab,* and *N. W. P.*

A written contract, the counterpart of a lease or license.—*Madras.*

Kacha—Applied to a settlement when made with the cultivators direct without the intervention of a third person as a farmer or zamindar, the estate being managed by the officers of Government.—*Oudh.* (See *khám, kachchá*).

Kachahrí, Kuchuhree, Kacheri, Kachhahari, Kachhari, Kacheli, corruptly *Cutcherry*—A court, a hall, an office, the place where any public business is transacted; also in Marathi the business carried on there, or the people assembled.—*Wilson*—*Bombay.*

Court of Justice; office.—*N. W. P.*

Kachá Maurúsi—Ryot with rights of occupancy under Act X of 1859, having held the same land for 12 years.—*C. P.*

Káchá veheevat—This term is used idiomatically to signify any particular rent, toll, tax, or cess levied by direct Government management. It is similar in meaning to the term *khalsa vaheevat.* With regard, however, to the management of villages, this term is seldom if ever applied to a *khalsa* or Government village managed direct by Government. It is in fact opposed to Eejaro.—*Bombay.*

Kachchá, Kuchcha, incorrectly *Kacha* or *Kucha*, and corruptly *Cutcha, Kutcha, Káucha, Kachi, Kacho*—Raw, unripe, immature, crude.—*Wilson*—*Bombay.*

Incomplete, summary, rough. A *kachcha* road is an unmetalled as opposed to a metalled one; a *kachcha* building is one built of earth as opposed to brick or stone. *Vide* Khám, (which is the Persian equivalent, and more commonly used in official parlance)—*N. W. P.*

Kachehri—See *kachahrí.*—*Bengal.*

Kachéri—See *kachahrí.*—*Coorg, H. A. D., Mysore,* and *Bombay.*

Kachhiana—Garden lands in which vegetables are grown.—*Oudh.*

Kachh Karan—To measure land.—*Sindh.*

Kachiyo—A caste of cultivators; gardeners; dealers in vegetables.—*Bombay.*

Kachmach Sikandari Kishti banna.—Customs, river boundary.—*Punjab.*

Kacho—Alluvial land thrown up by the river Indus.—*Sindh.*

Kachwansi.—Twentieth part of a *biswansí.*—*N. W. P.*

A minute division of land measure, the twentieth of a *Tiswánsi*, of which twenty go to a *Biswánsi.*—*Wilson.*

Kadab—The dried stalk or straw of jowaree and bajaree, used as forage for cattle; stubble.—*Bombay.*

Kadale—Bengal gram.—*Coorg* and *Mysore.*

Kadanga—A trench or ditch generally applied to the deep trenches formerly dug round villages and nads, partly as boundaries and partly as a kind of fortification.—*Coorg.*

Kadáyi—A big tub made of copper for storing water.—*Coorg.*

Kadbá—The stalks of jowaree.—*H. A. D.*

Kadim, Kadimi—An old inhabitant of a village, one holding by hereditary descent; and, as being usually chosen from this class, applied to the headman of a village in the west of Bengal, and in some parts of the peninsula.—*Wilson*—*Bombay.*

Old.—*Punjab.*

Kadio—A bricklayer.—*Bombay.*

Kadle, Kadale—Bengal gram (*cicer arietinum*); in Karnata, as well as in most parts of India, *Kadali* signifies the plantain (*musa sapientum*).—*Wilson*—*Bombay.*

Kadta—A cloth covered with a composition of charcoal and gum, and used instead of a slate for writing and keeping accounts.—*Coorg.*

Kaem-Salámee—A fixed quit-rent paid on account of alienated fields separately, and always levied whether the field is wholly or partially waste or cultivated. It is in fact a kind of fixed *veeghotee*, levied however, not on the measured, but on the "Asra" or supposed number of Veeghás. It very often happens that a field is said to contain 4 or 6 "Asra" Veeghas, paying a fixed *Káem Salamee* of one rupee per veegha, *i. e.*, 4 or 6 rupees for the field, whereas upon measurement the field may actually contain 8 or 10 veeghas of land.—*Bombay.*

Kágadi—A basket or pannier put on a pack bullock.—*Coorg.*

Kágdee—A paper manufacturer, a stationer; in some Government offices this name is given to the book binder.—*Bombay.*

Kahttoo—A kind of boat.—*British Burma.*

Kaid—Imprisonment.—*C. P., N. W. P.,* and *Punjab.*

Kaidak—A piece of paper wrapped round a file.—*Oudh.*

Kaidi—A prisoner.—*C. P.* and *N. W. P.*

Kaifiat—A statement, circumstances.—*H. A. D.*

Explanation.—*Bengal.*

Report.—*Oudh*

Information, report.—*Sindh.*

Report, explanation.—*C. P.* (The same as *Kaifíyat.*)

Kaifíyat, Kyfeeyut, vernacularly *Kaiphíyat*, corruptly *Kyphyut*—Statement, description, report, account, particulars. In the Jamabandi in the North-West Provinces a column for remarks is so headed. In the south it is applied to any authenticated document or voucher, such as a written authority from a husband to a wife, to adopt a son after his demise.—*Wilson.*—*Bombay.*

A statement, deposition.—*Madras.*

Kakun (*Panicum Italicum*)—A millet belonging to the Kharif harvest.—*Oudh.*

Kalál, Kalár, Kalwar, incorrectly *Kallal*—A distiller, a maker and vendor of spirituous liquors.—*Wilson*—*Bombay.*

Farmer of native liquor, contract liquor seller.—*H. A. D.*

A kind of country spirit.—*Bengal.*

Kalal bhati—A liquor-still.—*Bombay.*

Kalam, Qulum, corruptly *Cullum, Callum*—A pen, or a reed (calamus) used as one; a brush; also, sometimes, handwriting, a paragraph, an item, an article, a column of an account.—*Wilson.*

A pen, a slip or young plant, a paragraph.—*Bombay.*

Kalambandee—An agreement or treaty between two Governments, an agreement entered into regarding land, by two Thakurs or independent Chieftains. The statements which, upon the introduction of the British rule into Guzerat, were yearly made for each village. This statement generally consisted of from 20 to 30 *kalams* or paragraphs, in which everything relating to the lands, and revenues, population, &c. of the village, was entered in detail The yearly preparation of these statements was abolished about the year 1848.—*Bombay.*

Kalambandee-vero—A fee taken from the cultivators on the completion of their *khátás*—*Bombay.*

Kala [illegible]

mean attachment, sequestration; also a document shewing the state and management of a district —*Wilson.*

Kalapaní—Black water, the sea, applied more especially to transportation beyond seas.—*Wilson—Bombay.*

Kalar—Salt land.—*Sindh.*

Kalási—A lascar, a subordinate who pitches and takes care of tents —*Coorg.*

A measure of grain, one third of a *mora*, in Guzerat it has the same sense, but is equal to 16 maunds or 640 sérs.—*Wilson—Bombay.*

Káluve—A stream or channel generally for irrigation.—*Coorg.*

Kalee bhoy—This is a black alluvial soil, and is valuable and productive. It comprises the soil of by far the greater portion of the Broach Collectorate, of a large proportion of Kathiyawad, Ahmedabad, Kaira, and Surat, of Malwa, and the valley of the [illegible]

1. *Jawár.*
2. *Kupás*—Cotton.
3. *Ghún*—Wheat.
4. *Dhángar*—Dry rice.
5. *Channá*—Gram.
6. *Deewel*—Castor Oil.
7. *Rata Tallar Tall*—Rapeseed.
8. *Múng* or *Mug.*
9. *Túvr.*—*Bombay.*

[illegible] *bay.* [illegible] in [illegible] Col- [illegible] *lee.*

Kali—1st, revenue realized from land tax; 2nd, to denote rich soil —*H. A. D.*

Land revenue, a kind of soil.—*C. P.*

Kalimara—Good for firewood.—*Coorg.*

Kali puruj—Aboriginal tribes of natives in the eastern and southern talukas of the Surat Collectorate. They are almost in a wild state, but very quiet and inoffensive.—*Bombay.*

Kallar—Barren land, unculturable from *reh* efflorescence, salt, or other reason.—*N. W. P.* and *Oudh.*

Kallékái—Ground-rent —*Mysore.*

Kalrathi—Salt land.—*Sindh.*

Kaltar—An estimate of the produce of the fields, made either while the grain is yet standing (*ubhá*), or when it is cut and collected into bundles, but unthrashed (*oghla*) The estimating of produce either by *Makhal* or *Kaltar* was in force under the *Bhagbatáee* system. When the produce is estimated by *Kaltar* the necessity of a common khalee is superseded. Each cultivator cutting, stacking, and housing his crops as he pleases; the estimating by *Kaltar* is, however, often attended with great annoyance to the people, as the Desáees and officers who attend to make the *Kaltar* often purposely prolong the operation, during which they are entertained at the cost of the cultivator. The *Kaltar* is not always an extra estimate, it is sometimes made with an allowance to the cultivator of one-fourth or one-half in every maund, or in other words 125 or 150 maunds are estimated and assessed as only 100. When the allowance is one-fourth, the *Kaltar* is termed *Sava*; when one-half, *Doda.* An exact estimate is called *kankan*, kaltar, or jenin for grain. The quantity of grain due to Government is kept with the cultivator on his paying the value according to the market, but if the cultivator declines to keep the grain himself, it is sold, but until the sale takes place the grain remains under the care of the cultivator, who is answerable for its production when required.—*Bombay.*

Kalthee—A fine kind of grass growing on salt wastes, the roots are ground and used as flour.—*Bombay.*

Kálukula—Traders of the third class who pay Mohturfa at the rate of Re. 1-2-0 per annum.—*Coorg.*

Khlwa—A watercourse.—*Wilson—Bombay.*

Káma—A village servant.—*Punjab.*

Kámal or *Kámil*, corruptly *Kamul* or *Kaumil*—Entire, perfect, complete; in revenue language, the whole sum raised by a village for the total of its expenses, including the Government demand, also, the largest amount of revenue realized from a village or district; also, in the south of India, the fixed or standard assessment, as determined in different places by former Governments —*Wilson—Bombay.*

Entire, whole. Thus, when one estate is assessed at a *rasadi* or progressive *jama*, the *Kámil jama* is the highest assessment, leviable as the last of the series.—*N. W. P.*

Kamaldar—Value. The full assessment of a field —*Bombay.*

Kamáldhárá, incorrectly *Kumal-dhur*—The standard assessment of some of the districts of the Dakhin.—*Wilson—Bombay.*

Kamal patrak—Land register of a village.—*Bombay*

Kamar—Blacksmith.—*Mysore.*

Kamat—Land cultivated by or for the landlord—*Bengal.*

Kamatagádu, Kamatagáranu—A [illegible] vates lands belonging to [illegible]

land free of rent, and in others on light assessment. In some few places a fixed money allowance is given. In all instances there are certain fixed fees payable to them in money or in kind by the ryots.—*Mysore.*

Karni—Relationship by marriage.—*Punjab.*

Karníka—The same as *Karnam, q. v.*—*Mysore.*

Kárpardáz—An agent or manager.—*Bengal.*

Kartik—A Bengali month corresponding with part of October and November.—*Bengal.*

Kártikáfasál—November paddy crop. That for April and May is Vysakh fusl.—*Mysore.*

Káru or *Kar*—The crop of rice sown in April and reaped in June, July. This is its meaning in the northern districts; but in the south it means the chief crop which depends on the north-east monsoon, and is reaped in December and January.—*Madras.*

Karyád—A petty *mahal* or district, one comprising ten or twelve villages, some belonging to one *mahal*, some to another.—*Wilson*—*Bombay.*

Karyát—A sub-division of a district composed of villages, belonging some to one mahal, and some to another.—*Bombay.*

Kasar, Kusur—Defect, deficiency, diminution. In Mar: *Kasar*, as applied to accounts, signifies departure from a correct or perfect balance, whether through excess or deficiency, or the sum to be added to, or subtracted from, the totals on either side to make them agree'—*Wilson*—*Bombay.*

Kasba, Kasuba—A small town or large village. The chief or market town of a district.—*Wilson*—*Bombay* and *H. A. D.*

The chief town of a district or division of a district.—*Madras* and *Mysore.*

A small town.—*Oudh.*

Kasbátee—There are a large number of Kasbátees throughout the district towns in the Khaira and Ahmedabad zillahs. These Musalmans are in part converted Rajputs, and in part pure Musalmans of the Belooch and Pathan tribes. They derived their name from residing at the chief town or Kasbá of the district. The Dholka Kasbátees were by far the most important branch, and are supposed to have been converted about the time of the celebrated Muhammad Begra. They amassed very considerable wealth, and by sale and mortgage managed to possess themselves of the tálúká rights in a very considerable number of villages. The Kasbátees at Veerumgaum also were once very powerful, and held considerable possessions, now, however, their lands are wretchedly managed, and the Kasbátees are deeply involved. The chief men are in the hands of their karbhárees, and the common men seek employment as peons in the Government offices. From being a powerful and warlike body of influence and character seeking service under the petty princes and chiefs, they are now generally poor and broken down, and enervated by the constant use of opium. The Mussalman population of the higher grade in Godhra is known by this name.—*Bombay.*

Kashtgar—Cultivator, zamindar.—*Sindh.*

Káshtkár—A cultivator.—*N. W. P.*

An ordinary cultivator, a ryot.—*C. P.*

Kashtkar dehi—A resident tenant, or cultivator.—*Bengal.*

Kashtkar maurusi—A tenant holding perpetual lease of land.—*Bengal.*

Kashtkar pahi—A non-resident tenant, or cultivator.—*Bengal.*

Kasí—A small cut from a branch canal. A drain, a water-course.—*Sindh.*

Kaskas—Poppy seeds.—*Mysore.*

Káso—One-sixtieth of a *kharár.*—*Sindh.*

Kasra kam—A fraction less.—*Bengal.*

Kásu—A pie piece.—*Coorg.*

Kasumbee—The safflower plant, an annual plant. " Carthamus tinctorius;" also called "bastard saffron."—*Bombay.*

Kasumbo—An intoxicating drink, being an infusion of opium and water. It is much drank in the province of Káthiyáwád, and in the Kaira and Ahmedabad Collectorates.—*Bombay.*

Kasúr—Rent charge.—*Punjab.*

Kasúri—Neglect, fault.—*Coorg.*

Kat—A piece of field capable of receiving 51½ lbs avoirdupois weight of new seed.—*Bengal.*

Katbá, Katape, Katábe—Penalty bond, recognisance, paper of agreement; a writing given to a Panchayat by the parties appealing to it, asserting the truth of their statements, and agreeing to acknowledge their guilt if pronounced in the wrong.—*Wilson*—*Bombay.*

Katee—A land measure; the twentieth part of a *Pand.*—*Bombay.*

Káthá—A measure of capacity equal to four seers.—*C. P.*

One-twentieth of a *bigha.*—*Bengal.*

Káthí, corruptly *cutty*—A measure of land; as formerly used it was found to vary from five to ten cubits; the term also designates the measure, the rod or pole. A measure of capacity varying in different places but usually about 10 seers.—*Wilson.*

A variety of *jowari.*—*Bombay.*

Káti—A stick. A measure of land varying from 5 to 10 cubits.—*H. A. D.*

October. Autumn crop.—*Sindh.*

Katkana—Sub-lease.—*Bengal* and *N. W. P.*

An engagement, an agreement, a bargain.—*Wilson.*

Katkanadar—A person who holds from a Ticcádár, sub-lessee holding under the lessee.—*Bengal.*

Katkina—A subordinate farm. A sub-lease.—*Bengal.*

Katkinadar—The person who holds the above.—*Bengal.*

Kattadaka—A written agreement.—*Mysore.*

Kattah—Twenty laggi.—*Bengal.*

Kátte—Anicut or dam in a river or stream.—*Coorg.*

A bank, a dam, a reservoir, especially one which becomes dry in the hot weather; in composition, a place where business is transacted.—*Wilson*—*Bombay.*

Kattu—Proceedings in Courts.—*Coorg.*

A binding, a bond, a law, a rule, an arrangement; a bunch of straw in which some of the grain is preserved for next season's sowing.—*Wilson.*

Kattubadi—Land held as inam on militia service tenure; also a quit-rent.—*Madras.*

A revenue term usually applied to a fixed, invariable, and favorable, or quit-rent, which has been assessed on lands granted to public servants.—*Wilson.*

Kattukálve—Feeding channel to a tank.—*Mysore.*

Kaul, Koul or *Qoul, Kowl* corruptly *Cowl* or *Cowle, Kavulu, Kaulu, Kavul*—A word, a promise, an agreement or contract; the term is used in

various deeds granted by superiors to inferiors, in which the engagement implies an act of grace or favor: a promise of pardon or of safe conduct to a rebel or offender, to induce him to give himself up. In revenue transactions, a *kaul* usually means the document granted by the collector, proprietor, or receiver of the revenue, to the subordinate payer of the revenue, or the actual cultivator, stating the terms of the agreement and the amount to be paid, and securing him against further demands; it frequently implies, also, that the contract or lease is granted on favorable conditions, as in the case of the cultivation of waste lands for which a remission of rent is granted for a given period by a *kaul*.—*Wilson*—*Bombay*

An agreement; refers generally to waste land taken on a small but increasing rent for a number of years, when it becomes liable to the full assessment.—*Madras*

Kauldar—A ryot holding lands on special agreement.—*Mysore.*

Kaúndibhagia—A village accountant who also collects rents (used in Orissa).—*Bengal.*

Kávadi—A class of farmers who live in small numbers in Yeddaynalknad taluk only.—*Coorg.*

Karali—A variety of jowari.—*Bombay.*

Kávalkár or *Kávalgar* or *Kávalkáran*—A protector, a guardian, a watchman: the village watchman, who also commonly acts as a messenger and guide for travellers.—*Wilson.*

Sometimes styled in the north, *Dandási*, vide *Taláři*.—*Madras.*

Kávalugudhi—A small hut for herdsmen or people watching the crops.—*Coorg.*

Káyanguttedar—Holder of land, or a village on a fixed and unalterable assessment.—*Mysore.*

Kazáat—The office or post of a Kazee.—*H. A. D.*

Kazaet—A land holding, or cash emoluments in the enjoyment of Kazi or head priest of Mussalmans.—*Bombay.*

Kázi, Qazee corruptly *Cazi, Cauzy, Cauzee, Kazy, Kaji*.—A Muhammadan judge, an officer formerly appointed by the Government to administer both civil and criminal law, chiefly in towns, according to the principles of the Koran; under the British authorities the judicial functions of the Kázis in that capacity ceased, and with the exception of their employment as the legal advisers of the Courts in cases of Muhammadan law, the duties of those stationed in the cities or districts were confined to the preparation and attestation of deeds of conveyance and other legal instruments, and the general superintendence and legalization of the ceremonies of marriage, funerals, and other domestic occurrences among the Muhammadans.—*Wilson*—*Bombay.*

An expounder of Muhammadan law.—*Panjab.*

In Muhammadan towns, a village servant who used to exercise judicial powers regarding religious customs, &c.—*H. A. D.*

(Vide *Cázi*).—*N. W. P.*

A Muhammadan judge; an officer formerly appointed by Government to administer both civil and criminal law.—*Panjab.*

astrologers All the arms of the house are

worshipped, and the three following days are spent in the pursuit of game, and other athletic exercises.—*Coorg.*

Kembatti—A class of pariahs who pay mohturfa at the rate of Re. 0-3-3 per annum.—*Coorg.*

Kéri—A small street with houses on both sides, a hamlet.—*Coorg.*

Keti—Island in a river.—*Sindh.*

Kenjola—Red jowari.—*Bombay.*

Kewal—A kind of soil.—*Bengal.*

Khádar—Low or alluvial land lying along the banks of rivers.—*N. W. P.*

Low or alluvial lands of easy irrigation, and especially fit for rice cultivation; rice beds, or patches of ground surrounded by low banks so as to confine the water and moisten the ground for rice cultivation; also moist alluvial ground on which, with or without irrigation, barley and wheat are grown in some places.—*Wilson.*

Low or alluvial land, land subject to inundation.—*Oudh.*

Khádims—Servants attached to a durgah or mosque.—*H. A. D.*

Khadir—(land) vide *Khádar*.—*Oudh.*

Khahuri—A dry crumbling soil.—*Sindh.*

Khair—Acacia catechu.—*Bombay.*

A sort of resin, also commonly called *khat*.—*Wilson*

Khairát, Khyrat, corruptly *Kheryaut*—Alms, charity, lands given as charitable endowments: (the term is more especially applicable to grants or alms given by, or to, Muhammadans).—*Wilson*—*Bombay.*

Khairátdár—One to whom land, portion of produce or cash allowance is given for charitable purposes.—*Sindh.*

Khájan—A salt marsh or meadow, land lying along the shore of the sea, or of inlets, and exposed to be flooded, ground recovered by embankment from the sea.—*Wilson*—*Bombay.*

Khajána—A treasury.—*Coorg.*

Khajindár—A treasurer.—*Bombay.*

Khâki—Unirrigated.—*N. W. P.*

Khal—An inlet of the sea or of a large river, a creek.—*Wilson*—*Bengal.*

A drain in a house.—*Bombay.*

Khalari—A place where salt is manufactured, a salt bed or pan; a mound of earth hollowed at the top in which straw and other materials are placed to serve as a filter for the salt-water poured upon it, and which, when freed from dirt and sand, becomes brine for boiling.—*Wilson*—*Bengal.*

Khalási corruptly *Classie*—A sailor, a tent-pitcher, a matross a Muhammadan laborer of a superior order, employed chiefly about ships or in the army.—*Wilson*—*Bombay.*

A tent-pitcher.—*Oudh.*

Lascar.—*Sindh.*

Khalee—A large rick-yard in which the produce of the fields of a number of cultivators is placed, and thrashed. The Government yard in which, under the "*jinsrár*" system, the produce of all the village fields was collected and thrashed. The produce was kept here till the Government share had been settled. The system of paying the Government rent in kind has now been abolished (see "*khalu*").—*Bombay.*

Khali—A barn or place where t[illegible] [illegible]sit their grain.—*Bombay.*

Khalian—A threshing floor.—*Bengal.*

Khálisa usually pronounced *Khálsa*—The exchequer, the office of Government under the Muhammadan Administration in which the business of the Revenue Department was transacted, and which was continued during the early period of British rule; as applied to lands, it means those of which the revenue remains the property of Government, not being made over in *jágír* or *inam* to any other parties.—*Wilson*—*Bombay.*

Khal Khundee—An earthen vessel put at the mouth of a drain to collect the drainage.—*Bombay.*

Khalkuwo—A deep well or pit underneath a house into which all the drainage of the house flows.—*Bombay.*

Khalli—Oil cake.—*C. P.*

Khalpo—A tanner.—*Bombay.*

Khálsa—Government. Belonging to Government.—*Robertson.*
Government; pertaining to the State: it is used to signify those villages which are under the direct management of the Government as opposed to the alienated villages, which are under the management of their respective owners.—*Bombay.*
Lands held immediately from Government on a fixed rental.—*Bengal.*
Government land.—*H. A. D.*
Land paying revenue to Government.—*Panjab* and *N. W. P.*—See *Khálisa.*

Khalsa Mahal—An estate paying revenue to Government as distinguished from a *jágír* which is revenue-free.—*Oudh.*

Khalsat—Belonging to Government. It is chiefly used to show villages directly under Government management, as opposed to alienated villages.—*Bombay.*

Khalso—Land paying assessment to Government. Opposed to alienated land.—*Sindh.*

Khalu—A rick-yard, a farm-yard, being a spot of ground surrounded by a hedge. In this the cultivator collects and thrashes the produce of his fields. The *Khalú* differs from the *Khalee*, in that it belongs to one person at most to two or three.—*Bombay.*

Khalwad—A very large village rick-yard surrounded by a hedge, and containing within its limits several smaller rick-yards commonly called *Khalu.*—*Bombay.*

Khám—Clay built, as *cháhí khám ;* not of standard length as *bighá khám ;* gross receipts, as *nikási khám ;* under direct management, as *khám iláka.*—*N. W. P.*—The Persian equivalent of the Hindustani *Kachchá*, q. v.
Land under sequestration, unsettled.—*Panjab.*
Raw, unripe, crude, gross; as a revenue term it implies the gross as distinguished from the nett revenue of a village, or a settlement made with the cultivators direct without the intervention of a third person as a farmer or zamindar, the estate being managed or by the officers of Government.—*Wilson.*

Khamar—Land of which the revenue is paid in kind, or of which the produce is divided in determinate shares between the cultivator and the revenue payer or zamindar. Applied also to lands originally waste, but which having been brought into cultivation, are retained by the zamindars in their own hands, or let out at a grain-rent. At the decennial settlement these lands, previously unassessed, were declared subject to assessment.—*Bengal.*

Khámrio—A canal-digger.—*Sindh.*

Khám Tahsíl—Direct management or sequestration.—*N. W. P.* and *Punjab.*
The sequestration of land for realization of revenue arrears.—*C. P.*
Sequestration of profits for a period of years, or rather direct management of an estate by Government.—*Oudh.*

Khán—A chief headman of several villages.—*Panjab.*
Quarry.—*Sindh.*

Khána Kháli—Estate in which no proprietary right is found to exist.—*N. W. P.*

Khánashumárí, Khánesumárí, Khánisumari—A written statement of the number of houses in a village or town, and hence a census of the population is so termed.—*Wilson*—*Bombay.*

Khanda—An assessment laid on inferior land, and paid by the holder of the good adjoining land.—*Bombay.*
A piece of land belonging to a village either waste or cultivated or built upon.—*Bengal.*

Khandaga, Khandí—A measure used for lands in North Coorg. It is supposed to be equal to two *bhatties* and the area which would be taken up in sowing a khandy of seed was the nominal standard, but this area varies from 7,680 square yards to 58,319 square yards in different villages, the cause of the variation being that a given quantity of seed is sufficient for a much larger tract in rich soil, than in poor, as the plants in the latter are smaller, and occupy less space. On the other hand, a khandy containing 58,319 square yards was supposed to produce more than a hundred-fold, while the return from the khandy of 7,680 square yards was calculated at less than twenty-fold.
The probable yield being thus settled, its value was fixed at the rate of Re. 1-9-6 per khandy, and one-sixth of the value of the crop was taken as the share due to Government. In this way the assessment put upon the largest khandy was 28 rupees, and that levied on the smallest khandy was only 3 rupees.
Between the extremes quoted, *viz.*, the khandy of 58,319 square yards paying Rs. 28, and the khandy of 7,680 square yards paying Rs. 3, there are about 100 different rates and measurements, and though the accounts are further complicated by the Veerajendra pole, 18 feet 8 inches long, having been used to measure the fields in some places, and in others, the pole reduced by Lingaraja to 16 feet in length, being afterwards made the standard, still the incidence of the tax in the different localities is on the whole more equable than it would at first sight appear to be.—*Coorg.*

Khandí, incorrectly *Kundee*, commonly termed *Candy*—A measure of weight and capacity; its value varies in different places; at Bombay it consists of twenty Bombay maunds, or for particular substances of only eight maunds.—*Wilson.*
A weight which equals 457½ kilogrammes or 784 lbs.—*Bombay.*
Equal to 20 maunds or lbs. 1,640.—*C. P.*
A weight equal to 550 lbs. avoirdupois.—*Coorg.*
A weight equal to 20 maunds or lbs. 1,600.—*H. A. D.*

A weight of 500 lbs. avoirdupois=20 Madras *maunds*.—*Madras*.

Khandnee—Tribute. In non-regulation provinces it also signifies the Government *Raj-bhag*. or share of ground-rent paid by any large proprietor direct to the Government. Tax, duty. Before the salt excise duty had been fixed by law the word *Khanduee* was used to signify the duty levied by Government on each pack or cart-load of salt. This word is also sometimes used with reference to the "salamee" or quit-rent, levied on *Wanta* [illegible]

[illegible] population, looms, ploughs, &c., of which a town or village consists.—*Mysore*.

Khángáh or *Khánkáh*—Shrine or monastery.—*Punjab*.

Khánishumáré—Census.—*Coorg*.

Khankút—Appraisement of crops prior to division between the ryot and the person from whom he holds land.—*C. P.*

Khansahib, Khanbahádur—A mode of address of respect; a title usually conferred by Government on Muhammadan or Parsee officers of certain standing in consideration of their official position. Sometimes on private persons of the above castes, either on account of services rendered to the State, or on account of their rank or status.—*Bombay*.

Khan-woon-thoo—Surety.—*British Burma*.

Khár Kshar, Karu—Alkali, alkaline earth, soda; the lixivium of wood-ashes or the ashes of burnt leaves themselves; impure carbonate of potash or soda; saline or brackish soil; ground recovered from the sea.—*Wilson*.

Salty soil; 2nd, revenue derived from salt wells, &c.—*H. A. D.*

Potash.—*Sindh*.

Khara—Blight which affects the poppy plant.—*Oudh*.

Kha-ra—A [illegible] water i[illegible] is jam[illegible] tide is slack the basket is taken up by means of a rope.—*British Burma*.

Kharáb—Bad, wicked, worthless, spoiled; bad, as land unfit for cultivation.—*Wilson*—*Bombay*.

Kharába—Ruin, desolation; waste land, unproductive (as land).—*Wilson*—*Bombay*.

Kharabo—Waste unculturable land. Under this denomination are included the sites of villages, burial grounds, ravines, roads, the beds of rivers, rocks, &c.—*Bombay*.

Unassessed waste. Literally, bad land.—*Sindh*.

[illegible]

[illegible] terly to the revenue raised from the land, in which sense it is still employed, importing the amount claimed by the State as its rent or share of the profits of land in cultivation.—*Wilson*—*Bombay*.

[illegible] the authorised expenses incurred by a village or district, and set off against the revenue receipts, or a cess levied upon the cultivators to provide for expenses; the debit side of an account; the account of the disbursements or outgoings.—*Wilson*—*Bombay*.

Kharchdehi—Village expenses allowed in settlement proceedings.—*Bengal*.

Kharchtipan—An account shewing the payments from a village to village servants, &c., according to different calculations.—*Bombay*.

Kharchu—Expenditure.—*Coorg*.

Khardo—A rough copy or draft; an account book. It is generally used in composition as *Tolkhardo*, a weigh book.—*Bombay*.

Kharee-palee-vero—A tax collected to relieve the village from debt.—*Bombay*.

Kharek—Dried dates.—*Bombay*.

Khari—A division of a village comprising a certain number of *bighas*. Four *powas* of land.—*Bengal*.

Kharíf, Khureef, vernacularly *Kharip* and *Khariph*, corruptly *Khereef*—The season of autumn; the autumnal harvest; the crops which are sown before the commencement of the rains, and reaped after their close.—*Wilson*—*Bombay*.

The autumnal harvest; the crops which are sown before, or at the commencement of, the rains in June and July, reaped after their close, October, November, and December.—*N. W. P.*

All crops reaped during the deciduous period of a year.—*Bengal*.

Autumnal crops.—*H. A. D., Panjab*, and *Sindh*.

The autumnal season or crop.—*C. P.*

Kharif kist—Autumnal instalment.—*Oudh*.

Khárij-dákhil—Also *dakhil-kharij*, excluding and including, applied to the transfer of property, especially to lands transferred from one name to another in the Collector's books.—*Wilson*—*Bengal*.

Kharij-jumma—Land exempted from revenue after settlement of the whole estate.—*Bengal*.

Kharijá talukdar—A talukdar whose tenure has been separated from the estate to which it belonged, and pays revenue direct to Government.—*Bengal*.

Kharíta, Khureetu, sometimes vernacularly *khalíta*—A bag; a purse, the envelope of a letter, especially the ornamental or silk covering of a letter addressed to, or by, a native of rank hence, the letter itself, particularly one passing between a native prince and the Governor General.—*Wilson*—*Bombay*.

Kharjameen, Kharjamin—Land impregnated with salt, and thereby rendered useless.—*Bombay*.

Kharo—A granary or place where produce is stored.—*Sindh*.

Kharpee—A hand spade or gardener's trowel. [illegible] "rud" or [illegible] cloth made for dhotees; it is dyed a permanent red. This cloth is manufactured at Bhaonagar, Surat, and several other places.—*Bombay*.

Kharwar, Kharar—Measure of grain, from 1,680 to 1,840 lbs.—*Sindh*.

Khás—Special, particular; applied to Government management of an estate in [illegible] hold *Khas*."—*N. W. P.*

Khas—Roots of fragrant grass (*Andropogon muricatum*).—*C. P.*
A crop in which no grain forms on the stalk.—*Sindh.*

Khásgí—One's own private or personal property, in contradistinction to the revenues or concerns of the State; own, personal, peculiar.—*Wilson*—*Bombay.*

Khas Khas—Root of a species of grass used for cooling rooms in the hot months.—*Bengal.*

Khas Khas—Poppy seed.—*Bombay.*

Khaski—Drought.—*Bengal.*

Khás mahal, Khas mehal—Lands held in the management of Government.—*Bengal.*

Khasrá, Khusra—A day-book; a journal; a field-book, especially a written record of the particulars of a rough map or plan of a village, which is called a *Shajra*, in which the fields are numbered, and their numbers are registered in the field-book, or *khasrá*, corresponding; in this also is registered the name of the proprietor and of the cultivator of each field, whether the same or different; the name of each field, its length and breadth in *gathás*, and its area in *bíghás* and *biswas*, the quality of the soil, the crop growing upon it, and any remarks that it may be thought advisable to add.—*Wilson*—*Bombay.*
The primary measurement papers of all the village lands, shewing the dimensions and kind of land, and the name of the ryot. Rough estimate in detail of rent in money or kind.—*Bengal.*
List of fields.—*C. P.*
List of fields of a village.—*Oudh.*
Field-book or index compiled at time of village survey.—*N. W. P.* and *Punjab.*

Khasra abádi—A list of the houses of a village.—*Oudh.*

Khasra Kishtwár—A list of fields shewing their position, number, and the like.—*Oudh.*

Khasra navis—One who writes measurement papers.—*Bengal.*

Khasrapaimaishi—Measurement papers in detail of a village.—*Bengal.*

Khasro—Field-book of land measurement or record of crop measurement.—*Sindh.*

Khas tahsil—Collection made direct from the cultivators.—*Bengal.*

Khat—Land recovered from jungle, and the hereditary property of the clearer.—*Bengal.*
A bond, a deed, or written agreement of any kind. It is generally used in composition as *Vechan Khat* a deed of sale.—*Bombay.*

Khátá, Kháten, Khátu—An account book; a day-book; a journal or ledger; also an account; account current; one kept with an individual, or of a particular concern with respect to the receipts and outlay upon it; an account of real or personal property; also the paper or book in which such accounts are kept. *Wilson.*
A ledger account. The account between a Government cultivator and Government. The holding of a Government cultivator.—*Robertson*—*Bombay.*
Account book.—*Bengal.*
A ledger.—*H. A. D.*

Khătá—The holding of a ryot or cultivator.—*Wilson*—*Bombay.*

Khátabandee—A peculiar system of assessment by *khátás* or distinct estates, calculated to equalize the distribution of the good and bad lands among the cultivators, and to keep the cultivation of the one in proportion to the other. Each cultivator tilling a certain portion of good land must also be answerable for a proportionate quantity of bad, and the whole together is termed his "*khátá*" or estate. Sometimes the bulk of the assessment is laid on a single field, the "*veta*" or burthened, while the rest of the "*khátá*" or Government land, called "*khotiya*," is taxed with little more than a nominal rent. This system was probably first introduced with the view of securing for Government a revenue from alienated lands, the "*veta*" or burdened land being Government land. Captain Cruickshank, in his report on certain districts in the Ahmedabad and Kaira Collectorates, states that the khatabandee is only a modified description of the "*narva*" system, and were the whole land or village "*khatabandee*" it would amount to much the same thing; but it has undergone more change than the *narvá*, and probably never existed in equal perfection. The real *khatabandee* system consists in this—the payment of a certain fixed sum upon a certain fixed portion of land without reference to the crop grown, or the description of soil, the payment being the same whether the whole "*khátá*" be cultivated or whether a part of it be waste.—*Bombay.*

Khataniar—Head of a shastra or monastery in Assam.—*Bengal.*

Khatqr—The spot outside a village where the filth is thrown.—*Wilson.*

Kháta Sánji—Tenant of "common holdings" belonging to proprietor.—*Punjab.*

Khatáuní, Khutaonee, Khatiyán, Khatiyani, Katávani, Katáoni, corruptly *Khuteonee, Khuteoni, Kuttownee, Khatiownee, Kutteeanee, Kutamunnee, Cuttean, Cuteean, Khatáwaní, Khataóni*, also *Goshwara Khatauni*—An account of the total village lands, and particulars of their distribution. A ledger; an account book; one in which are entered, under distinct and appropriate heads, the several items first entered in a day-book or field-book; although differently explained by different authorities, and occasionally modified as to its application, the term always denotes accounts of the nature of the ledger; thus it is said the Maratha Sahukár's *khatáwani* is made up from his *kharda*, or day-book, in the order of the names of his constituents; in the Government Financial accounts it was a statement of all expenses and disbursements, ar[illegible] under their several heads: [illegible] id to mean the act of posting items from the day and cash-books into the ledger; in Bengal, *Khatiyán* was an abstract of the *Chitás* kept by the village accountant, shewing the whole extent of land held by each cultivator, the nature of the tenure or cultivation, as *Khudkásht*, &c., and the species of cultivation. In the North-Western Provinces, the *Khatáoni*, or, as there also denominated, *Muntakhab*, is an account made up from the *Khasrá*, in which the fields belonging to each *thok, patti* and individual are brought together, and then the name of the occupant, the number of each field, its extent, with deductions for waste or the like, the rate of assessment per *bigha*, the total rent and the manner of its payment, are recorded.—*Wilson*—*Bombay.*

Khátá-rakhri—Tenant of "separate holdings" belonging to proprietor, or one proprietor cultivating for another in a separate holding.—*Punjab.*

Kháta Vero—A sum varying from a few annas to 20 or more rupees, levied in a lump from certain persons named in the village books. In some villages it is levied from all persons of particular castes, as Kolees, Gráshiyás, Musalmáns, &c., in addition to the Veeghotee on their Government land, or Salamee on alienated land. In some cases it is levied at so much per every 20 or more rupees of *khátá.*—*Bombay.*

Khatáwni—Ledger.—*H. A. D.*

[illegible]

The recognised occupant of a Government holding, directly responsible for the revenue to Government. The person in whose name the holding is registered in the Government accounts.—*Bombay.*

A person having a separate head to himself in the Tapedar's ledger. The owner of a separate estate or field.—*Sindh.*

Khateoni—Classified list of cultivating holdings prepared at time of village survey.—*N. W. P.* List of fields grouped according to property.—*Punjab.*

[illegible]

gether.—*Oudh.* See *Khataunı.*

Kháti—Canal clearance.—*Sindh.*

Khatia—A rough bedstead.—*Bengal.*

Khatíb—A Kazee, whose duties were those of a marriage registrar, leader of worship, &c.—*H. A. D.*

A preacher, a public reader or speaker.—*Wilson—Bombay.*

Khationi—Abstract of an account.—*Bengal.*

[illegible]

Kháyam Gattige—A lease for a term of years with liberty to sub-let. In Mysore it signifies fixed assessment or rent.—*Coorg.*

Khazánchi—Treasurer.—*Sindh* and *Mysore.*

Khazano—Treasury.—*Sindh.*

Khazindar—Treasurer.—*Bombay.*

Kheda—An enclosure in which wild elephants are caught.—*Bengal.*

Khedu-jinasrár-savádiya—Kunbees, pátidárs, and káchhiás, when they cultivate any alienated

[illegible]

Khedwaluyak—Arable; fit for cultivation.—*Bombay.*

Kheen—A wooden harrow with iron teeth,—the blade 13 inches long, 4 broad, and 1 thick; this is attached to a solid bamboo about 8 feet long, which forms a handle. It is used at the salt works for raking about the salt in the pans.—*Bombay*

Khejar zimin—Bad ground.—*Sindh.*

Khel—A term denoting the partition of village lands to several members of the "Patilship."—*H. A. D.*

Khelbatni—Partition of estate among sharers (used in Nagpur Province).—*C. P.*

Khera—A village. Land immediately adjacent to

[illegible]

Kheroo-maliyat-swadioo—Whenever Kunbees, Káchhias, or Patidars cultivate *wánta* or *talpad naken* alienated lands, they pay for ordinary crops a small *savádiyú*, and higher rates, varying with the crop, for sugar, ginger, and tobacco. But when they cultivate *talpad salámee* lands, they pay no *savádiyú* on ordinary crops, and lower rates on mahat crops than in *wántá* or *talpad naken.*—*Bombay.*

Kheroo Swadioo—A veeghotee on cultivation, levied whenever certain alienated lands are cultivated by any one but the owner, or sometimes only when cultivated by persons of particular castes, as Kunbees and Kachhias, as tenants

[illegible]

not. Sometimes only *naken* lands not belonging to Bhats and Brahmins, pay savádiyú. When cultivated by Patidárs and Kúnbees, salámee lands are exempt.—*Bombay.*

Kherú—A cultivator.—*H. A. D.*

Khesaree—A kind of pulse.—*Bengal.*

Khet—A field.—*Bengal, C. P., N. W. P.,* and *Punjab.*

Khet-bánt, corruptly *Khatbat, Khetbat*—Allotment

[illegible]

estates; and it is commonly applied to denote the intermixture of the lands of different

[illegible]

entirely scattered amongst those of others.—*Wilson.*

Partition field by field.—*Bengal.*

Intermixture of lands of different villages, or an estate, &c., of which the fields are intermixed.—*N. W. P.*

Khet-bat Muhál—Estate where the fields of one person lie intermixed with those of others.—*Oudh.*

Khetee, Kheteewadee—Cultivation, agriculture.—*Bombay*

Khetwár—By fields; the assessment that is made upon each separate field, according to its capability of yielding produce, and the description of the latter grown in it.—*Wilson*—*N. W. P.*

Khas—Roots of fragrant grass (*Andropogon muricatum*).—*C. P.*

A crop in which no grain forms on the stalk.—*Sindh.*

Khásgí—One's own private or personal property, in contradistinction to the revenues or concerns of the State; own, personal, peculiar.—*Wilson—Bombay.*

Khas Khas—Root of a species of grass used for cooling rooms in the hot months.—*Bengal.*

Khas Khas—Poppy seed.—*Bombay.*

Khaski—Drought.—*Bengal.*

Khás mahal, Khas mehal:—Lands held in the management of Government.—*Bengal.*

Khasrá, Khusra—A day-book; a journal; a field-book, especially a written record of the particulars of a rough map or plan of a village, which is called a *Shajra*, in which the fields are numbered, and their numbers are registered in the field-book, or *khasrá*, corresponding; in this also is registered the name of the proprietor and of the cultivator of each field, whether the same or different; the name of each field, its length and breadth in *gathás*, and its area in *bíghás* and *biswas*, the quality of the soil, the crop growing upon it, and any remarks that it may be thought advisable to add.—*Wilson—Bombay.*

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Khasra navis—One who writes measurement papers.—*Bengal.*

Khasrapaimaishi—Measurement papers in detail of a village.—*Bengal.*

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Account book.—*Bengal.*

A ledger.—*H. A. D.*

Khătá—The holding of a ryot or cultivator.—*Wilson—Bombay.*

Khátabandee—A peculiar system of assessment by *khátás* or distinct estates, calculated to equalize the distribution of the good and bad lands among the cultivators, and to keep the cultivation of the one in proportion to the other. Each cultivator tilling a certain portion of good land must also be answerable for a proportionate quantity of bad, and the whole together is termed his "*khátá*" or estate. Sometimes the bulk of the assessment is laid on a single field, the "*veta*" or burthened, while the rest of the "*khátá*" or Government land, called "*khotiya,*" is taxed with little more than a nominal rent. This system was probably first introduced with the view of securing for Government a revenue from alienated lands, the "*veta*" or burdened land being Government land. Captain Cruickshank, in his report on certain districts in the Ahmedabad and Kaira Collectorates, states that the khatabandee is only a modified description of the "*narva*" system, and were the whole land or village "*khatabandee*" it would amount to much the same thing; but it has undergone more change than the *narvá*, and probably never existed in equal perfection. The real *khatabandee* system consists in this—the payment of a certain fixed sum upon a certain fixed portion of land without reference to the crop grown, or the description of soil, the payment being the same whether the whole "*khátá*" be cultivated or whether a part of it be waste.—*Bombay.*

Khataniar—Head of a shastra or monastery in Assam.—*Bengal.*

Khatar—The spot outside a village where the filth is thrown.—*Wilson.*

Kháta Sánji—Tenant of "common holdings" belonging to proprietor.—*Punjab.*

Khatáuní, Khutaonee, Khatiyán, Khatiyani, Katávani, Katáoni, corruptly *Khuteonee, Khuteoni, Kuttownee, Khatiownee, Kutteeanee, Kutamunnee, Cuttean, Cuteean, Khatáwaní, Khataóni*, also *Goshwara Khatauni*—An account of the total village lands, and particulars of their distribution. A ledger; an account book; one in which are entered, under distinct and appropriate heads, the several items first entered in a day-book or field-book; although differently explained by different authorities, and occasionally modified as to its application, the term always denotes accounts of the nature of the ledger; thus it is said the Maratha Sahukár's *khatáwani* is made up from his *kharda*, or day-book, in the order of the names of his constituents; in the Government Financial accounts it was a statement of all expenses and disbursements, arranged alphabetically under their several heads: in Guzaráthi it is said to mean the act of posting items from the day and cash-books into the ledger; in Bengal, *Khatiyán* was an abstract of the *Chitás* kept by the village accountant, shewing the whole extent of land held by each cultivator, the nature of the tenure or cultivation, as *Khudkásht*, &c., and the species of cultivation. In the North-Western Provinces, the *Khatáoni*, or, as there also denominated, *Muntakhab*, is an account made up from the *Khasrá*, in which the fields belonging to each *thok*, *patti* and individual are brought together, and then the name of the occupant, the number of each field, its extent, with deductions for waste or the like, the rate of assessment per *bigha*, the total rent and the manner of its payment, are recorded.—*Wilson—Bombay.*

Khálá-rakhri—Tenant of "separate holdings" belonging to proprietor, or one proprietor cultivating for another in a separate holding.—*Punjab.*

Khála Vero—A sum varying from a few annas to 20 or more rupees, levied in a lump from certain persons named in the village books. In some villages it is levied from all persons of particular castes, as Kolees, Grásbiyás, Musalmáns, &c., in addition to the Veeghotee on their Government land, or Salamee on alienated land. In some cases it is levied at so much per every 20 or more rupees of *khátá.*—*Bombay.*

Khatáwni—Ledger.—*H. A. D.*

Khátedár—A holder of land in his own right—literally the holder of the account book.—*H. A. D.*
A mercantile correspondent; one with whom an account is opened.—*Wilson.*
The recognised occupant of a Government holding, directly responsible for the revenue to Government. The person in whose name the holding is registered in the Government accounts.—*Bombay.*
A person having a separate head to himself in the Tapedar's ledger. The owner of a separate estate or field.—*Sindh.*

Khateoni—Classified list of cultivating holdings prepared at time of village survey.—*N. W. P.*
List of fields grouped according to property.—*Punjab.*
A statement shewing the arrangement of the fields in the khasra, so as to bring all those belonging to each *thok*, or *patti*, or person, together.—*Oudh.* See *Khatáuni.*

Kháti—Canal clearance.—*Sindh.*

Khatia—A rough bedstead.—*Bengal.*

Khatib—A Kazee, whose duties were those of a marriage registrar, leader of worship, &c.—*H. A. D.*
A preacher, a public reader or speaker.—*Wilson*—*Bombay.*

Khationi—Abstract of an account.—*Bengal.*

Khaurwat—Lands reclaimed.—*Bengal.*

Kháyam Gattige—A lease for a term of years with

caught.—*Bengal.*

Khedu-jinasvár-savádiya—Kunbees, pátidárs, and káchhiás, when they cultivate any alienated

Bombay.

Khedwaluyak—Arable; fit for cultivation.—*Bombay.*

Khees—A wooden harrow with iron teeth,—the blade 13 inches long, 4 broad, and 1 thick; this is attached to a solid bamboo about 8 feet long, which forms a handle. It is used at the salt works for raking about the salt in the pans.—*Bombay.*

Khejar zimin—Bad ground.—*Sindh.*

Khel—A term denoting the partition of village lands to several members of the "Patilship."—*H. A. D.*

Khelbatni—Partition of estate among sharers (used in Nagpur Province).—*C. P.*

Khera—A village. Land immediately adjacent to

ordinary crops a small *savádiyá*, and higher rates, varying with the crop, for sugar, ginger, and tobacco. But when they cultivate *talpad salámee* lands, they pay no *savádiyá* on ordinary crops, and lower rates on maliat crops than in *wántá* or *talpad nakea.*—*Bombay.*

Kheroo Swadioo—A veeghotee on cultivation, levied whenever certain alienated lands are cultivated by any one but the owner, or sometimes only when cultivated by persons of particular castes, as Kunbees and Kachhias, as tenants of the owner. Sometimes the rate varies according to the caste of the cultivator, and if the land is salámee, sometimes the salámee is deducted from the *savádiyá*, and sometimes not. Sometimes only *nakea* lands not belonging to Bhats and Brahmins, pay savádiyá. When cultivated by Patidárs and Kúnbees, salámee lands are exempt.—*Bombay.*

Kherú—A cultivator.—*H. A. D.*

Khesaree—A kind of pulse.—*Bengal.*

Khet—A field.—*Bengal, C. P., N. W. P.,* and *Punjab.*

Khet-bánt, corruptly *Khatbat*, *Khetbat*—Allotment

same quality, but so divided that each may have a due proportion of good and bad land: the term, however, has other explanations, and most correctly implies the mode in which a *mauza* is divided into two or more mahâls or estates; and it is commonly applied to denote the intermixture of the lands of different villages, which, although known as belonging to one village, are found lying amongst those belonging to another: in one or two instances the lands of the same *mahál* or estate are entirely scattered amongst those of others.—*Wilson.*
Partition field by field.—*Bengal.*
Intermixture of lands of different villages, or an estate, &c., of which the fields are intermixed.—*N. W. P.*

Khet-bat Muhál—Estate where the fields of one person lie intermixed with those of others.—*Oudh.*

Khetee, Kheteewadee—Cultivation, agriculture—*Bombay.*

Khetwár—By fields; the assessment that is made upon each separate field, according to its capability of yielding produce, and the description of the latter grown in it.—*W*
N. W. P.

Khureef—The first or monsoon crop. A term ap-

by and to

the hand—
Bombay.

Khurnee—See *Kharpee*—*Bombay.*

See *Khasra.*

Khusra-abadi—A list of the houses in a village with their occupants.—*Oudh.*

Khusra-kishtwar—A list of fields shewing number of occupants and the like.—*Oudh.*

Khying—Hill men.—*British Burma.*

Khyoung—A nulla or creek, a small stream.—*British Burma.*

Khyoung-tha—Literally "sons of streams." They are a race of hill men, inhabiting the lower slopes of the great ranges of hills, and are sometimes found in the plains.—*British Burma.*

Khyrat—A charitable grant.—*Bengal.*

Khyrátdár—Owner of a *Khyrat* tenure.—*Bengal.*

Kiari—A bed in a garden; one in a field, especially for the plantation of rice in small squares, with raised borders to retain the water; a field surrounded by a high bank forming it into one large bed.—*Wilson*—*Bombay.*

Kikkaranáta—Self-acquired property of one of the members of a house.—*Coorg.*

Kilá, Killádár, vernacularly *Killedar*—The Governor or Commandant of a fort in Cuttack, the holder of a fort and lands, annexed on the —*Wilson*—*Bombay.*

the ridge (band) between ... *org.*

Kird—An account or statement of receipts and disbursements; bringing lands into cultivation.—*Wilson*—*Bombay.*

Day-book.—*H. A. D.*

Kirdsár—Cultivated and cultivable land.—*H. A. D.*

Kirkál, Kirkol—Miscellaneous, petty (as articles or goods), by retail.—*Wilson*—*Bombay.*

Kishtwar—Division of lands by Settlement Department.—*Sindh.*

A field by field map.—*Bengal.*

Kismat—Division.—*N. W. P.* and *Punjab.*

Kist, Khist, Kisti, Kistu—Instalment, portion; the amount paid as an instalment; the period fixed for its payment; as a revenue term it ... the annual assessment

[illegible]

... crop, and ...

The objects aimed at in the arrangement of the kist are to allow the cultivators ... bring their produce to the market ... quiring them to pay the revenue ... and to protect Government from ... tending an unnecessary ... demand. The divisions of the instalments in the Kaira collectorate are given as an example:—

Khareef.	As.	*Ravee.*	As.
December ...	4	January ...	4
February ...	4	April ...	4
March ...	4	May ...	4
May ...	4	June ...	4

—*Bombay.*

Instalment.—*Punjab, H. A. D., Madras,* and *C. P.*

An instalment of revenue or money.—*Sindh.*

Instalment, portion; the amount paid as an instalment; the period fixed for its payment. —*Bengal.*

Instalment. It denotes the portion of the annual assessment to be paid at specified periods in the course of the year; such peri- ... *N. W. P.*

...andi— ... evenue, ... cument given at the beginning ... to the revenue-payer by the collector or zamindar, in which the time and amount of the instalments to be paid are specified; a counterpart statement of the same, kept by the receiver of the revenue, or a district account shewing the particulars of the instalments receivable; any document relating to fixed periodical payments of the revenue or of a debt.—*Wilson*—*Bombay.*

Roll of instalments of payment of land revenue, or settlement of the instalments of the revenue, both as to time and amount; any document relating to fixed periodical payment.—*N. W. P.*

A settlement of the times at which the *kists* become due, and of the proportion to be paid on each occasion.—*Madras.*

A revenue demand roll.—*Punjab* and *C. P.*

An agreement to pay by instalments.—*Bengal.*

Settlement of the instalments of the revenue, both as to time and amount.—*H. A. D.*

... dates of instalments.—*Sindh.*

Kotti—A ... village ...—*Sindh.*

Kattukutt—A holder of land under a tank free of, or on nominal assessment, for having repaired or restored it, and on the further condition of his keeping in good order the said irrigation work on which the land below depends for its supply of water.—*Wilson.*

...—A spade, a hoe.—*Sindh.*

Koi—The weir of a tank or reservoir.—*Coorg.*

...—A wood measure equal to 121 square ... —*Burdwan.*

...—A cattle shed.—...

...—...—*Coorg.*

...—A ... of mills ... or ... —*Bengal.* ... and,

A small grain ... quare

... —*Sindh.*

A small grain ... 1341.

... In ... apparently differ from ... has the property ... into land ... *H. A. D.*

... tenant.—

Kodon—A kind of grain (*Paspalum frumentaceum*).—*C. P.*

Kodra—A kind of grain.—*Bombay.*

Kodru—A cereal (*Paspalum scroficulatum*).—*Bombay.*

Kohistan—Hill district.—*Sindh.*

Kol—A ship's register; a promise.—*Bombay.*

Kola—A reservoir with stone steps down to the water's edge.—*Coorg.*

Kolab—Marsh or lake; a depression in the land where water lodges.—*Sindh.*

Kolaga, Koluga.—A measure of grain, the one-twentieth of a *khandaga,* or three bushels.—*Wilson—Bombay.*

One-twentieth of a *Khandaga.*—*Coorg.*

Kolairi—A class of people who are expert in building mud walls.—*Coorg.*

Kole—An aboriginal race.—*Bengal.*

Kolee—The Kolees are generally divided into two classes. The Talapdá, who are peaceable cultivators, and the Jugreeá, or as they are called the Chunvál Kolees. These latter are of a turbulent character, and inhabit a district commonly called the Chunvál. The Kolees have now all become much more peaceable, and cultivate their lands with considerable care.—*Bombay.*

Kolhu—Native sugar-mill.—*N. W. P.*

Koli, Kuli, Kooli, erroneously *Kollee*—The name of a low caste or of a member of it; their business is to bring water, in which they are sometimes part of the village establishment; they are also fishermen; the name is also that of a wild and predatory tribe in the forests and wilds of Guzerat, some of whom, however, have settled in the plains, and have become cultivators, and are collected in *bhágdár,* or joint-tenancy villages.—*Wilson—Bombay.*

A tribe employed chiefly as watchmen; a fisherman.—*H. A. D.*

A village servant whose duty it is to watch the village, and specially the threshing floors.—*C. P.*

Koljama-ryot—A tenant-at-will.—*Bengal.*

Kolkár, Kolkáran, Kólukár—A mace or staff bearer; a Government messenger; police or revenue peon; one employed either by public functionaries, or by renters, to collect duties and imposts; also as civil guards.—*Wilson—Bombay.*

A peon.—*Mysore.*

Kolla—Blacksmiths.—*Coorg.*

Kolli—A stream or rivulet.—*Coorg.*

Kolo—The wall at the side of a door or window, and close to the door-post.—*Bombay.*

Kolpé—A hoe drawn by bullocks.—*Bombay.*

Kólu—A pole used for measuring land: there are two measures; one of the Veerajendra pole, instituted by the Rajah of that name, is equal to 18 English feet and 8 inches; the other pole is the Lingraj pole which was reduced by the Rajah of that name to 16 English feet.—*Coorg.*

Kólu—A pole, a rod.—*Coorg.*

Komatiga—Traders, generally dealers in grain. Veishya.—*Coorg.*

Konagee, Kondi—A salt pan.—*Bombay.*

Koní—A division of a village comprising a certain number of bighas.—*Bengal.*

Konkaniga—Inhabitants of the Concan who immigrated into Coorg. Many of them are Roman Catholics.—*Coorg.*

Kon-myai—High land.—*British Burma.*

Koodo—A ferry.—*British Burma.*

Kool—Tenant, ryot, cultivator.—*Bombay.*

Koolkarni—The hereditary village accountant.—*Bombay.*

Koonbi—A caste of the Hindus which follows the profession of cultivation.—*Bombay.*

Koonwar—The second son of the Chief holding one or more pergunnahs as maintenance grant.—*Bengal.*

Kooruns—Lands reserved for grazing purposes, or for the grass crop grown thereon. *Bir* is the Guzrathi equivalent.—*Bombay.*

Koppa—A detached or subsidiary farm or hamlet; a grazing station.—*Coorg.*

Korama—A wild race inhabiting the forests and mountains; they resemble Gipsies in their habits.—*Coorg.*

Korbu—A hereditary officer remunerated by Inam land. He accompanies the village officers on their yearly inspection of crops, points out the numbers of the fields and the boundaries.—*Bombay.*

Korkar—A rice field reclaimed within recent times.—*Bengal.*

Korkul—Land spoilt for cultivation by running water.—*Bombay.*

Korókára—The head of a house, an influential man.—*Coorg.*

Korpha praja—A cultivator who has no right in the land, but holds as a tenant-at-will; in Western Bengal a tenant holding under a *khud-kasht* cultivator, and not recognized by the zamindar; the lease sometimes makes over the whole of the rights of the lessor, but it is more usually for a specified term or at pleasure.—*Bengal.*

Kos, commonly written *Coss*—A measure of distance varying, in different parts of India, from one to two miles, but most usually about the latter.—*Wilson.*

A leather bag used to draw water from a well. The water bag used in wells; and dekorees is of two kinds, one being merely a leather bag with an iron hoop to keep the mouth open, and requires to be upset when it arrives at the top of the wells, and is called *Rámeeá Kos*; the other has a long tail open at the end, and doubled up while drawing, but on arrival at the top, a small rope pulls it forward, and the water comes out of itself; this is called the *Sundeea Kos.* The dimensions of a well are generally designated by the number of kos that can be worked at it at the same time. A land measure varying from one and a half to two miles; it however varies very much in different parts of the country.—*Bombay.*

A measure of length equal to two miles.—*H. A. D.*

A measure of distance averaging about two miles.—*Bengal* and *C. P.*

Two miles, but the local *kos* varies from $1\frac{1}{4}$ to $\frac{1}{2}$ mile generally.—*Oudh.*

Koseeo, Kosio—A water-carrier; one attached to the village establishment to draw water for the villagers and their cattle and for travellers.—*Bombay.*

Kosrá, Kosrí—An inferior grain.—*C. P.*

Koss—A superficial measure. A leather bag used for drawing water from a well.—*Robertson—Bombay.*

Kossia—One who draws water from a well by a koss.—*Robertson—Bombay.*

Kos-rart—A water-bag or rope used in drawing up water from a well.—*Bombay.*

Kos-vero—A tax levied on each *kos* used at a well —*Bombay.*

Koss-rurut—A leather bag and rope. An allowance enjoyed by a Kossia.—*Robertson—Bombay.*

Koswarat—A water bag and rope. A *hak* held by one of the villagers. This person is obliged to keep the *haráda* of the well full of water for the village cattle to drink from. During the rains this is not requisite, nor as long as there is water in the tank. For the performance of this service either a fixed yearly payment is made by Government, or the hakdár enjoys a certain amount of land. In some cases the hakdár is obliged to provide the bullocks for the purpose of drawing the water, and in others the bullocks are supplied by the villagers in rotation.—*Bombay.*

Kot—A fort.—*Sindh.*

Kóta—A place under a tree or, on a small plain where the Pariahs keep their gods —*Coorg.*

Kotár—A peon on the Tapedar's establishment.—*Sindh.*

Kotáran—Lands that at some former period have been built upon, and the soil of which is consequently uneven and covered with old bricks and ruins. This description of land is principally met with about Ahmedabad, and [illegible] —*Bombay.*

Kotee—A salt depôt.—*Bombay.*

Koth, Kotha—A house built of bricks, a treasury, a granary.—*Wilson—Bombay.*

Kothár—A barn, more properly a granary.—*Bombay*

Kothlee santh, Kothli santh—Alienated land resumed, but in compensation for which a money payment is annually made to the original holder from the Government treasury. This payment varies, continuing sometimes during one life only, and sometimes during two or more, it is sometimes hereditary.—*Bombay*

Kotta-lekka—A new account.—*Madras.*

Kottar—A salt depôt —*Bombay.*

Kottige—An out-house or shed, generally for cattle. —*Coorg.*

Kottála—An official whose principal duty is to furnish supplies to travellers; he also exercises the functions of a minor police officer —*Coorg.*

Kotwál, corruptly *Cutwal*—The chief officer of police for a city or town; a Superintendent of the markets.—*Wilson—Bombay* and *N. W. P.*

Headman of village police (used in this sense in Chota Nagpore). Police officer of a town. —*Bengal.*

A magisterial officer.—*Sindh.*

Head of the low caste Dhér or Mhār; a police officer.—*H. A. D*

Kotwár—The village watchman and messenger, attending also on the Patel, a Dhér by caste —*Wilson*

An officer who has charge of three, four, or more villages in reporting the occurrence of crime, &c., to the police station.—*Bengal.*

A kindred term to *Balahi.*—*C. P.*

Kotya—A description of country vessel.—*Bombay.*

Kouk-hline—Sheaves of rice paddy.—*British Burma.*

Kouk-kyee—Species of glutinous paddy which ripens third or last.—*British Burma.*

Kouk-lat—Species of glutinous paddy which ripens second.—*British Burma.*

Kouk-ying—Species of glutinous paddy which ripens first.—*British Burma.*

Kouri—A shell used as a means of exchange for fractions of a pice, one-fourth of a *gunda.*—*Bengal.*

Koul—A lease —*H. A. D.*

[illegible] lease [illegible] ed by [illegible] overnment authority for the periods and on terms described in the lease.—*Bombay.*

Kowli—Land leased on a progressive scale of lease. —*H. A. D.*

Kówn—A narrow line of cultivation between hills. —*Bombay.*

Koyemkhurdo—The field register of village officers. —*Bombay.*

Koza—A substitute —*British Burma.*

Krayadar—Purchaser —*Mysore*

Kraya-dastai-wazina-yedroonoody—When land is sold in some cases, the purchaser passes a deed to the seller, stipulating that, if he pays on a certain date, in a lump sum, the amount received by him, he will restore the land —*Bombay.*

Krayagar—Purchaser (in use in Canara).—*Bombay.*

Kraya-mula-gaini-chitti—Permanent lease obtained on payment of money to landlord —*Bombay.*

Kraya-mulgaimgar—A permanent tenant whose right has been acquired by payment of a lump sum.—*Bombay.*

Kraya-sádhanam—A bill of sale.—*Wilson—Bombay.*

Kshetraphal—The superficial area of a field, the solid contents of a cube.—*Wilson—Bombay*

Ksháuráká—Barber —*Mysore*

Kuan—A brick well.—*Oudh.*

Kucherry—Office —*Robertson—Bombay.*

Kúdandare—A neighbouring holder The word is generally used to support a claim to land [illegible]

Kud. [illegible] or a vessel four inches in diameter and as many deep, containing twelve handfuls: in pharmacy, a weight of 32 *tolas.*—*Wilson—Bombay*

[illegible] also work as laborers in cardamom jungles and on the Coorg farms —*Coorg.*

Kudu—Land measure = 16 *padis* or *pailis* or 500 square yards for wet and garden land and = 16 *padis* or *pailis* or 3,200 square yards for dry land —*Mysore.*

Grain measure = 8 seers, or pints [illegible] —*Mysore.*

K[illegible]—Axe.—*Sindh.*

K[illegible]—Landholder of Government land [illegible]

K[illegible]—A single farmer.—*Coorg* [illegible] *Bombay.*

Kulachar—Family custom.—*Bengal.*

Kulanashta—Loss of a tenant.—*Mysore.*

Kulava, Kulva—A sort of harrow for smoothing ploughed land.—*Wilson—Bombay.*

Kulavádi—A village servant or watchman who generally holds, in virtue of his office, rent-free lands, the annual assessment on which would be from Rs. 4 to Rs. 8.—*Coorg.*
A menial among the village servants; a deputy Talari, who is employed to watch the crops, from the growing crop to the granary.—*Mysore.*

Kulaváru—A term applied to accounts and returns made out with reference to the cultivators, as distinguished from accounts prepared according to the holdings.—*Coorg.*

Kulaváruchitte, Kulavárupatte—A detailed account of the land cultivated by each holder.—*Coorg.*

Kuláwár-Jámábándi—Individual settlement.—*Mysore.*

Kulek undur—The whole amount, the sum total, the grand total.—*Bombay.*

Kuli, Coolee—Daily hire or wages; a day labourer, a cooly.—*Wilson—Bombay.*

Kulin—A class of Brahmins who take precedence of all other Brahmins, and to whom the latter are anxious to wed their daughters.—*Bengal.*

Kulkarani, commonly *Kulkarni*, corruptly *Koolkurny, Kulkurny, Koolkurnain, Coolkurny*—One of the principal village functionaries under the Pátíl; the village registrar and accountant, whose duty it is especially to keep accounts between the cultivators and the Government, as well as those of the village expenditure; he has the keeping of all the village records and papers, and has lands and perquisites assigned him for his support.—*Wilson—Bombay.*

Kulkarnee, Kulkarni—Hereditary village accountant. His business is to keep the account of the cultivators with Government and all the public records. The *Kulkarnee* corresponds with the *Talatee.* There are very few hereditary *Vattandar Kulkarnees* in Guzerat, there being only three in the Surat Collectorate.—*Bombay.*
Another name for "Patwári" or village writer.—*H. A. D.*

Kulkí—A species of inferior grain.—*C. P.*

Kulla, properly *Koola*—A foreigner or native of any country west of Burma.—*British Burma.*

Kulrujwat—Comparison of ryot's receipt books with their oral statements.—*Bombay.*

Kulthí—A vetch (*Glycine tomentosa*).—*Bombay.*
A kind of pulse (*Dolichos uniflorus*).—*C. P.*

Kulti—Horse gram.—*Mysore.*

Kulwár, Koolwár—According to, or with all; applied especially to the settlement of the assessment with each individual cultivator, the same as ryotwár.—*Wilson—Bombay.*

Kumal—Full, total.—*Robertson—Bombay.*

Kumaldur—Full rate. Full assessment of a field.—*Robertson—Bombay.*

Kumari, vernacularly *Kunwar*—A young girl, a princess: the name of the goddess Durgá as a maiden, to whom a temple dedicated at the extremity of the peninsula has long given to the adjacent cape and coast the name of *Kumári*, corrupted to *Comorin.*—*Wilson—Bombay.*

Kumari or *Coomery*—Cultivation of high and wooded lands after clearing them.—*Madras.*

Kúmbár—Potter.—*Mysore.*

Kumbe—The sluice for letting water into the fields.—*Coorg.*

Kumbh—Deep natural pond.—*Sindh.*

Kumbha—A water-jar: the sign Aquarius; a measure of grain equal to twenty *dronas*, or little more than three bushels and three gallons; in Guzerat it is a land measure, a square of ten *banas* or *ganthas* on each side = 3 roods 33·422 perches, or 4,641 square yards.—*Wilson—Bombay.*

Kumbhakára, Kumbhár, Kumhár, Kumár, Kumbhár, Kumbár, Kummár, Kumbhakár, Kummari, or *Kummaravádu*—A potter, a maker of earthen vessels and pottery; also, sometimes, of bricks and tiles; as one of the village servants, he makes water-pots for the villagers, and brings water for travellers and for the principal village officers.—*Wilson—Bombay.*

Kumbhoo—The mode of measuring the lands in the three districts of Jumboosur, Amode, and Dahej in the Broach Collectorate. The "*Kúmbha*" is sub-divided in "Málás;" 100 málás equal one "*Kúmbha*;" 1 málá equals 20 feet 5¼ inches English measure; 100 "*Málás*" equal 1 "*Kúmbha*," which equals 3 roods 33 perches 422 decls. English land measure. And 100 "*Kúmbhas*" are equal to 95 acres 3 roods 22 perches 2 decls. (See "*Mahur*").—*Bombay.*

Kumhár—See *Kumbhakára.* — *Wilson—Bombay* and *Bengal.*

Kumpan—Steel-yard.—*Bombay.*

Kumri—A term applied to cultivation carried on by felling a tract of forest, burning the wood, and raising a crop of grain on the clearing, which is abandoned in the following year, and a fresh clearing made somewhere else. This practice is now prohibited.—*Coorg.*
A rude mode of cultivation adopted by Bheels and other wild classes of people by burning the land with dried leaves and underwood and strewing seeds in the ashes.—*Bombay.*

Kumrikesa—A plant with an edible root like a yam, and leaves like a caladium, found in jungles that have been cleared and burned.—*Coorg.*

Kunbí, Kumbi, less correctly *Coonby, Coombee*, also *Kulambí, Kanbi, Kalmi*—The name of the chief agricultural caste in Central, Western, and Southern India, whence it sometimes means a husbandman, a peasant, or cultivator in general: the Kunbis claim to represent the pure Súdras of the Hindu system; they are, for the most part, an industrious and respectable race, and, amongst the Marathas, reckoned the Raja of Satara and other descendants of Sivaji amongst their caste: they are sub-divided into an infinite number of classes, many of whom do not eat together or intermarry.—*Wilson—Bombay.*

Kunchiga—A class of people of the *Vokkaliga* caste.—*Coorg.*

Kungora-vero—A tax collected from the holders of alienated lands.—*Bombay.*

Kunguri-vero—A cash payment of 3 or 4 rupees on every hundred maunds of grain imposed upon the cultivators of some villages when the collections were made in kind under the *Bhagbataee* system.—*Bombay.*

Kunkur—A sort of soft sandy limestone. Apparently a derivation of the Marathi term *Kud*.—*Bombay.*

Kunar—Any son of a *Thakur* or chieftain.—*Bombay.*

Kunwári-dhan—A rice which is sown with the first fall of rain and is cut in *Kuár* (September), whence its name —*Oudh.*

Kupas—Cotton, cotton seed.—*Bombay.*

[illegible] small canal.—*Sindh.*

[illegible]

Grass land.—*Wilson.*

Land set aside for grazing or wood. Grass *birs* or preserves.—*Bombay.*

Kurao—A measure of coin equal to 16 seers.—*H. A. D.*

Kurawa—A measure of capacity (varying in different parts of India) equal in these provinces to 8 *pailees* or 10 seers —*C. P.*

Kurchi—A class of junglemen who live by killing game —*Coorg.*

Kúrige—A sowing machine and plough combined. —*Coorg.*

Kurki—Attachment —*C P.*

Attached, sequestrated, distrained, under attachment.—*Wilson.*

Kurkí jaidád—Attachment of goods or property. —*C. P.* and *Punjab.*

Kúrk Tahsil—Collection of land revenue by holding the estate direct, the State taking the place of the landowner.—*N. W. P.*

Attachment of crops.—*Punjab.*

Attachment of profits.—*C. P.*

The process of attachment temporarily resorted to by a Collector, of his own authority, on the occurrence of default in an estate —*Oudh.*

Kuro—The two side walls of a building.—*Bombay.*

Kurshinamu—A genealogical tree or table.—*Bombay.*

Kurthe, Kurthi—A species of pulse.—*Bengal.*

Kuru—See *Kurawa* —*C P.*

Kuruba—Jungle tribe of which there are two classes, *Jénu Kuruba, Betta Kuruba. Jénu Kuruba* live in huts in the jungles, and wander from place to place in search of honey, whence their name; they live on vegetables and animal food; their language is peculiar, but allied to Canarese *Betta Kuruba* live chiefly in the bamboo forests; they are excellent wood-cutters, and excel in making mats, baskets, &c., for which they chiefly use cane, hence their name; they speak a language of their own —*Coorg.*

A shepherd by caste and occupation, and who also makes woollen cloths or blankets —*Wilson—Bombay.*

Kurumba—A heap of straw which is broken and only fit for litter.—*Coorg.*

Kusam—Safflower, grown for its dye (*Carthamus tinctorius*) —*Oudh,*

Kusba—Town smaller than the *shahur* and larger than the *bustee.*—*Bengal.*

Kushki—Dry, a term applied to unirrigated land. *Kushki Siguvali.*—Dry cultivation.—*Coorg.*

Kusum—Saffron.—*C. P.*

Kusumbha, vernacularly *Kusum, Kusumbá*—The safflower plant (*Carthamus tinctorius*), the dried flowers of which are used in making a red dye · also the flowers so dried, or the dye: also an infusion of hemp tops, or of opium, as an intoxicating beverage.—*Wilson—Bombay.*

Kusyár—A kind of sugarcane.—*C. P.*

Kutár—Bran, husk.—*H. A D.*

Chopped *Kurbi*, and stalks of other grain; chopped straw.—*C. P.*

Kútaran—Lands or allowances held for the support of the village dogs; the lands on this account have lately been entered as Government. A purbáree báhtee huk levied in talukdaree villages —*Bombay.*

Kut mohurer—An officer employed in estimating the size of boats passing through canal or river in order to assess tolls —*Bengal.*

Kuturi—Sugarcane.—*Bengal.*

[illegible]

be, a few or a few hundred acres separated from other tracts of land by some well defined boundaries, such as creeks, or belts of forest.—*British Burma.*

Kweng-myay—A plain.—*British Burma.*

Kweng-yine—An uncultivated plain —*British Burma.*

Kyadee—This soil, though classed as a soil, is more properly the prepared bed in which rice is grown with or without artificial irrigation, "*Kyáree Kuvetar*" signifying the former, and "*Kyáree Akashiyá*" the latter. The soil on which these beds are formed is usually the *Besar*, a medium soil between *Goradú* and *Kálee Bhoy*, it is partially black, and approaches to a black loam. The converting of ordinary land into Kyāree or Kardā is generally most expensive, from the necessity of excavating the beds until a firm retentive soil is obtained.—*Bombay.*

Kya dine-teyke-myai—Land under settlement —*British Burma.*

Kyado—A field which, for the sake of irrigation, is surrounded by high ridges or embankments. (See *Pál*) These fields, which are for the most part small, are generally used for rice cultivation. It is only in these fields that the finer species of rice can be produced. (See *Kyarees*).—*Bombay*

Kyan—A religious writing or book.—*British Burma.*

Kyan-tike—To administer an oath.—*British Burma.*

Kyaree — Rice-field, rice-land. — *Robertson—Bombay.*

Kyat—An old land measure used in the Burmese time, being what a yoke of buffaloes is supposed to plough in a season; it answers to a Bengalee "Doon," 6 acres, 5 annas 7 pies. Signifies also a *tickal* in weight A Burman *tickal* is in English weight 9 2 drums of avoirdupois weight, or 1 tola 6¼ annas.—*British Burma.*

Kyaw-nya-tsa—A notification, notice.—*British Burma.*

Kyay-dan-gyee—The head of a village, who is remunerated for the performance of certain police duties by exemption from capitation tax.—*British Burma.*

Kyay-dyne-tayke—Revenue [illegible] *Burma.*

Kyay-gkaung—The head of a [illegible] nerated for the performance [illegible] duties by exemption from [illegible]

[illegible]

police duties by exemption from capitation tax.—*British Burma.*

Kyne—Any cultivation on level ground other than paddy. Miscellaneous vegetable cultivation. —*British Burma.*

Kyne-myay—Garden-land near water not cultivated during the rainy season.—*British Burma.*

Kyoon—An island.—*British Burma.*

Kyoon-oke—The head of a kyoon or island circle, equivalent to a Thoogyee.—*British Burma.*

Kyoung—A monastery, a residence of Burmese monks.—*British Burma.*

Kyoung-taga—A layman who has built a monastery.—*British Burma.*

Kyun—In Arakan a revenue circle; it literally means an island.—*British Burma.*

Kyun-noo-myay—Alluvial land.—*British Burma.*

L

Lábáro—Harvest.—*Sindh.*

Labbe—Muhammadan converts of Tamil origin.—*Coorg.*

La-byey—Full moon.—*British Burma.*

La-byey-gyaw—Waning of the moon.—*British Burma.*

Ládar—A class of Mahratta Shudras.—*Coorg.*

Ladawa—Resignation (of land).—*Sindh.*

A deed of relinquishment; a deed foregoing a claim, or admitting that there is none; the act of relinquishment.—*Wilson.*

Lagán—Rent.—*N. W. P.*

Same as *latha*.—*Bengal.*

The rent or revenue charged on a field or estate.—*Wilson.*

Laggi—Varies from four to six *hattes*. A pole (superficial measure). A *bigha* consists of 20 × 20 *laggis*.

The size of the *laggi* varies in different districts; in Sarun the ordinary *laggi* consists of 5½ cubits, or 8 feet 3 inches.—*Bengal.*

A pole, especially one used for punting or pushing boats along or off shore; in Mar., a pole with a small flag, carried in processions. —*Wilson.*

Lagon—A document shewing the whole village assessment.—*C. P.*

La-gwai—The dark of the moon.—*British Burma.*

Lahra—Also called joar (chhoti).—*Oudh.*

Lahsan—Garlic.—*C. P.*

La-htsan—Waxing of the moon.—*British Burma.*

La-htsot—Waning of the moon.—*British Burma.*

Lái—The share of corn paid to the reaper.—*Sindh.*

Laik-thoung—Turtle bank.—*British Burma.*

Lajima-huk—A right granted by former Governments to certain persons nominated to collect the percentage fees or taxes on produce in transit. In some instances the right was made hereditary, or was regarded as such.—*Bombay.*

Lakauri—A species of lac.—*C. P.*

Lak—Mountain pass.—*Sindh.*

Lákh—1,00,000.—*Punjab.*

A kind of pulse (*Lathyrus sativus*).—*C. P.*

Lákha—Lac.—*H. A. D.*

Lákhiráj—Land held free of payment of revenue. —*Madras.*

Lands exempt from Government revenue (revenue-free, exempt from assessment).—*C. P.*

Land or other immovable property held free of rent.—*Bengal.*

Lákhirájdár—Assignee of Government revenue.—*Punjab.*

Holder of an estate revenue-free.—*N. W. P.*

Owner or holder of rent-free land.—*Bengal.*

Lakhota—A sealed letter, a bundle of papers sticking together. The envelope of a letter, the silk bag in which it is enclosed.—*Wilson.*—*Bombay.*

Lakkóte—An envelope.—*Coorg.*

Lakma—Village headman (used in Cooch Behar). —*Bengal.*

Lal—The fourth son of the Chief, or any other member of the family, not being the heir apparent; the second or third son holding villages for maintenance.—*Bengal.*

La May—Two gills.—*British Burma.*

Lambádí, corruptly *Lamballie, Lomballie, Lombardie*, also *Lambáni, Lambán, Lambárá, Ilambádi*—A migratory trader, especially in grain, better known as *Banjárá*, and travelling from place to place in more or less numerous bodies: in the south they have the character of being thieves, the men stealing cattle, and the women children; a party of *Banjárás* or *Lambáris* on its march, or encamped.—*Wilson.*—*Bombay.*

Lambáni—A tribe resembling Gipsies, who wander about and earn a livelihood as carriers, sometimes called Brinjaries.—*Coorg.*

Lambardár—Head of a village.—*Punjab.*

Head and representative of the village community.—*C. P.* and *N. W. P.*

The member of a coparcenary whose name is entered on the rent-roll of Government, and through whom the rent is paid.—*Bengal.*

La-moo-gyee—A screen placed at high water along the shore or across a shallow creek, which prevents the fish escaping when the tide recedes.—*British Burma.*

La-moo-ngay—A small screen placed at high water along the shore or across a small shallow creek, which prevents the fish escaping when the tide recedes.—*British Burma.*

Landhi—A building made of brushwood and thatched with grass; a shed.—*Sindh.*

Langdo—A village priest in the Jynteah hills who has a seat in the Dalais council.—*Bengal.*

Langot, Langotá, Langoti, Lungot—A cloth passed between the thighs and tucked into a waist-belt before and behind, to conceal the privities.—*Wilson.*—*Bombay.*

Lapo—Share of the crop paid by a cultivator to the zamindar after the Government assessment has been satisfied.—*Sindh.*

Laskar—A title obtained by landholders in Cachar from the Rajahs, when independent, by payment of a fee. An official in Cooch Behar exercising certain judicial powers and collecting Government rents.—*Bengal.*

Lat—Silt. Deposit in canals.—*Sindh.*

Latbandi—A list shewing the particulars of an estate or estates put up for auction.—*Bengal.*

Latha—Up-land held with wet field.—*Bengal.*

Latial—A professional clubman.—*Bengal.*

Lavájamé—Establishment of a department drawing pay.—*Coorg.*

Lavanga—Cloves.—*Coorg.*

Lávaní, Lávane, Laun, Launi, Laune, corruptly *Lowne, Lownee.*—The operation of planting, ploughing, and sowing; cultivation, agriculture.—*Wilson.*—*Bombay.*

A term used in Revenue Department to indicate the leasing of land.—*H. A. D.*

Lvanaidar—The actual cultivator.—*Bombay.*

Lavani patrak, corruptly *Lownee putruck*.—One of the village accounts shewing the total assessment, and by whom paid; it is also described as a general statement of the land held by each individual, with the amount of the assessment, and every other item of revenue leviable from the cultivator. The village rent-roll.—*Wilson*.—*Bombay*.

Lawázimá—A term used to denote the remuneration paid to hereditary officials —*H. A. D.*
Necessaries, requisites, appurtenances, baggage, accommodation, perquisites or dues of office, necessary vouchers or documents —*Wilson*

Lay—A paddy field.—*British Burma*.

Laya—A village priest (used in Chota Nagpore).—*Bengal*.

Lay-hnee, Lay-hka—Rent taken by the owner of a field from the cultivator.—*British Burma*.

Lekkha—An account —*Coorg*.

Let—Floods, inundation —*Sindh*
A length or piece, as one musket, one piece of a net, &c.—*British Burma*.

Lethmat—A signature, certificate or official writing (of many kinds).—*British Burma*.

Let-mhat-sa—Certificate, license, &c.—*British Burma*

Let-ta-thit—Finger's breadth.—*British Burma*.

Lewa—Rice-field prepared for broadcast sowing.—*Bengal*.

Lilám—An auction —*H. A. D.*

Lingáyata—A follower of Shiva wearing the Linga.—*Coorg*

[illegible] *Mysore*.

[illegible] kharif harvest —*Oudh*.

Lohár.—Ironsmith (*balutedar*).—*H. A. D.*
A blacksmith.—*Bengal, Bombay*, and *Mysore*.

Longyee—A sewn-up petticoat worn by men and women indifferently.—*British Burma*.

Loobyo-ghoung—The chief or leader among the men of a district —*British Burma*.

Loogyee—Village elder.—*British Burma*.

Lota—A brass waterpot.—*Bengal*.

Lugán—Rent.—*Punjab*.

[illegible] signs the vil- the [illegible] to a *jeth* ryot.—*Bengal*.

Lunia—A class of people whose business it is to manufacture salt —*Oudh*.

Lut, Loot—Plunder, robbery, pillage.—*Wilson*.—*Bombay*.

M

Maáfi—(Properly *mu'áfi*) Assignment of Government revenue.—*N. W. P.*
A revenue-free grant.—*Oudh*.
Free; in freehold, exempt from assessment.—*C. P.*

Maáfidár—Holder of land revenue-free —*N. W. P.* and *C. P.*

Maáfi-davám—Land free in perpetuity.—*N. W. P.*

Maáfi-hin-hayát—Land free for life.—*N. W. P.*

Machán—A raised platform. A scaffold.—*Bengal*.
A temporary platform in a field, whence crops are watched.—*C. P.*

Machavá—A boat of a particular description.—*Bombay*.

Machhi—An insect which injures paddy.—*Bengal*.

Machhwo—A small boat —*Sindh*.

Machwa—A boat of a particular description —*Bombay*.

Madadmadsh—Allowance for maintenance. A term used in "sanads" or patents —*H. A. D.*
A royal grant in support of benevolent institutions.—*Bengal*.
Subsistence allowance; a form of *Padshahi* or royal grant.—*Oudh*.

Madak—A drug prepared from opium, composed of opium and betel-leaf and smoked by its consumers.—*N. W. P.* and *C. P.* Inebriat- [illegible]
Bombay.

Madhi—A public building —*H. A. D.*

Madhvanavami—A feast observed by Madhva Brahmins on the 9th day of the 11th lunar month.—*Coorg*.

Mádiga—A low caste, being workers in leather, cobblers —*Coorg*.
Currier and shoe-maker.—*Mysore*.

Madigera—A low caste who in return for their "*bulute*" make leathern slings to kill the birds that come to eat the ryots' crops. They [illegible] he western coast.—*Coorg*.

Madiwali—Washerman —*Mysore*.

Madock—An excisable preparation of opium.—*Bengal*. (i.q *madak*, q.v.)

Madrissa—A college, an academy.—*N. W. P.*

Mádu—A place under *kumri* cultivation. (See *kumri*).—*Coorg*.

Madud—An exaction by zamindar in excess of rent taken every other year —*Bengal*.

Madut—A preparation of opium.—*Bengal*. (Same as *madak*).

Maf—Pardon, remission.—*Mysore*.

Mafasil Sarbarakar—A man entrusted with the management of the revenue affairs of a village (used in Orissa).—*Bengal*.

Mafee—Lands the rents of which, previously payable to Government, are remitted in perpetuity to the holder.—*Bengal*.
Alienated; rent-free —*Bombay*.

Máfi—A revenue-free grant.—*Punjab* and *Oudh*
Remission —*Sindh*.

Máfidár—The holder of a revenue-free grant.—[illegible]

Mag [illegible] atives [illegible] g on [illegible] anese [illegible] and [illegible] Dacca.—*Bengal*.
[illegible] the cultivation of low [illegible] that are [illegible]

Magani—Sub-division of a taluk in Nagar; in [illegible] Mysore generally taluk [illegible]

Mág [illegible]

Mák— [illegible]

Mahâfiz—Record-keeper.—*Bengal.*

Mahâfiz daftar—Record-keeper.—*Punjab* and *N. W. P.*

Mahâfiz khana—Record-room.—*Bengal.*

Mahagiri—A description of country craft.—*Bombay.*

Mahâjana, Mahâjan, Mahâjun, incorrectly *Mahajanam, Mehajin*—A great man; but applied in most parts of Hindustan and Bengal to a merchant, a dealer, a banker or money changer; also a creditor; in Marathi also a particular hereditary officer in a village; in some places in the south of India it denotes the head of a trade or caste; also the headman of a village, especially where the villagers are mostly Súdras, and the headman is a Brahman; it is applied also to Brahmans holding lands as permanent tenants, but employing others to cultivate; it also denotes such of the villagers as hold *mirás* or hereditary property in common. In Guzerat *Mahâjan* is also said to mean a public entertainment, or food given to all comers.—*Wilson.*—*Bombay.*

A merchant; a banker.—*C. P.*

A money-lender.—*Bengal.*

A banker, money-dealer.—*Oudh.*

A money-lender; also used of the collective Hindu community in a village.—*Sindh.*

Mahajan-vero—A tax levied on Vânechs.—*Bombay.*

Mahál, corruptly *Mohl, Mhal, Mhál, Mehaul, Mehaul, Mal*—A province; a district; a division of a talook or district yielding revenue according to assessment. In the language of the Regulations a *Mahal* or *Mehál* is called an estate, and is defined, any parcel or parcels of land which may be separately assessed, with the public revenue; the whole property of the revenue-payers in the *Mehal* being held hypothecated to Government for the sum assessed upon it.—*Wilson.*—*Bombay.*

A sub-division of a talook; in some districts answering to pargana.—*H. A. D.*

Estate.—*Bengal* and *N. W. P.*

Estate or property held under one lease, an estate having its revenue demand separately assessed on it.—*C. P.*

An estate separately assessed to revenue.—*Oudh.*

Mahal, Mahal—A place, a house, an apartment, a seraglio, a station, a street, a district, a department.—*Wilson.*—*Bombay.*

Mahâlaya—Offerings made to the manes of departed ancestors, fifteen days prior to the *Dassara.*—*Coorg.*

Mahâlkari—A revenue and police officer in charge of a district; in the former department he was usually subordinate to the Kamavisdár; in the latter he was accountable to the Government direct, or to its representative in the district; he has latterly been invested with the same police authority as the Mámalatdár.—*Wilson.*—*Bombay.*

Mahalla—Division of a town; a quarter; a ward.—*Wilson.*—*Bengal* and *N. W. P.*

Street or portion of a town.—*C. P.*

Mahalladar—The influential man of the *mahalla.*—*C. P.*

An officer in charge of a particular quarter of the town bound to give information to the Darogha of the police of any disorderly conduct, or the presence of culprits; the regulations seem to have contemplated a female agent also in each ward, subordinate to the police, under the title of *mahaladaria.*—*Wilson.*

Mahalwar—Grouped by mahals.—*C. P.*

Mahal by mahal.—*Bengal.*

Maha-myangyee—The Chief Commissioner of a province.—*British Burma.*

Mahant—Head priest of a Hindu temple.—*H. A. D.*

Head of a body of religious ascetics.—*N. W. P.*

Mahanta—The head of a religious establishment of the mendicant orders of the Hindus.—*Wilson.*—*Bengal.*

Mahâr or *Mhâr,* corruptly *Mher, Mhao, Mer*—A man of a low caste, retained on the village establishment for the performance of the lowest menial offices, as those of a scavenger; he is also the village messenger, and is sometimes employed as watchman; also the name of the caste or tribe.—*Wilson.*—*Bombay.*

Maharaja—A supreme or sovereign prince; applied in courtesy to every Râjá.—*Wilson.*—*Bombay.*

Mahânavami—A feast observed on the 9th day of the 7th month; the last day but one of the *Dassara,* on which arms are worshipped.—*Coorg.*

Mahasulu—Octroi, toll.—*Coorg.*

Mahasildar—A bailiff employed to recover the assessment of land (now disused).—*Sindh.*

Mahasuli—The act of levying revenue by distraint.—*Bombay.*

Mahâwat—Cold-weather rains.—*N. W. P.*

Mahazar—Award of a panchayet, or jury.—*Mysore.*

Mahlo—Block of buildings, or quarter of a town.—*Sindh.*

Mahsûl, Mahseel, corruptly *Mehseel*—Collected, levied; revenue duty, public income from any source, as land, customs, excise, and the like; the produce or return realized from anything.—*Wilson.*—*Bombay.*

Mahsuli—Formerly applied to land which paid rent in money when the *batai* system was in force; garden crops; vegetables.—*Sindh.*

Mahton—The official in a Kol village who collects rents, distributes land, &c. The head of the *Bhuinhar Khoot,* or family of that name, whose duty is to realize rent or cesses from ryots.—*Bengal.*

Mahtoni—Service land of the *Mahto.*—*Bengal.*

Mâhtorani—Head ryot or cultivator in the village.—*Bengal.*

Mahuâ, Mahwa, Mowâ—The *Bassia latifolia,* a tree of which the nuts yield a substance used for butter, and the flowers a spirituous liquor by distillation.—*Wilson.*

A berry (or rather, a fleshy flower) used in the manufacture of country spirits.—*Bengal.*

Mahuda—A large fine tree; the wood is valuable; the fruit or berry is a favorite article of food, both when fresh gathered and when dried and stored up. It is often boiled with grain, and with the leaves of a creeper called *dore.* From the dried berry is distilled the ardent spirit known by the same name, and from the seed is extracted an oil called *dolein,* which is used in the manufacture of soap. The dried mahuda berry is largely exported to Surat and Bombay for distillation.—*Bombay.*

Mahulla—Quarter of a town.—*Bengal.*

Mahuphul—Mowra (or *mahuâ*) flower.—*Bombay.*

Mahwa—A tree from the flowers of which a spirituous liquor is distilled.—*N. W. P.*

Maies—Gall-nut.—*Punjab.* [illegible]

Máila—A class of pariahs of Malabar.—*Coorg.*
Máiri—A mangoe —*Coorg.*
Majal—Second sort of rice land in Mysore, producing annually one crop of rice and one of vegetables or dry grain.—*Wilson.*—*Bombay.*
Majmuádár, Majumdár, Majmúdár, Mujmúdár—A native revenue accountant, one who keeps the account of the Jamá, or Government collections under the native Governments; in Hindustan he was the revenue accountant . . . to the Amil or mana- . . . t the . . . dited . . . ed a general power of scrutinizing the revenue accounts and assets of his district.—*Wilson.*—*Bombay.*

In Bengal, where the office is extinct, the name survives as a family surname under the form of *Mozoomdar, Majumdár*, or *Mazumdár.*
Majmún—*Majmun* land signifies the land in a *Narwa village, which is not Narwá, and* which is liable to assessment by Government. The *Majmun* land is sometimes divided in . . . proportions among the Narwádárs, who . . . nd . . . he

Majmúndar—Hereditary district officers . . . ng alienated lands and cash allowances in the same manner as Desáees. Under former Governments they attended to the account and record duties under the head district officer. Under our Government they assist in preparing all the jamábandi papers, and examine the Talati's accounts. Under the Watan summary settlement these officers will be employed in the same manner as stipendiary karkuns.—*Bombay.*
Majrá—A hamlet.—*H. A. D.* (Properly *mazra.*)
Májum—A kind of confection prepared from the larger leaves and capsules of the hemp plant.—*Bengal.*

An intoxicating drug made of opium and sweetmeats.—*Oudh.*

A confection, an electuary, but commonly applied to a sort of sweetmeat prepared from the larger leaves and capsules of the hemp plant, with water, ghee, sugar, and milk, boiled together; when of a sufficient consist- . . . is poured on a slab, where

Maka—Indian corn . . .
Bombay.
Makaee—Indian corn.—*Bombay.*
. . . —*Oudh.*
. . . *indh.*
. . . revenue . . . t a fixed and permanent rate of rent when payable to a proprietor, or revenue when payable to the Government —*Bengal.*
Malato—A contract —*Sindh.*
Mákhá—A rain commencing between 14th and 27th August. Tobacco and wheat are sown at this time.—*Mysore.*

Mákhal—Under the Bhágbatái system, in determining the respective share of Government and the ryot, the produce of the ryot's estate is determined either by the *makhal* or by the . . .

"*khalee*" or barn-yard, generally . . . village hedge, and kept there under the charge of the Government servants until the whole of the harvest is got in, when the division of the several shares is made by the . . . at

. . . sent the house, and a husband is procured for

. . . parje marriage must be made expressly . . . the purpose at the time; the arrangement cannot be made after marriage.—*Coorg.*
Makki—Culturable land covered with thick jungle.—*Coorg.*

The worst kind of rice-land.—*Wilson.*—*Bombay.*
Maktá, also *Mukatta*, corruptly *Mugta, Mokta*, vernacularly *Maktá, Makhtá*—Cutting, cutting off, Mar. Guz., a contract; an agreement for work. Tel, rent, rate, a fixed rate or rent.—*Wilson* —*Bombay.*

A contract —*H. A. D.*

Land held at a quit-rent.—*C. P.*
Maktab—Village Persian school.—*Bengal*
Maktadár—The holder of an estate which pays a quit-rent.—*C. P.*
. . . *H. A. D.*
. . . —*Bengal.*

An orchard.—*H. A. D.*

Any extended tract of ground, a plain, a down.—*Wilson*—*Bombay.*
Malai—Alluvial deposits.—*Bombay.*
Malangi—A labourer employed in manufacturing salt.—*Bengal.*
Malbá—A village cess paid by proprietors.—*Punjab.*

Village expenses.—*N. W. P.*
Malé—Jungle or forest on hills.—*Coorg.*
Mále—A class of people whose mothers have for- . . . caste by reason of adultery after

. . . s of Brah-

Maleya—A gipsy tribe from Malabar.—*Coorg.*
Málguzár, Málgoozár, Málgujár, Malugujáru—The person who pays the revenue assessed on an estate or village, whether on his own behalf or as the representative of others, and whether he be sole or joint proprietor or a holder under a proprietor or the State, and whether he pay the revenue to a proprietor or zamindar or to the officers of the Government.—*Wilson.*

The person responsible to Government for the payment of the revenues assessed on a village; the person with whom

land settlement has been made; the proprietor.—*C. P.*
Holder of a Government estate.—*Bengal.*
Landed proprietor who pays Government demand into the Treasury.—*Oudh.*
Proprietor of land paying Government revenue.—*N. W. P.*

Málguzári—Land revenue.—*N. W. P.*
Land assessed to the revenue.—*Madras.*
Rent or revenue.—*Bengal.*
Government revenue.—*Oudh.*
Revenue assessment; the payment of land revenue; also the person or land subject to such payment.—*Wilson.*

Máli, corruptly *Molly*—A gardener, one who cultivates and sells vegetables, fruits, and flowers, as the occupation of his caste; also the name of the caste. In the Maratha country the *mali* is distinguished by the article he chiefly cultivates.—*Wilson.*—*Bombay.*
A gardener.—*Bengal* and *N. W. P.*

Máliat—Wealth in the abstract, property, possessions; value of any thing. It is said to be also applied in Guzerat to lands producing the most valuable kinds of crops, as sugarcane, pepper, ginger, &c.—*Wilson.*

Máliát-savádiyú—Whenever certain valuable crops, generally sugarcane, but in some villages also tobacco, pepper, turmeric, &c., are grown in certain alienated lands, a *veeghote* on the area so cultivated is levied. The rate varies according to the quarter in which the land is situated; a low rate is levied when the owner himself cultivates, a higher rate when the produce is raised by a tenant. The rate in some villages is in addition to any fixed *salámee* there may be; in others the *salámee* is deducted from the amount of the *savádiyú.* In some villages only those *salámee* lands in which the salámee is lower than a certain rate, are liable to "*Máliát-savádiyú.*" When other crops besides sugarcane are liable to *máliat-savádiyú*, the veeghote rate usually varies with the crop.—*Bombay.*

Málik, Málak—A master, an owner, a proprietor, a cultivator possessing a hereditary or proprietary right in the land he cultivates, or a person having a beneficial and hereditary interest in the revenue paid by the cultivators, and responsible to the Government for its share; hence considered applicable in Bengal to zamindars, and in the North-West Provinces to the headman of a village, or to any member of the community, who holds a part of the land in proprietary right, and is sometimes permitted to engage for the payment of the whole of the revenue assessed upon it.—*Wilson.*—*Bombay.*
Landowner; proprietor; master.—*N. W. P.*
Landowner, a headman of a village.—*Punjab.*
Title given to the chief of a Belooch tribe; a Chief.—*Sindh.*

Málik adna—Sub-proprietor.—*C. P.* and *Punjab.*

Malik ala—A superior proprietor.—*C. P.*

Málikána—Compensation for rent.—*Punjab.*
Compensation for rent; dues of a superior proprietor.—*N. W. P.*
The allowance paid to the representative of any zamindar or petty chief who was removed by the British Government from the management of his estate.—*Madras.*
The percentage on the revenue of a village, paid by inferior to superior proprietor.—*C. P.*
An allowance assigned to a zamindar when out of possession.—*Oudh.*
Proprietary allowance; claim of a proprietor from his estate; an annual or monthly allowance paid to zamindars either by Government or the person who occupies the land; a proportion of the rent receivable by the proprietor in consideration of loss of settlement.—*Bengal.*
Pertaining or relating to the *málik*, or proprietor, as his right or due; applied, especially in revenue language, to an allowance assigned to a zamindár, or to a proprietary cultivator, who, from some cause, as failure in paying his revenue, or declining to accede to the rate at which his lands are assessed, is set aside from the management of the estate, and the collection and payment of the revenue to Government, which offices are either transferred to another person, or taken under the management of the Government Collector.—*Wilson.*

Málik darja doem—Sub-proprietor.—*Punjab.*

Malikdeh—Proprietor of a village.—*C. P.*

Máliki—Ownership.—*Punjab.*

Málik makbúza—Sub-proprietor.—*Punjab.*
A peasant proprietor; the proprietor of the plot or field he cultivates.—*C. P.*

Malk (properly *malik*)—Title given to the chief of a Belooch tribe. A chief.—*Sindh.*

Málkáno—Proprietary; applied to a zamindar's levy on crops in virtue of his owning the soil, similar to *lapo.*—*Sindh.*

Málkhána—A store-house, and especially the Magistrate's repository of property seized as stolen, &c., in charge of the Nazir.—*Oudh.*
An apartment in the Magistrate and Collector's office where stolen and other properties are kept.—*Bengal.*

Mallàda—Jangal country.—*Bombay.*

Málnád—The western part of Mysore; hilly country.—*Mysore.*

Málún—The hundredth part of a *kúmbha.*
1 málún = 9 gaz of $27\frac{1}{2}$ inches, or 20 feet $5\frac{1}{4}$ inches.
The rod of 20 feet $5\frac{1}{4}$ inches with which the málún is measured, is also called "*Gantha.*"—*Bombay.*

Málwájib—Net revenue.—*C. P.*

Mámaledár—A native Collector in charge of a talook.—*Mysore.*

Mámla mál—Revenue.—*Punjab.*

Mamlatdár—The chief revenue officer in charge of a talook or pargana.—*Bombay.*

Mámledar or *Mámlatdar*—The head revenue and police native officer of a district, invested, as a revenue officer, with the duties of realising the collections and remitting them to the treasury of the superior Collector; it sometimes denotes a farmer of the revenue.—*Wilson.*
The officer holding the government and collecting the revenue of a talooka.—*Bombay.*

Mamluka sarkar—Government estate—*Bengal.*

Mammate—Like a *gudli*, but shorter, used only for digging; a *gudli* being used for throwing up the earth dug.—*Coorg.*

Mámul, Mámúli—Established, customary, usual.—*Wilson.*—*Bombay* and *Mysore.*

Mámuldár—Holder of a small grant of land for village or other service.—*Sindh.*

Mámúli—Customary, usual, ordinary—*C. P.* and *Bombay.*
Customary, seri grant.—*Sindh.*

Mámúlsára—Original assessment on land.—*Bombay.*

Man, Man, Makana, Manugu, commonly *Maund*—A measure of weight of general use in India, but varying in value in different places.—*Wilson.*—*Bombay.*
40 seers—*Punjab, Bengal,* and *C. P.*
A maund—*Sindh.*
Maund, or 40 seers, or 82lbs. avoirdupois.—*N. W. P.*

Mana—A maund = 1,100 tolas = 27½ English pounds or 40 seers.—*Coorg.*
A maund.—*Mysore.*

Manal or *Menal*—Sandy soil.—*Madras.*
[illegible] depending solely [illegible]

[illegible] ck clothes.—*H. A. D.*

Manchil—A litter slung on a pole, with a top like a tilt.—*Coorg.*

Mandal—The headman of a village who sometimes acts as the agent of the zamindar, letting the lands and receiving the rents of the villagers. In Purneah it is the common title of any respectable Sudra. Has two services, in one equivalent to a Gorait, in the other somewhat similar to a Jeth ryot.—*Bengal.*

Mandat—A large shed or building erected temporarily.—*British Burma.*

Mándavi—A building into which goods are received from ships in sea-ports, a store, a warehouse, &c., a custom-house—*Wilson.*—*Bombay.*

Mandír—Hindu temple.—*H. A. D.*
[illegible]

[illegible] r [illegible] r [illegible] y [illegible] ll

[illegible] building [illegible] and erected on festive [illegible] an arch [illegible] mb and overspread; an open temple or building [illegible] to a deity.—*Bombay.*

[illegible] has [illegible]

[illegible] over a small establishment in the [illegible] partment.—*Coorg.*

Manéhana—House-tax.—*Coorg.*

Meng—A village watchman of low caste whose duty used to be to patrol the village at night and beat a drum.—*H. A. I.*
A low caste, or individual of it, employed in low and menial offices. As a [illegible] of the village, the [illegible] officiates as scavenger, guide, [illegible] and executioner.—*Wilson.*—*Bombay.*

Mangani—Same as Hissa Chuk, a [illegible] to give up his holding when [illegible] —*Parish.*

Mangar—[illegible] by the [illegible] or kind.—[illegible]

Mâni—Upper; applied to fields on a high level, on which water will not remain, and consequently not culturable.—*Coorg.*
A measure of weight generally equal to 40 seers or 80lbs.—*C. P.*

Maniyakâran or *Monegar.*—Head of village, so called in his revenue capacity as distinguished from his duties as Munsif of the village; sometimes called the *Yajamân* or master, and sometimes *Pedda Reddi,* the chief farmer or *the* Reddi.—*Madras.*

Manjha—Marshy land bordering on lakes and rivers.—*Oudh.*
The land lying between the land in the immediate proximity of a village, and that on the boundaries of its lands; it is considered the second sort of land in point of fertility.—*Wilson.*

Manjhee—A holder of a village; applied especially to Sarawaks.—*Bengal.*

Mânjhi—The steersman of a boat, among the Rajmahal mountaineers, a title borne by their headmen, also termed *mânhâ.*—*Wilson.*—*Bengal.*
A village headman among the Sonthals.

Manlee—The head of a number of *Moonda.*—*Bengal.*

Mankhap—Lands let to proprietors on fixed rent in grain.—*Bengal.*

Mannu.—Soil. The rice fields are divided into five classes:

1. *Adimannu*—Low soil, the best because it receives nourishment from all above it.
2. *Ademannu*—The same as *Karimannu.*
3. *Karimannu*—Lowest class, literally black soil considered unfit for cultivation of rice.
4. *Tallmannu*—Top soil, *i. e.,* the best soil.
5. *Nadumannu*—Middle soil, *i. e.,* moderately good.

The other kinds of soil found in Coorg are—
Arasinamannu—Yellow earth.
Eremannu—Clayey soil.
Usukumannu—Sandy soil.
Karimannu—Black soil.
Kalimannu—Unproductive soil.
Kallumannu—Stony soil.
Kempumannu—Red soil.
Chowlumannu—Saline, a description of soil generally considered [illegible]
[illegible]
[illegible]

Ka[illegible]—[illegible] r [illegible] llas, [illegible] fes- [illegible] ive on [illegible] in cut- [illegible] king and [illegible] ay. [illegible] monastery in [illegible] salt has [illegible]

"Patil" and other office bearers at weddings; 2nd, the right of precedence at processions.—*H. A. D.*

Manrua—Millet.—*Bengal.*

Mantapa—A place built for worship in front of a temple or on the bank of a river; also a place in which an idol is deposited.—*Coorg.*

Mantri—Minister of a hill chief in the Khasia and Eastern hills.—*Bengal.*

Mánugu—A maund = 25 lbs. at Madras; in Bengal a weight of 85⅐ lbs. avoirdupois.—*Madras.*

Mánya—Exempt from taxes or imposts.—*Coorg.*

Mányam—Land held free of assessment by a village servant as an emolument of his office. Vulgo, *maunium.*—*Madras.*

Land in the south of India, held either at a low assessment, or altogether free, in consideration of services done to the State or community, as in the case of the officers and servants of a village. These tenures are distinguished as *Tarapadi-mányam,* when it is inherited or held from an uncertain period, as an independent right; and *Dumbala,* or *Sanad-mányam,* when held by virtue of a specific grant from the ruling power. They are also distinguished as *Sarva-mányam,* when the holder is entitled not only to the revenue of the State, but the rents of the cultivators; and as *Ardhamányam,* where the holder has a claim only to the Government revenue; the former is not frequent, except in the case of grants made to temples conjointly by the State and the cultivators; the term is also laxly applied to any free grant or perquisite held in hereditary right by members of a village community.—*Wilson.*

Manzúridár—Under-proprietor in the family domains of the Rajah of Benares in the Mirzapore district.—*N. W. P.*

Máp—192 seers.—*Bombay.*

Measurement of any kind, whether of weight, length, or capacity, but especially linear measure; a measure; a portion or quantity determined by measure.—*Wilson.*

Mápille—A Muhammadan of mixed race coming from the western coast.—*Coorg.* Vulgo, *Moplah.*

Mápkhardo—A weigh book.—*Bombay.*

Már, corruptly *Maar*—A stiff clay or loamy soil with some sand and vegetable mould; in Bundelkhand the term designates a rich black loam.—*Wilson.*

A rich black soil (styled *moti*).—*N. W. P.*

Már—A land measure varying from 4 to 20 *kurgis,* or 16 to 80 acres.—*Wilson.*—*Bombay.*

Maradi—Inferior red soil.—*Bombay.*

Márákkál or *Mercal* = 8 *padi* or Madras measures.—*Madras.*

Márangi, Mari—A class of pariahs of Canara.—*Coorg.*

Maráti—A Shudra of the Mahratta country.—*Coorg.*

Mardum Shumárí—Enumeration of population; census.—*C. P.*

Margang—Channel of a river through which the water has ceased to flow.—*Bengal.*

Marhaladár—Road watchman.—*N. W. P.*

Marláh—One-twentieth of a *kanal.*—*Punjab.*

Marta—A class of Malabar pariahs who personate demons.—*Coorg.*

Máru—A fathom=2 yards.—*Coorg.*

Length from tip to tip of the middle fingers when the arms are stretched out at right angles to the body.—*Bombay.*

Márukukke—A small basket or muzzle put on bullocks to prevent them from feeding.—*Coorg.*

Marwat—Rent-free land given to the families of retainers killed in battle for their Chief.—*Oudh.*

Másá—A land measure; three-fourths of a *bigha* (Kumaon).—*Wilson*—*Bombay.*

Masab—Gravelly soil.—*H. A. D.*

Masal—A torch.—*Bengal.*

Masalchi—A torch-bearer.—*Bengal.*

Masaribhumi—Red soil.—*Bombay.*

Maset—A class of land on which mash is sown.—*Oudh.*

Mash—*Phaseolus radiatus;* a bean belonging to the hewant harvest.—*Oudh.*

Másha, Másá—An elementary weight in the system of goldsmiths' and jewellers' weights throughout India, and the basis of the weight of the current silver coin; it is variously reckoned at 5, 8, or 10 *ratis,* or seeds of the *Abrus precatorius,* which usually weigh about 2 grains troy.—*Wilson.*

A goldsmith's weight, equal to one-twelfth of a tola.—*C. P.*

One-twelfth of a tola.—*Bengal.*

Mashálchí—A torch or lamp-bearer; as a domestic servant he is also employed under the superior table servants to clean the plates, dishes, &c.—*Wilson.*

Torch-bearer or lamplighter.—*Mysore* and *Sindh.*

One in charge of the house or office lamps; a scrub servant.—*Madras.*

Masjíd—A mosque.—*Punjab* and *C. P.*

Maso—One-twelfth of a tola.—*Sindh.*

Mastajeri—Farm.—*Punjab.*

Masúr—A kind of pulse.—*Bengal* and *C. P.*

A kind of pulse, *Ervum hirsutum,* a plant of the rabbi harvest.—*Oudh.*

Máswádee-vero—A tax collected from the villagers to meet the expenses attending the Government force.—*Bombay.*

Mât—A sub-division of a *kyat, viz.,* ¼, and is equivalent to 4 *kanees,* Bengal measurement.—*British Burma.*

Matabar—This title is given to the chief men of a village in Eastern Bengal.—*Bengal.*

Matádár—The Patel or headman of a village, who is responsible for the proper recovery of revenue; one of the headmen of a village who, under a native Government, signs the "mata" or contract to be responsible for the revenue assessed on the village. The *matádárs* are the headmen in the villages in the Kaira and Ahmedabad collectorates. The Patel of a village must be selected from amongst the *matádárs,* and they ought all, or at least the majority, to agree to his nomination. It is only in case of *matádárs* not agreeing, and none of them being fit for the post, that a person out of the *matá* can be appointed. It is only the duly selected and appointed *matádár* that performs the duty of Patel; all the other *matádárs* however are bound to assist him, and in cases of disputed boundaries of fields, &c., they accompany the Patel and help him in coming to a correct decision. Most *matádárs* hold rent-free alienated service land, and in many cases they are in receipt of a small yearly stipend. The *matádárs* are probably the representatives of those persons who origin-

ally agreed with, and made themselves responsible to, the former Governments for the revenues of their villages, and they doubtless derive their designation from *Matá*, a signature, probably either because they signed some bond rendering themselves answerable for the revenue, or on account of its being their duty to sign the village accounts in token of their correctness —*Bombay*.

Matan—In Eastern Bengal a deduction from the actual area of a farm allowed to the tenant for his profit on condition of his bringing adjacent waste lands into cultivation.—*Bengal*.
A text of a document.—*H. A. D.*

Matar—Pulse (*Lathyrus sativus*). Peas —*Sindh*.
Peas (*Pisum sativum*).—*Oudh*.

Matawali—The administrator of a Muhammadan charitable trust.—*Bengal*. Properly *mutawallí*.

Math—A building, or set of buildings, where Hindu religious mendicants reside under a superior or *mahant*.—*N. W. P.*

Matha—Applied to uplands attached to wet field —*Bengal*.

Mathan—A portion of assessable land allowed to a tenant free of rent (used in Noacolly).—*Bengal*.

Mathapatti—He performs nearly the same duty to Lingaits that *Joshis* perform to Hindús. He has particular rights at the burial ceremonies of Lingaits —*Bombay*.

Mathat—Applied in Bengal to an extra or occa- [illegible]

Mathee-la—A Burmese nun.—*British Burma*.

Matiyár—Stiff clay soil in which rice is grown.—*N W. P.*

[illegible]

Bengal.

Mátreeyá—Unbuilt wells. Wells of the same size as built wells, but unsupported at the sides by anything more than a "*kuntwa*" or circle of branches, or by "*tarkat*" grass extending from the bottom to about a foot above the water level. They last but for a season, soon falling in and becoming useless after the first fall of rain They are chiefly found in poorer parts of the districts and where water is not far from the surface.—*Bombay*.

Mátta—A temple of the Gosavees.—*H. A. D.*
House of a priest, a school-house.—*Mysore*.

Mattavrithi—Land granted rent-free to a Matt.—*Mysore*.

Matú—Signature —*Bombay*.

Matyar—Clay soil.—*Oudh*.

Maujhes—The lands cultivated by the proprietor in a village.—*Bengal*.

Maulavi, corruptly *Molavi, Moolvy*—A learned man, a teacher, especially of Arabic, an expounder of Muhammadan law.—*Wilson* —*Bombay*.

Maun—A weight of 40 seers —*Bengal*.

Maund—A weight equal to 40 seers of 80 tolas.—*Bombay*.
Equal to 40 seers or 24 lbs —*Mysore*.

Maurúsi—A ryot with absolute rights of occupancy; an old hereditary cultivator.—*C. P.*

Maurúsi-bila-sharti—Ryot with absolute right of occupancy at fixed rates.—*C. P.*

Maurúsi-sharti—Ryot with right of occupancy subject to future change (Section 6, Act X of 1859).—*C. P.*

Mauzá, Manjá, Mauji, Maruje, or *Mauje*—A village, understanding by that term one or more clusters of habitations, and all the lands belonging to their proprietary inhabitants; a *mauzá* is defined by authority to be a parcel or parcels of lands having a separate name in the revenue records, and of known limits —*Wilson*.—*Bombay*.
Village—*Punjab, N. W. P.*, and *C. P.*

[illegible]

Bengal.

Mauzawár—Grouped by villages —*C. P.*

Máwal—The mountain valleys of the Sahyádri range of mountains commencing at the western extremity, and extending about 100 miles east —*Wilson* —*Bombay*

May-yeng—Cultivation of paddy in the dry season by means of irrigation.—*British Burma*.

Mazkúrí, vernacularly *Majkúrí*, corruptly *Muscoory, Muskoree, Mushkoree*—In old revenue accounts it was applied to small and scattered estates or zamindáris not included in the accounts of the districts in which they were situated, and of which the assessments were paid direct to the officers of the Government; subsequently it denoted a revenue payer paying through the intervention of another, except in Cuttack, where it implied the reverse, or the heads of villages paying the revenue immediately to the Collector; when added to the title of an officer or servant, it signifies that he is only temporarily employed, also, in the south, an inferior servant or peon attached to a village; elsewhere, a daily messenger; allowance made to the village watchman in the Northern Sirkars.—*Wilson*.
Peon.—*Punjab*.
An inferior servant or peon.—*N. W. P.*
A process server.—*C. P.*
A Civil Court messenger.—*Sindh*.

Mazrá, vernacularly *Majrá*—Land sown or prepared for sowing; a tilled field, in some parts of India it denotes a hamlet or cluster of houses dependent on a village, but detached from it for agricultural convenience, and managed separately; its assessment is comprised in that of the original village until officially recognized as distinct. In some places a *mazrá* is a smaller division of a *mauza* or village —*Wilson* —*Bombay*.
A hamlet.—*C. P.*

Méda—A class of people who make umbrellas, and act as drummers at the Coorg festivals; they dress like Coorgs, and live on animal food, beef included.—*Coorg*.
[illegible] in cut- [illegible] ing and

Med. [illegible]

Medhi—An officer of a shastra or monastery in Assam.—*Bengal*

Medhiraj—Chief medhi.—*Bengal*.

Meetáneeráhh—Salt heaps. When the salt has been manufactured, it is collected in large

forces. Only hunger and money could accomplish such an enterprise. The first, because it extinguishes, and the second, because it corrupts nature and thus succeeds. He sent a message to the Governor of the fortress requesting him for a private interview with him in the middle of the hill, as Sevagy had to confer with him about an important question. He (the Governor) replied that if the interview was in the form of a duel, though he did not fear any single man, this action would not be well appraised [22] particularly when they were in arms, as all doubts could be resolved by their means. But in their present relation nothing occurred to him that could give occasion for an interview, unless, of course, it was an important affair and Sevagy lacked paper and ink which the Governor would send him. Sevagy knew that the Governor was right, and immediately wrote to him that he did not mean what the Governor thought, but his intention was rather different. It was to serve him and give him what would enable him to spend the whole of his life in rest without any dependence on the elephant-driver's son, and as these things required much information, he had begged for an interview in that manner. The Governor began to think of the proposal, and this is the crime from which follows the greatest sin. He understood, more or less, what would be the

proposal of Sevagy, but either because he did not want it to be supposed that he feared Sevagy, or because he already wanted to please him, the Governor replied that he would grant the interview, and assigned the place, each regulating how his men should behave [23] during the interview which was to take place half way up the hill.

On the appointed day at the appointed time Sevagy ascended while the Governor descended, both armed for anything that might follow and, on their arrival at the place, they made their salutes and sat at a distance of four *covados*[8] from each other. Sevagy expressed his purpose in a few words and spoke as follows: "I know well, valorous captain, to what I expose myself, should my confidence be abused, I wanted that there should, therefore, be between us two a memorandum, I mean that both of us will profit, you will be rich and I secure. We all work in this world to free ourselves from poverty, and even nature persuades all to be secure from it. I solicit what nature urges and men want, and I may very well say that I wish the good of us both. You know already what I have undertaken and also what I have accomplished, and because fortune favours me I must continue it, for in

[8] A measure used in Portugal, which contains three quarters of a yard. (Michaelis, *Diccionario da Lingua Portugueza e Ingleza,* Vol. I, p. 207.)

my heart there is no desire to turn back. I have to achieve a great name or to lose my life. For the latter misfortune [24] there is no lack of occasions and I cannot secure the former good luck without your favour. I assure you that I know how to deserve this favour. I shall give you money with which you may in happiness spend the rest of your life, which I shall protect with the affection of my heart, that you may always live without fear, having none to be afraid of." Sevagy would have said more, but the Governor interrupted him with the following words: "I do not understand, sir, what you mean. I shall tell you more, so that I may get your answer and know moreover in what I shall have to serve you, as it should not be anything that may injure my credit, for you know, to honourable men reputation means more than food." "In this way," said Sevagy, "you mean to say that I do not possess a good name." "I do not mean to say so," replied the Governor, "for I spoke only about myself. You have already achieved the greatest reputation, and so great it is that the mere mention of your name in these parts leads people to think that you are present. Such is the respect you enjoy that the mention of your name is sufficient to frighten the whole of this kingdom; [25] but try to explain yourself, for the sun is quickly going to sleep at his accustomed place, and I don't

know if we can, without a memorandum, finish another day what we shall not conclude here." "I am satisfied," said Sevagy; "you know, sir, that I have already got by my victories a convenient retreat where I can keep my treasures with tolerable security. But on the examination and consideration of the site of this mountain I realise that everything will be more secure here than in any other place. This was the business that I did not like to confide in a letter. It should be confined between us without anybody knowing our secret." The Governor was surprised, or pretended to be so, at this answer and replied that he had well understood Sevagy's intention, but he never believed that he could propose face to face the sale of the King's fortress involving the breach of the allegiance which he owed and which he had promised to the King. Sevagy laughed at this moment and observed that none need keep faith with him who did not keep faith with his natural sovereign, the Emperor of Bisnaga[9] against whom Vizapur, Golconda and others had rebelled, and not

[9] Vijayanagar, also called Narsinga by the early Portuguese. The Sultans of Bijapur and Golkonda were not officers of the Hindu ruler of Vijayanagar, as Guarda seems to suggest, though both of them frequently sought his alliance and suffered many humiliations from him. On one occasion Sadashivaraya of Vijayanagar treated Ali Adilshah I as his servant. (*Cambridge History of India,* Vol. III, p. 446.)

contented with that, carried their arms against him till he was totally ruined, as you know quite well. I declared that my principal task was to avenge this injury and may God favour me in all my intentions. For my friend, Fortune helps him who has more power, as none of these bought their crown with money, nor was it left to them by their ancestors. Each one works for himself as did they too, and everything else is (due to) ignorance. The Governor yielded to these and other arguments, but much less would have sufficed for an ambitious heart to overthrow reason. The price and the security of the Governor were then discussed. His security was provided for in the same hill and nothing could please him more; the price was two hundred rupias, equivalent in those days to two hundred thousand cruzados[10] and now equal to three hundred thousand cruzados, for each rupia is worth two pardaos[11] and each pardao is worth three hundred reis.[12] There still remained to be won the good will of some other officers, but as all the soldiers were Gentios, and Sevagy sent immediately the shrewdest

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[10] An old coin of Portugal no longer in use. The new *Cruzado* was worth about two shillings nine pence.

[11] *Pardao* was a silver coin of Portuguese India.

[12] *Rei* is an imaginary coin of reckoning. At present a *rei* is equivalent to a pie of British India and 1000 reis make a Portuguese *escudo*.

of his soldiers there, everything was easily concluded with the help of the Governor. The Governor was paid, and many others were remunerated, and almost all remained in the service of Sevagy, who ascended to take possession of the fortress. Though he was there, and though he had it well garrisoned, he could not quite believe that the fortress was his. The extensive territories subject to this fortress immediately acknowledged his sovereignty, and he at once ordered all his treasures, scattered in many places, and all his belongings to be brought to the famous and impregnable fortress of Rayaguer.

CHAPTER III

Sevagy returns to Concao and what he did there.

With the fortress of Rayaguer in his possession Sevagy considered himself more powerful than Idalcao himself, and, to recover what it had cost him, he set out, as was his custom, to plunder, and realising that in [28] the open country his spoils might cost him dear, he went through woods and bushes which he found convenient, for his men were brought up in forests. He entered into the Concao and commenced his operations with the Deçaes who inhabited it, *viz.* Lacomosanto,[1] Queissoa naraque, Queisoaporuum and Raulosinay.[2] The Deçaes are what the Princes of

[1] Lakham Savant succeeded his brother Som Savant in the Government of Savantvadi. According to the *Bombay Gazetteer*, Vol. X, p. 440, Lakham died in 1665 but he is mentioned in a treaty concluded by Shivaji with the Portuguese of Goa in December, 1667. Lakham Savant had taken refuge in the Portuguese territories and was creating disturbances in Shivaji's state from that safe retreat. By the above-mentioned treaty Lakham and his adherents were to be expelled from the territories of the Portuguese Crown if they were found guilty of any such misdeed. (Biker, *Tratados da India*, Vol. IV, p. 121.)

[2] Keshav Naik and Keshav Prabhu belonged to Pernem, while Raulu Sinay, a Sarswat as his name indicates, ruled at Bicholim and was one of the ancestors of the Desais of Verem, Pondá, Naroá, Bicholim and Lamgão. (Pissurlencar—*Portugueses e Maratas, Shivaji*, p. 13.)

Italy were when they paid tribute to the Emperor, for in the same manner do they all pay to the King Idalcao. All the above mentioned (Deçaes) were neighbours to the city of Goa. Each one of them lived with great arrogance in small principalities and, as all the four combined did not possess a territory more than eight leagues in length and three in breadth, they made war against each other, till they confided in the mediation of the Subedar of Idalcao for the settlement of their disputes. The Subedar is, we may say, what the Vicar of the Empire was at the time referred to in Italy. He was commonly called there Visrey.[3] This office was sold at the Court to him who gave most, and he did in his district what could be expected from this principle. They robbed, not according to law at all but without any, and when the complaints mournfully crossed the air [29] to the Court, the office was put to auction anew without any consideration whether its term had or had not terminated. Another (governor) came, and it was sometimes necessary to take arms against the first to get possession. And if victorious, he also mis-used his victory with tyranny and robbery, for when the King robs what can the subjects and the robbed do? When Sevagy

[3] Viceroy, Marathi *Vijāre* is a corrupt form of the old Portuguese word in the text.

arrived at these places, the first thing he did was to style himself as the Subedar not of the King but of his own He made a long residence there and thus dealt out great justice, for the greatest [act of justice] was to rob these barbarians whom he plundered, and of restitution he ignored even the name. They then surrendered the land. Who knows why they suffered such insults He sacked Vengurla,[4] a place where the Dutch had a factory. The factory was not raided for the Sevagis did not make their grimaces at the muskets Then he attacked Banda[5] that belonged to Lacomosanto who resisted for a while but soon retired in the great forest that saved his life, and Sevagy robbed Lacomosanto of his wealth that he did not take with him He presently entered into the district of Queissoanaraque [30] and Quessoaporuum. They offered great resistance, I think because they were more poor, for wealth seems to have an understanding with valour that where one presided the other should not stay. Sevagy suffered some loss of men but at last put them to flight, and here in the city of Goa

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[4] "In 1638, under the name Fingurla, Vengurla is mentioned as a very convenient haven, where the Dutch had a trade settlement and victualled their ships during their eight months' blockade of Goa" (*Bombay Gazetteer*, Vol X, p 377)

[5] About 6 miles south of Vadi It was a place of considerable importance during the 16th and the first half of the 17th century

we find them as miserable refugees. Raulosinay met with the same fate and made the same journey, and in Goa they all resided till Sevagy left for his own territories after sacking their lands and Manorem, Uguris, Bicholim and Ponda.[6] In the northern parts he was already obeyed by all, and after these enterprises he was everywhere received with triumph. Only Rayapur[7] where the English had a factory refused to yield. The English, however, confided in the protection that the Governor of the province had promised them, and the Governor thinking that Sevagy would fly from the English muskets at Rayapur as he had fled from the muskets of the Dutch at Vengurla, had not been much disturbed in his sleep (had not been overwatchful) when Sevagy appeared and destroyed all, killed the Governor, and captured the English of whom the Factor and the partners [31] were suffering long imprisonment in the hill of Rayaguer.

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[6] Ponda was captured by Shivaji in 1675. In 1677 one Trimbak Pandit was Shivaji's Subedar at Ponda. He was succeeded by one Dharmaji Nagnatha. (Pissurlencar, *Portugueses e Maratas, I, Shivaji,* p. 39). Ponda now forms a part of Portuguese India as does Bicholim; Manorem is probably Manoli, a large town on the Malphrabha in Belgaum Dt.; Uguris may be identified with Ugargol, south-east of Manoli. Bicholim was annexed to the Portuguese territories in 1746.

[7] Rajapur in the modern district of Ratnagiri. The first English Factory was probably founded in 1649. (*Bombay Gazetteer,* Vol. X, p. 361.)

Many of them died there, for water in English stomach on *Cacherin de lentinhas*[8] is the sure forerunner of death. Sevagy felt pity, and, as he thought that lack of exercise would kill them, he directed the governor of the hill to allow them more liberty so that they might walk about the hill within the sight of the fortress. They did so, sometimes they returned early and sometimes late until one day they fled; but not knowing the intricate roads of those confused woods they lost themselves, and when they thought they were far from the fortress they laid themselves down to sleep, and as they were tired they slept so heavily that the next day they woke very late and found themselves very near the fortress. They excused themselves (by saying) that borne down with the affliction of the prison and by oversight which was due to such long imprisonment, they had slept in that fashion. These explanations were generally credited, for there was no change in their treatment, nor were their outings prohibited, and they observed the forests better for their second flight. In this

[8] *Cacherin de lentinhas* must be *khichrī* as lentil or pulse forms one of its principal ingredients. Fryer, moreover tells us that *khichri* was a favourite dish of the Marathas. "Their delightfullest food being only *cutchery*, a sort of Pulse and Rice mixed together, and boiled in Butter, with which they grow Fat." (p. 81). *Khichri* causes considerable thirst and as the English were not used to vegetable diets it might have proved unhealthy to them.

they had better [31] success, for knowing that Idalcao had for the second time armed himself against Sevagy and the army was within the territories of Rayaguer, they boldly went out, and once out of the hill, they found the encampment at a little distance, where they were welcomed and sheltered for the sake of the information about Sevagy which they supplied. From here they went to Chaul during the regime of Captain Antonio Galvao de Sa and thence to Bombaim[9] after ten years of imprisonment, but they had the pleasure of depriving Sevagy of three hundred thousands pagodes that he had demanded for their ransom.[10] Pagodes are coins of gold equivalent to five rupias and each rupia is approximately equal to a cruzado.

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[9] Bombay, also called Mumbai, after the goddess Mumba.

[10] The English Factors of Rajapur helped Siddi Jauhar in 1660 and it was on this account that they were arrested by Shivaji. The President of Surat wrote to the prisoners on the 10th March, 1662—"How you came in prison you knowe very well. 'Twas not for defending the companies goods ; 'twas for going to the seige of Pannella and tossing balls, with a flagg that was knowne to bee the Englishes. . . . . It (Shivaji's action) was but as any other would doe having power to revenge himself of such affronts".—Foster, *English Factories in India,* Vol. 1660—1664, p. 87. The prisoners were Henry Revington, Richard Taylor, Randolph Taylor and Philip Gyffard. They made an ineffective attempt to escape from Songad and were transferred to Raigad where they were released in 1663. Sarkar, *Shivaji,* p. 299.

CHAPTER IV.

Sevagy continues his conquests, entering the territories of the Great Mogol, who sends his uncle Sextaghan with eighty thousand horse against him.

Sevagy became puffed up with his success against Idalcao from whom he had conquered so many provinces [33] and fortresses. For his security in that kingdom he possessed the impregnable fortress of Rayaguer which had in it excellent water and was so abundantly provided with food that he had nothing to fear. He turned his thoughts to making himself so great (being already much feared), that he would have none to respect in the whole of Industan. As the greatest power in this region was the Great Mogol, he now desired to carry his arms against him, for the other kings would be undeceived (*para que se desenganassem*) when they saw that he slighted the greatest. He entered into his territories and conquered what belonged to the Great Mogol in that part as far as Upper Chaul,[1] half a league distant from Lower

[1] Upper Chaul, a city of great importance and antiquity, called *Chaul de cima* by the Portuguese, changed hands several times It was ultimately annexed by Shivaji and formed the head-quarters of a subhedar.

Chaul, a Portuguese city. Upper Chaul was a great place inhabited by Mouros and Gentios, all rich merchants, and there were many weavers with the most curious merchandise. All worked hard and its great commerce made the land very prosperous. It was, however, an open place, for with the Portuguese as neighbours with whom there was a lasting peace, and as [34] Idalcao owed allegiance to its king, it had no more enemies to fear. That Sevagy should dare to molest its king was not even thought of until he entered into the houses of the city and robbed all in their thousands. He immediately laid siege to a castle (with a redoubt) where resided the Governor of the province who surrendered in a few days. Sevagy ordered that all Mouros who would not acknowledge his sovereignty, should be put to death, and all who would, should be pardoned. He at once ordered the construction of a fortress in the place of the redoubt and provided for better defence of the country under him. The poor inhabitants, not having been assured of security, fled mostly to the city of the Portuguese of whom they begged shelter, but as they were

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The Portuguese fortress at Lower Chaul was finished in 1524. See *Bombay Gazetteer,* Kolaba volume, pp. 269—310, and Gerson da Cunha, *Antiquities of Chaul,* p. 39. Chaul was ceded to the Peshwa in 1740. (Danvers, *Portuguese in India,* Vol. II, pp. 414—415).

so numerous and the place was not big (enough) they were permitted to live outside the ditch in the open fields and the houses were so built that they could not serve as a signal, if in any case fire was set to them. A great settlement called Camarabando was (thus) founded where they lived from 1652 to 1667 in which year Sevagy restored to the Great Mogol twenty [35] fortresses[1a], as we shall relate later on.

From here Sevagy passed to Biundim and Galiana,[2] fourteen leagues to the north, all the way through the territories of the Great Mogol, destroying everything till he reached the above-mentioned cities. He suddenly appeared in Galiana and robbed an immense amount of wealth, for it was the home of great merchants. At the same time when Galiana was sacked he ordered an attack on Biundim, three leagues from the other city, where he repaired in person when there was nothing more to be got at Galiana. He remained longer in Biundim to work some wonders. He not only robbed what the inhabitants possessed but (also) great treasures of which they were ignorant.

[1a] The treaty of Purandar was concluded in 1665 and not in 1667. Shivaji surrendered 23 of his forts to the Emperor of Delhi.

[2] Bhivandi and Kalyan, though invariably mentioned together as Kalyan-Bhivandi by the Marathas, are separate towns. Kalyan is still an important place in the modern Thana district.

They were reasonably surprised that a stranger should dig from earth (things) of which the oldest of them knew nothing even by tradition. The city subdued and sacked, Sevagy started to walk through the streets accompained by many people who carried by his orders levers, pickaxes and many other instruments. Sevagy would stop at this or that house and pointing with his hand, would order that certain parts of the walls should be dug and a few blows [36] would reveal big copper cauldrons full of gold, both in coins and bullions. In this manner great treasures that were hidden and totally unknown were openly removed. Such burial of treasures is common in the Orient. I think the reason underlying this barbarous custom is based on the Pythagorian theory of transmigration of soul that leaves some hope that even after death they will enjoy their treasures.

Satiated with wealth, if cupidity can be satiated, Sevagy left for the Gate called Juner,[3] only three leagues distant from Biundim, but six leagues, if the highest part is to be reached. The road by the (hillside) slope is so steep and so narrow that more than one person cannot go up, and if anybody happens to come from above, there is no other alternative but for one of them to lie down on the ground with his

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[3] Junnar, 55 miles west of Ahmadnagar.

head upwards (this has been done) on a road full of stones or trees that hurt him much, while the *other* passes above. He has not only to climb on foot but has to take great care and caution, for if he slips or falls he will be reduced to a thousand pieces before reaching the bottom. None of these difficulties [37] prevented Sevagy from going to sack the city of Juner (*it is from this city that* the place takes its name), for he had sent from Biundim some men to take posts so that none might climb and carry news of his presence in the neighbourhood. Climbing the Gate with the difficulties that an army would naturally suffer, he ordered them to take the road of the city of Juner, two leagues away, and so adjusted (*como tempo medido*) the time that the entries and exits of the city (which was also open not only because of the security of the place but also by the King's orders) might be secured before dawn. This duty was taken up by the cavalry, and Sevagy set out with the infantry to reach at daybreak, and when he arrived at the city it was already his. But as he did not find the treasures he expected, Sevagy thought that they were buried and hidden and he subjected the inhabitants to much tortures that yielded *him* many thousands. The Avaldar, the Governor of the province, was, in particular, much tormented, and he delivered to him a very

considerable sum consisting of his as well as of his master's money. And it is well understood why. [38] It should be known that the salary that the Mogol gives his nobles for their service and for the maintenance of a number of horse, which they are obliged to keep always ready, and to serve with them whenever ordered, consists of entire kingdoms and sometimes of more than one. Kingdoms, provinces, cities with their rights (*termos*) whatever they may be, their general name is *jaguir*.[4] Big *jaguir* and small *jaguir* is the difference they make and appointment is made for a *jaguir* of so many horses. The big Jaguirholders are like kings in their *jaguirs* and they place in their *jaguirs* Governors who are invariably their servants. This Avaldar was the servant of a great *Umbrao*[5] (the grandees are called so). Cubatghan[6] was his name and the city of Juner was the metropolis of his *jaguir* where all the revenue was collected to be sent

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[4] From Persian *Jah* a place and *giriftan* to take. A fief or "a hereditary assignment of land and of its rent as annuity." (*Hobson Jobson*, p. 446.)

[5] Correctly *Umarā*, plural of *Amir*. But it is commonly used for a lord or grandee. (*Hobson Jobson*, p. 637.) For the classification of military officers during the Mughal period. (Irvine, *the Army of the Indian Moghuls*, p. 9.)

[6] Qubad Khan was one of the officers who served under Jai Singh in the Deccan. (Sarkar, *Shivaji and his Times*, First edition, p. 120.)

annually by the Governor to his master. This *jaguir* yielded thirty laques of pagodes per year. Each laque is equal to hundred thousand and (thirty laques) make three millions of pagodes, each pagode is equivalent to five cruzados. These Avaldars could not risk this money without the order of their masters, and Cubatghan [39], who had other considerable income, had not for two years sent any order for any money and all had been kept but for Sevagy, who took it all. He left Juner[6a] for another great place, five leagues away but belonging to the same *jaguir*, to which he dealt the same treatment (where he did the same). This place was defended by the great mountain of Punadar,[7] almost as spacious, as lofty and as impregnable as his esteemed (*prezada* or beloved) Rayaguer. In its environs (suburbs) there were many houses, gardens and tanks and he often lived there. And when he was detained at this or similar other places he observed a rule which shows how careful and cautious he was. All along the roads were posted the most faithful spies, and his guards had the order to inform him whenever anybody wanted to see him, whatever the hour might be. This order was punctually executed

6a Puner in the original must be a misprint, the context is clear.

7 Purandar, 6 miles south of Saswad.

and he always remained dressed and he got up at all hours and spoke to all who came, and if it was anything concerning his service, the man was immediately rewarded and if it was the mail or some other information, he noted down the date it was written and the time of its despatch [40] and rewarded them according to their diligence, so that all liked to serve him and ceaselessly worked to please him. All these accomplished, he went to add new treasures to those of Rayaguer.

The Avaldar of Juner informed his master Cubatghan of the loss, ruin and the lamentable pillage that his *jaguir* had suffered from the tyranny of Sevagy. The master was at the Court of Dely where the most powerful *Umbraos* ordinarily resided, not merely to dignify the court but also to free it from fear. When Cubatghan received the letter he carried it to King Oranzebe, the Great Mogol, who has been reigning for many years and still reigns to-day, the 28th of August, 1695. After delivering the letter he asked his permission to go to relieve his lands that had been destroyed. Oranzebe gave him the permission but as it would cause so much anxiety if he failed to do anything, the Emperor ordered a powerful army to be sent with him. He nominated for its *Saradar*[8] or *Sarlescarim*,[9]

[8] Chief.

[9] *Sar-i-Laskar*. In the Maratha army the *Sar Lashkar*

which is the same as the General, his uncle Sextaghan, brother of his mother, with eighty thousand horse [41] to which was added the seven thousand of Cubatghan and the twelve thousand of the General. The custom of these people is, when they are appointed General for some enterprise, to carry to the field a small tent, which is called *Cuche*[10] (signifies march) with its gate towards the place of their destination. Immediately behind it, is fitted the tent of the General, which is followed by those of other officers, and in the shortest time there rises a great city. The horses also are in the following manner posted in tents ranged with intervening roads. A big iron peg is driven into the earth with an iron ring on its top, and in front of it, another is in the same manner fixed, leaving space for a rope, and from ring to ring goes a rope held and stretched securely and to this the horses are fastened with their halters in a sufficient space, all very well covered and without any confusion before being equipped. Almost always they pass their time in this fashion, for almost always they are in the field. There they are cleaned twice a day with such minuteness and care that it is a great offence

held a position inferior to that of the *Sarnobat* or Commander-in-Chief. (Sen, *Military system the Marathas*, p. 59.)

[10] More correctly *kuch*, march.

to see an unclean horse in any part of the camp. If the men also were so clean there would remain nothing to be desired. There is no captain who does not possess elephants. The least of them has ten and the greatest fifty. Of camels, the captain of the poorest *jaguir* has eight hundred to carry his baggage. These are not quartered in the army, for they always pass through fields where there is nothing to fear, but when there is an enemy they are quartered in the army in the same way as the horses. Each captain also brings with him many merchants with everything necessary for human life, and they lend them money to help them in their enterprise. These merchants give to the soldiers of that company whatever they want and on the day of the New Moon, which is the day of payment and profusion, deduct what had been taken. In short, each army is a populous city and so abundantly provided with everything that what cannot be obtained in cities is sought in the camp. With the *Umbraos*, who were to accompany him, the General then set out for the Deccan with eighty thousand horse. Cubatghan wished for wings but as [43] Juner was more than six hundred leagues from the capital, and armies with so much baggage march but slowly, five months were spent on the way, though they made a great hurry. This was also due to the roundabout

way they had to take in order to lodge near the rivers, an essential and unavoidable necessity, for only rivers can supply the drink of so many troops. And for this reason there are some days of two leagues and some days of eight leagues, according to the order of the *Mirmanzel*,[11] who is the *Aposentador* or Quarter Master, and who has absolute control in this matter. He not only knows the position of the rivers but also the roads where there is enough grass for the innumerable beasts that serve an army. Some rebels or chieftains, therefore, save themselves for a long time by burning the fields, as big armies are then unable to seek them, and they are strong enough for small forces. Generally an expedition (march) is made in the winter, for the grass is then green and wet. The grandeur with which Sextaghan marched will be discredited in Europe, but it is necessary that we should speak about it [44], though most

[11] "To preserve order in the audience-hall and its approaches, and to regulate the access of the public thereto, there were a number of guards (*Yasāwal*), at whose head were several officers styled *Mīr Tūzak* (literally, Lords of Arrangement). The first of these officials was one of the great officers of state, and it was his duty when the Court was on the march, to fix the route, to decide on the marches, and to proceed ahead, select a place for encampment, and lay out the site of the various camps and the lines of shops (bazār). When carrying out these duties, the first Mīr Tūzak was more commonly known as *Mīr Manzil*, Lord of the Stages." (Irvine, *The Army of the Indian Moghuls*, pp. 190-191.)

people refuse to believe everything outside their country and out of their sight. This proud Mouro had with him two field tents, each carried by three hundred elephants. When he set out from the first, the other was fitted in the place where he would stop that day. Each tent contained houses for him; the tent in which he used to give audience was sixty feet in length and thirty in breadth and its covering was supported on strings of iron, fifteen feet in height. This was followed by bed chambers, private rooms, gardens full of flowers, conveyed in millions of vases, and so delicious that one who saw them would doubt whether they were natural. All the houses were so neat, and furnished with such beautiful and rich furniture that even the court had nothing better. Immediately behind were houses for the ladies, for maid-servants, for many eunuchs and innumerable servants; there were other houses for pantry, for plates and different kitchens. Outside, there were houses for the revenue office, for the cirminal and civil courts and many other departments. In the front of the tent there was a courtyard so big and capacious that [45] the military exercises with all their combats and defences were performed here. All this fabric was surrounded by a wall made of thick doubled cloth, twenty feet in height, supported by several iron cylinders with

spurs fixed in the ground. Each one of the *Umbraos*, who are all nobles and very rich, convey themselves in this manner. The only difference is that their baggage is carried by camels, for none of them could have elephants like Sextaghan. Does anybody know how this army looks? The servants are required to raise the tent of the General at the same time that the other is fitted for the following *Manzel* (station). The *Mirmanzel* goes every night to report to the General about the events of the day and to consult him about the following march, and when he finds the army tired, he represents to the General that it will be good to rest that day and the General gives him the permission. Immediately an official goes out and loudly proclaims in the above mentioned courtyard—*Sabbaa Moghamo Oga.*[12] *Sabbaa*—to-morrow, *Moghamo*—rest, *Oga*—we will have [46]. The proclamation is followed by innumerable instruments (as a signal) that all should announce it either by sound of instruments or by voice. The instruments of all the captains immediately respond and the whole army is informed in an instant. The same thing is done on the night before the march when the

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[12] *Subah* (morning, hence to-morrow.) *Maquam* (encampment, or a stage) *hoga* (will be). Moghamo, here, is most probably a mistransliteration for *maquam*, an alternative reading may be *mouqūf*.

proclaimer says—*Sabbaa cuche oga*:[13] to-morrow we will march, and while they march let us turn to Sevagy.

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[13] *Subah küch hoga,* to-morrow there will be a march.

CHAPTER V.

What Sevagy did before the Arrival of Sextaghan.

Having taken the two chief cities in Cubatghan's *jaguir* and treasured in such a secure place the vast wealth acquired in that expedition, Sevagy wanted to possess the entire *jaguir*. He went on extending his conquest and everywhere the populace, even as far as the great city called great Puna, submitted to him without any resistance. He ordered the citizens to take his *Cabul*[1] (security) and asked them to come out to receive it with festivities and presents if they did not want [47] to be ruined, for Sevagy ruined those who did not yield. Here also he ordered houses, tanks, and gardens to be built and Sevagy himself assisted in every thing and all the works. After nominating a captain in his place (to whom the people submitted and offered presents), he went on foot among the people without being recognised by any of them. Leaning on his sword, he went about taking note of everything that happened; and he jotted on the palm of his hand all important points which he might

[1] More commonly *kaul*, an assurance.

(otherwise) forget, and for this purpose he always carried an inkstand with him. Of the whole *jaguir* there remained only two splendid hills, one called great Punadar[2] and the other, little Punadar. The latter consisted of two peaks, not more than ten paces from each other and much above the clouds. Great Punadar consisted of a hill of still greater height with a tableland half a league in extent at the top and excellent water. With these advantages it was to all appearances impregnable. When Sevagy saw these two hills he felt a desire to make them like similar other sites by building fortresses thereon for the greater security of his person and countless wealth. But the two places were well garrisoned, and, as his attitude (*genio*) was known, having been already manifested by the capture of Rayaguer, these two heights had been strengthened. Sevagy surrounded great Punadar with fifty thousand men, but it was like the ancient war of the giants capable of conquering the heaven itself. He tried all

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[2] Probably he means Purandar and Vajragad. "It is really a double fort, with an independent and very strong sister enclosure, named Vajragarh, on a ridge running east of it. Purandar consists of an upper fort or citadel with precipitous sides all around and a lower fort or *machi*, 300 feet or more below it. The latter is a ledge running round the waist of the hill with many a winding, the entire circuit being four miles. On the north side the ledge widens out into a broad terrace." (Sarkar, *Shivaji and his Times*, First edition, p. 135.)

the contrivances he could, but when nothing availed and many men had been killed by stones thrown from above, Sevagy resolved to give a turn to the fight by changing steel for silver. He gave the captain a hundred thousand rupees, asking him in the first place whether he expected in his life such a sum from Cubatghan. The fort was delivered and the fight finished. Little Punadar followed the same example, for it appears that even among hills the great provides examples for the small. Sevagy gave money and dresses to the garrison of the two fortresses. Many of them remained in his service, others went away reporting the marvels heard from the people of the country they passed [49] through and Sevagy was pleased with the ease with which everybody submitted to him. Moreover, such was the good treatment he accorded to people and such was the honesty with which he observed the capitulations that none looked upon him without a feeling of love and confidence. By his people he was exceedingly loved; both in matters of reward and punishment he was so impartial that while he lived he made no exception for any person; no merit was left unrewarded, no offence went unpunished; and this he did with so much care and attention that he specially charged his Governors to inform him in writing of the conduct of his soldiers, mentioning in parti-

cular those who had distinguished themselves, and he would at once order their promotion, either in rank or in pay, according to their merit. He was naturally loved by all men of valour and good conduct. He often went about the highways, either alone or with a few companions, and conversed about himself with the wayfarers whom he usually met. He spoke very ill of himself and about other things [50] to which they responded (one way or the other); (in this way) he used to collect very useful information. If they spoke ill of any measure and the complaint was reasonable, he would at once remedy it, learning on his way the affection or the hatred it caused in the people. In a short time he reached such a state that it was then regarded as a great wonder. It was reasonably regarded as a marvel that more soldiers entered than left his service while he was alive, for besides being so numerous and of such diverse castes, they were the subjects of other kings and were not themselves naturally very firm (in their adherence). But what surprises one most is that so many moral virtues should shine in a Gentio rebel and a reputed robber. He used to invigilate the soldiers' barracks at night and learn, from what he overheard, the proceedings of his ministers whom he gave high salaries that they might have no excuse for excesses. But they knew that he kept him-

self informed in every manner. If, however, anybody committed an offence, he was punished with surprising promptitude; the hours or the days that intervened [51] between the punishment and the commission of the offence could be in a way calculated according to the distance at which Sevagy was. He used to say, no sovereign who rules should excuse excesses, much less those of his grandees, for such an oversight when rightly construed must be regarded as a consent whereby the Kings participate in the crimes of their subjects. When he punishes them he not merely renders justice but avoids evils, which are ordinarily much greater than those he might overlook; and above all, it makes all contented, for when justice is administered equally to all without partiality, it does not cause discontent. With such a procedure of justice, without consulting any jurist, he made his subjects ever happy and his fame rose to such a height that throughout Industan it became as dreaded as it was cherished. The fortresses of the two Punadars captured, he made himself master of extensive territories and all immediately hurried with the richest gifts and presents to do obedience to him and to take his *Cabul.* He posted his Governors in these provinces; the fortresses were maintained out of the land revenue, specially, [52] the *Aduanas* (they are dry ports or barren plots

of land) yielded him huge sums whereby his treasures were augmented everyday. And when everybody thought that he would make his residence in these extensive and beautiful parts, Sevagy stationed garrisons where he thought necessary and appointed a Governor whom he invested with a splendid revenue that he might shine in majesty and make people think that he was Sevagy himself (this was his ordinary method, but it was executed with a cunning that was unique in the world). He himself left for the district of Sulapoor[3] where by force and cunning he took possession of twelve great and good fortresses. This was in the year 1660, the tenth quarter of his conquest, and he was 29 years of age[4] and possessed sixty-four fortresses with all the lands under their jurisdiction that formed a vast estate. He had 40 fortresses in the Kingdom of Vizapur and 24 in that of the Great Mogol. Here was Sevagy, when in October at the end of the winter (in those parts);[4a] the army of

[3] Sholapur, the chief town of the district of the same name, is 165 miles south-east of Poona and 283 miles south-east of Bombay. (*Bombay Gazetteer*, Vol. XX, p. 485). It is quite likely that Shivaji passed through Sholapur district in 1660 as he proceeded that year as far as Gadag and Lakshmeshwar, if the Jedhe chronology is to be credited.

[4] According to the *Jedhe Chronology* and *Shiva Bharat* Shivaji was born in 1630. Thevenot says that in 1664 Shivaji was 34 years old.

[4a] The rainy season and not the Indian winter is meant here.

Sextaghan arrived at Guner[5] and was quartered there, while [53] Cubatghan took account of his vassals for not resisting Sevagy and submitting to him in such a hurry. At the sight of this army Sevagy's men immediately dispersed (for such was the order that Sevagy had left, as he did not like to engage with such a powerful army in the open field) and retired where their master was.

The Mogol army refreshed itself from the strain of such a long march till the middle of November while Cubatghan effected the cold remedies he found necessary to build afresh the great treasure of which Sevagy had robbed him.

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[5] Guner is evidently a misprint for Punem, *i.e.* Poona. Cosme da Guarda's statement here is quite accurate. According to the Jedhe Chronology, Shaista Khan went to Poona in Ashvin of 1582 Shaka which corresponds to October, 1660.

CHAPTER VI.

What happened between Sextaghan and Sevagy.

The Mogol army moved towards the country conquered by Sevagy. They marched with remarkable vigilance in constant fear of Sevagy's wiles. Sextaghan contented himself with waiting for the fitting up of one tent only, because the practice of fitting up another was not observed here. No one else was stationed in the vanguard, he himself marched in the van and everything went well and with so much order that it amply illustrated the opinion he had of his adversary. But in spite of all these precautions, he said or planned nothing that Sevagy did not immediately learn. Sevagy knew how to make new friends with money, and, like his wealth, his friends were innumerable, and they sent him information every hour. He was at great Punadar, but Sextaghan had not marched one league when he saw ten thousand horse of Sevagy, arrayed in four divisions, assault his army on all sides. The Mogol army also marched in separate detachments to make room for the numerous baggage, women and beasts, of which the camp was composed. For this reason none left their place, for each company

guarded what belonged to it. The Mogols were in this suspense and difficulty when the troops of Sevagy inflicted a heavy loss upon them with dexterous expedition. They [55] assaulted one division and retired, but in the same manoeuvre fell upon another. The Mogols could not divine wherefrom they came, for it appeared as if Sevagy were everywhre; the confusion in the army became in this manner very great. By these onslaughts Sevagy used to take plenty of spoils besides killing many men, and as his appearance and disappearance were effected in an instant, every foot of thicket made Sextaghan halt, for each presented some unusual aspect, without examining which he would not move.

At the place where the Mogol army was to encamp (as we have said, this is decided by the place having a good water-supply), appeared eight thousand horse commanded by Neotagy, Sevagy's uncle and contriver of ambushes. Besides the eight thousand horse, Neotagy had posted two thousand on two sides of the road which the Mogol army had to take, but they were placed in such thick forests that this reserve caused no suspicion.

When the Mogol army saw these eight thousand horse in the place where it was found necessary to encamp, the vanguard halted, and hardly had word passed as to what should be done, when they (the Sevagies) charged

with passionate fury in order to sweep the Mogols under their horses, and the field was filled with shouts and uproars and the soldiers were so confused that they fell upon one another with tumult and fury. When the Mogols imagined that they had caught them, the Sevagies divided themselves into four parties and fled each in a particular direction. In such a manner could they steal a manoeuvre that the Mogols were stupefied and, stumbling upon one another, they could not reach those they sought. After a few manoeuvres at a great distance the Sevagies turned to unite, in order that the Mogols should pursue them under the impression that they constituted the whole force (of Sevagy); for once afar, they would not be able to succour the baggage for which the two thousand hidden horse had been destined. This plan was nicely executed; for Sextaghan pursued them, thinking that was the whole army of Sevagy, which he wanted to destroy that very day. And when it seemed that the proper time had arrived, out came the two thousand and assaulted [57] the immense baggage, which was immediately invested to the great confusion of all.

The circumstances that largely contributed to this confusion were that the baggage was invested on both sides and that the sun had already gone down. The loss was very

great. They (the Maratas) took thousands of loaded camels, many elephants, innumerable horses and everything that they could, killing all whom they met, while the other thousand removed the spoils. What they could not take was left on the ground, but they removed the beasts of burden. And in these, more than in anything else, the army suffered the greatest loss. The frustrated army then retired, as Neotagy had conveniently vanished in a moment. But when they arrived at the former place and saw the destruction the Maratas had wrought, they could not hold their surprise and sorrow. That night they went without food in the inclement weather, for the servants did not appear and most of the tents had now passed into Sevagy's possession. Moreover, they passed (the night) arms in hand, for the very leaves that moved seemed to them to be Sevagy's men. Their conversation consisted of nothing but the evil omen [58] of such a bad beginning. They did not know how to speak too highly of the tricks of Sevagy, for this mode of pillage, said they, were unknown to them, and they concluded by saying that Sextaghan would put an end to this method. Soon the most pitiable sight presented itself: the camel drivers and other servants who had fled or escaped began to arrive, and all in the army uttered shouts of surprise, for some of them came without their

arms, others crippled, others with head uncovered and all without their charge, which was the most important thing. That night, Sextaghan slept in a very small tent, for he had to get without his accustomed pomp; with the usual arrogance of a Mogol, he blasphemed and swore that Sevagy would have to pay for all these with interest, but in spite of so much arrogance he had to experience to his cost Sevagy's stratagem and cunning then and later.

On the following longed-for morning Sextaghan sent thirty thousand horse to traverse the whole field and gather the wrecks of the previous night. Both men and beasts excited pity and all were led [59] to the main army which through fear they had been prevented from joining the previous night. The day was spent in searching the field, healing the wounded and burying the dead, among whom was not found a single one of Sevagy's men,—they were more familiar with the night when they delivered so many and so repeated assaults that offered Sextaghan much cause to fear. The army then set out for Puna in the field of which city, as we have already said, Sevagy had built a palace, and tanks and gardens. In the same palace, Sextaghan took up his residence, for everything was found as it was when Sevagy lived there. Another stratagem that Sevagy always had recourse

to, and from which he derived no small gain, was based on the knowledge he had of the most secret entries and exits of the house, fashioned purposely for this enterprise, and *things happened afterwards quite* in accordance with the plans already made. All the districts of this province asked for Sevagy's counsel as to what they should do under the circumstances. If he wanted them to defend themselves against the Mogols, they were ready, if not, they would wait upon his specific orders. He replied that all should take the *Cabul* [60] of Sextaghan until he ordered otherwise. So they did and remained secure from both sides. Here in this district, there is a large estate with an extensive jurisdiction, the lord of which is a Bracmane Gentio, truly worthy of being mentioned here. This estate and jurisdiction of his were so privileged for Mouros, Gentios and all (other) castes that though there were many wars no soldier entered it except in peace. This is why this settlement became the general hospital of India. Whoever came there, whatever he might be, found food and shelter with liberty to stay as long as he liked, for this Bracmane said that there were some to whom God gave wealth to share with others. And he behaves as if his great revenue belonged entirely to the poor. And as this *virtue and liberality* are not now common to men, there are none

in Industan who do not revere this Bracmane on this account; the armies that pass by this way, and they are not few, have for him such respect as if he were the only man in the world. And as there are in these parts castes who do not eat anything unless it is cooked and prepared by one of the same caste, he has cooks of all castes so that no one may excuse himself on this account, for he gives to each man what has been dressed by a person of his own caste. Moreover, he has got spies to prevent anybody from evading his hospitality. The first time Sevagy passed through this place, the Bracmane sent to his kitchen all that was necessary for ministering to the grandeur of his table, as Sevagy did not like to go to his house. As he did not excuse others, the Bracmane sent a message with those things, saying that he should slight nothing, for all men are poor and receive in this fashion what pertains to him, for God gave him his property to share with all. The name of the Bracmane was Ramagy, and God wanted to enlighten him with His pity so that so many deeds of charity might not be lost. Let us now turn to our subject. The general Sextaghan was receiving throughout that region people who submitted to him and he granted pardon to those who returned to the allegiance of their sovereign. And it seemed to him that he had [62] finished Sevagy there-

by, but experience proved the contrary. Sevagy sent from Punadar several parties of his men, whose sudden and short attacks always caused loss of horses, camels and oxen and many casualties, and even Sextaghan was surprised that Sevagy never suffered any loss; and this was due to the execution of the order, that they should never (permit themselves to) be caught but should do what they could without risk and, having done so, should immediately leave with all the booty, for Sevagy said that he prized the lives of his soldiers above all the interests of the world. They delivered an assault, robbed and killed whom they met, and by the time the Mogols were mounted, not a single enemy could be seen, and they stood stupefied listening only to the complaints of the wounded, robbed and despoiled.

Sextaghan tried to besiege great Punadar where Sevagy had retired, but there was such a slaughter and the besieged treated the Mogols with such derision that Sextaghan was convinced of the error [63] he had committed and at once retired to the very lodging he had left, contenting himself, as he passed through the country, with the destruction of some places that did not like to renounce their obedience to Sevagy at any cost; but he (Sextaghan) did not return from these enterprises as (gloriously) as he had set out, for he

could not even distract Sevagy who had taken from the Mogol army double of what they had robbed in these places, for these places had all the necessaries of life and the army of Sevagy always executed his orders well. Sextaghan informed the great Mogol of everything. He (the great Mogol) found that one year had passed and his army had fruitlessly suffered great loss in these parts, and he tried to strengthen his uncle with fresh reinforcement which he sent with the utmost expedition.

CHAPTER VII.

The Great Mogol sends Jassomptissinga with one hundred thousand horses and what followed his arrival.

Jassomptissinga[1] set out from Dely, the second capital of the Mogol, and (when he) arrived [64] after an easy march, Sextaghan went to welcome him. When he related the past events to the new General, some of them caused his admiration and others made him laugh but all the while he praised the great astuteness of the adversary. Sevagy had information of the new reinforcement and fearing the might of the new enemy, tried the use of his cunning. Jassomptissinga was a Gentio. Sevagy took advantage of this (fact) for he was a (Hindu) and sent him one night a rich present of precious stones, a large quantity of gold and silver with many rich and precious jewels.[2] With these marvellous cannons Sevagy fought and reduced that fortress. The message was as follows: "Though Your Highness has the greatness of a Sovereign King and (now) also that of the General of so

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[1] Jaswant Singh, Raja of Marwar.

[2] Manucci also believed that there was a secret understanding between Shivaji and Jaswant, (See *Storia do Mogor,* Vol. II, p. 104.)

powerful an Emperor, if you recollect that I am a Gentio like you, and if you take account of what I have done, you will find that all I have done was due to the zeal for the honour and worship of your gods whose temples have been destroyed everywhere by the Mouros. If the cause of religion have precedence over all the goods of the world and even [65] over life itself, I have for the same cause risked mine so many times. Your Highness, I had to commit these excesses because I was so obliged to the gods who gave me above all such a high caste and race as that of the Rayas. After death they will transfer this soul to the body of a Bracmene or of a cow, as I expect of the gods for the work I have done in their service, in reward for which they have paid me with great treasures in this life which I would share with Your Highness if you kindly attend to my prayers and as a token of which I offer you in the name of the gods themselves these trifles. I do not ignore that [a person of] your high caste has, for honour and loyalty, to defend those whose salt and water you eat and drink. I know moreover that you hold the *jaguir* of the Great Mogol and cannot, on that account, take the side of another, but you may so behave that you will not fail in the loyalty professed by your illustrious family (*sangue*) or in the respect due to your gods that I may mix with the people of

Sextaghan, [66] to be able to do as I like (para ser senhor das acçoens), and to do to him, without the knowledge of the Mouros, what I can."

Jassomptissinga was less devout and more ambitious and so did not attend to these scruples; he was much obliged for the presents and still more for the promises for which he confederated with Sevagy promising not to obstruct his cause and even to connive at what he might design against the Mouros. And for greater dissimulation he at once lodged in the quarter next to Sextaghan's to leave the rest of the field free for Sevagy's usual assaults. Neotagy was the first to set out under the darkness of night with eighty men only with him, all (of them went) on foot with swords and targets. He entered the lodging of Sextaghan which was in the very houses that Neotagy and Sevagy had built,[2a] and posted behind the walls of these houses he began to effect a breach with hand pikes, a strong wind prevented the noise which would otherwise follow, for Sextaghan himself had slept in the house. The Sevagies had purposely selected a stormy night [67]. They were soon (afterwards) entering but the first two fell into a well of which they had no

[2a] The quarter occupied by Shaista Khan was called Lal Mahal according to the Jedhe Chronology.

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knowledge, for it had been opened by Sextaghan's order for the use of the women. They discovered, however, that the mouth (of the well) was narrow and some of them stretched themselves over it while others passed over their (body). They found themselves in the women's quarter where no man could enter. The women, seeing now so many men, made a loud noise in great confusion and the son of Sextaghan hurrying to their rescue was instantaneously killed. Then the wailing and shouts of the women increased very much, which roused Sextaghan, who, as he was arrogant by nature, entered through the door with a scymitar in hand without knowing who his guests were. Neotagy encountering him dealt a heavy blow at his head and while Sextaghan parried with the scymitar Neotagy drove his sword shell entirely cutting the thumb. Feeling himself then wounded, and disarmed, expecting no mercy he retreated among the women who with great artifice saved his life. They pushed him along saying, "we see [68] this washerman shows boldness knowing that this is the house of women!" This dissimulation saved his life, for Neotagy on this account gave up pursuing him. While he returned to seek Sextaghan in the house, the latter left the house and fled, convinced that the whole army of Sevagy had come upon him and he did not feel secure

anywhere. Neotagy did not leave at once, finding himself in the house he sat on the very bed of Sextaghan. There he called the women and interrogated them in order to find out their master but they responded that he knew well how little freedom they had who could not go out of a house and he would find sufficient answer in that fact. In this manner they all said that Sextaghan was not there. Neotagy did not insist more, he knew that such was the fact but (he knew) not that these (women) had saved him. He, however, picked up the loveliest of them and judging her to be the greatest favourite he requested her to take betel and while she did so (Neotagy) remained standing before her. (Betel is a leaf very common in India, which the natives always eat [69] with lime and a fruit called areca, and, though the ingredients of lime and areca are as hard as bread and may seem to be unpleasant, the effect is not only good for health but is not displeasing to the taste) and she ate it slowly while his men collected all the precious things in the house. Having been in formed that all were in good order, he left by the main gate where he met no guard or anybody to enquire who he was. Neotagy offered no insult to the women, for their sex is much venerated in Industan and they observe their customs better than the Europeans. These soldiers had special reason

for this, as it was the order of Sevagy who, while he lived, was both obeyed and loved. And if anybody ever violated any of his orders the punishment was such that there was no second instance (of the offence). Hence it is clearly inferred that the real author of the losses and offences of a commonwealth is the ruler.

The noise in the house was followed by the tumult of the whole army, and mounting [70] their horses the officers awaited orders about what they should do. There were great confusion and din of innumerable instruments but greater was the noise they all made because none knew what to do. And the army was in this condition when Neotagy passed through its midst with his men. The Daquinini language differed very little from that of the Mogols, and all the Sevagies passed by conversing among themselves in the Mogol language, and they were thought to be Mogols supposed to have come to participate in an assault that was to be delivered at a certain place against Sevagy. In this fashion they left and went to the hills and the mountains whence they had started and Jassomptissinga laughed at the event and at all persons. With the light of the morning all doubts were removed. The Mogols found themselves mounted sleeplessly and fruitlessly tired. While in this state, they saw

Sextaghan besmeared with blood, with his arm supported in a bandage and accompanied by the guards of his gate. No one knew the cause of the strange spectacle. Their surprise was great to find such a haughty man now carry his head so pale and humble. Without saying anything Sextaghan retired [71] to lament the death of a son whom he excessively loved and to nurse the wound. While passing the gate he had an unsupportable fainting fit and he fell unconscious on the earth. Hence he was carried in arms but no decent place could be found to lay him down; such was the state in which Sevagy's men had left the house. The news of this fainting fit reached the female quarters and thinking him to be dead, women raised such loud shrieks that roused and revived Sextaghan who bade them in a harsh and weak voice to be silent. Then all the officers of the army came to offer him their condolence for death and wound. Sextaghan did not know of whom to complain, about which each one gave his opinion. Then they agreed that Sevagy was the author of it all and some of them seizing their sword swore that they would exact satisfaction for such (great) impudence. Others, running their hands through their long beards, affirmed that Sevagy could not venture so far without Jassomptissinga's consent. But as Sevagy was a Genito (Jassomptissinga) would like

to help him against the Mussalamanes. [72] When these discourses and bravados were going on a message came that the retinue of Jassomptissinga had arrived at the gate. Sextaghan lowered his eyes to conceal such vehement suspicions, others did the same and all got up to offer such a great personage the usual courtesies. He entered and pretending ignorance of the event, offered his condolence to Sextaghan with a smiling face and asked him what had happened. Sextaghan replied, placing his hand on the forehead as was the fashion, *Nacivo ghó-dá-ghá*[3], that is to say: event that God had written on my forehead. They exchanged similar other courtesies, each thought that he had deceived the other. The Mouro disguised his feeling for his lost finger and the death of his son and the Genito (his disappointment) as the former had escaped and was not also dead. At last after a long conversation about the occurrence Jassomptissinga took leave and went to write to the Mogol, and Sextaghan immediately did the same, for their office imposed this obligation on both of them. Sextaghan said that [73] his loss was due to Jassomptissinga. But the great Mogol himself had not courage to manifest his feelings against these people.

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[3] *Nasīb Khudaka*—Fate as ordained by God.

This nation is called Rayaputos and among them there are kings so powerful that they can bring to the field two hundred and three hundred thousand horse; moreover they are most valorous and all of them are so haughty that in order not to yield to one another they have all become subjects of the Mogol whom they serve and of whom they take *jaquir*, but on this condition that if he meddles with any of them all at once (should) unite, and thus they are in this manner more powerful than the Mogol, and during the interregnum he who is supported by them wins to such an extent that of the sons of the Great Mogol he who has the Rayas (are Kings) on his side is sure to secure the succession to the throne. These Gentios are famous for the many nobles (there are) among these people and the most powerful of them all was Jassomptissinga, of whom we speak, though he had received *jaguir* from the Mogol and was on that account his vassal. As such and his general, Jassomptissinga also now wrote to the Mogol giving information of the event and complaining of the conduct and (lack of) vigilance of Sextaghan that four men should [74] venture into such a (big) army and commit so much (injury and insult).

CHAPTER VIII.

How Sevagy sacked the city of Surrate and of other things he did at this time.

Having reported the event to the Great Mogol, Sextaghan did not for many days treat of anything but his wound and the solemn funeral of his son. For this and other reasons Jassomptissinga was also quiet. But both of them thought that in view of two such powerful armies Sevagy would fortify himself storing provision in one of his hills, and for the moment fear would not permit him to do any thing else. None of them, however, knew that Sevagy was not merely very intrepid but tireless (as well) and he demonstrated it very soon. To show how little he cared for Sextaghan[1] and the army with which he sought him, Sevagy resolved to sack the great city of Surrate, the greatest emporium [75] of the Orient and the richest jewel of the Mogol, situated thirty-six leagues north of the place where the (two) armies lay. For this purpose he took eight thousand cavalry and thirty thousand infantry with him and with great secrecy he descended the great hills near the

[1] What little account he made of—*o pouco caso que de Sextaghan faria.*

city by unknown roads above the Gate. In this spacious area he did not meet with a shadow of resistance. Such were the fear and respect that all entertained for him that to invoke his name sufficed for the greatest difficulties. Much more was now experienced,[2] for he passed so quietly without interfering with anybody that people doubted whether he was Sevagy, but (the very thought that) he might be Sevagy was *enough to prevent any*body from stirring. Some confused news of his intention reached Surrate but caused great laughter as [80] hundred and eighty thousand cavalry were encamped in the very territories of which Sevagy had become master. As he knew how to make assaults without any harm to himself, Sevagy had formed a plan so chimerical, that while attempting to ruin (Surrate), not only he, but all (who) were (with him) in that plot, might have been destroyed. For at the least warning the two armies [76] would secure the passes against him and he would be lost. But the Governor of the fortress[2a] had not neglected to provide himself with munitions, food and other necessary things. The Dutch and the English did the same thing in their factories, for caution causes no loss. Moreover, it seems that they

[2] Ainda aqui se vio mais.

[2a] There were two Governors at Surat, one in charge of the town and the other in charge of the citadel.

knew Sevagy better. Sevagy laid all doubts at rest with his presence. At the break of dawn he divided his men into four parties and ordered them to attack on all sides shouting his name (with the invocation of his name), which was the most formidable battery. He was not mistaken, for it was heard (with the same terror as is excited when) a furious tiger enters a herd of cows. The guards fled, the miserable inhabitants, who in their fear and surprise had roused themselves from bed (only) to throw themselves to the swords of the enemies, formed the first casualties. Sevagy had posted guards at all the exits of the city and so those who fled fell into their hands and became prisoners. There was such a confusion in the city among the Mouros, Baneanes,[2b] Guzarates and all other [77] Hindus as will not be easy to describe. Men, women and children all ran naked without knowing where and to whom. But no one was in the peril of life, for it was the strict order of Sevagy that unless resistance was offered no one should be killed, and as none resisted none perished. Sevagy's men then entered the houses and slighting the richest silk and silver coins, took only rupias of gold, each of which was worth sixteen of silver. After robbing what they found they

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[2b] *Vāniya,* a Hindu trader or a man of the trading caste.

took the richest merchants in the presence of Sevagy before whom they prostrated themselves perspiring and trembling in such a manner that it was necessary for Sevagy himself to hearten them. He assured them that they would receive no injury if they spoke about the houses and their sites where they kept rupias of gold, which they at once told, not only about their own houses but they also pointed out all other places where gold coins could be found. Niether the quantity of money he got nor the speed with which it was conveyed by nine hundred bullocks is credible. He immediately gave signal for retreat without attempting anything [78] against the fortress, for his main object was nothing but to plunder the riches of the wealthiest city of the east to show Sextaghan and the Mogol how little he thought of their power and army. He did not look at the English and the Dutch factories.[3] Content with the small quantity he took, he set out with the booty for his territories marching in good order and ascending again the Gate, not where he had descended but near Galiana, arrived at Punadar without the two armies suspecting that he had gone out of the place.

[3] Guarda is substantially correct, for only desultory attempts were made against the English factory by stray bands of Marathas. It does not appear that Shivaji contemplated any serious attack against European merchants.

Entering the fortress he ordered the successful journey to be celebrated by shouts of voice and sounds of instruments, but neither these nor the continued salvo sufficed for Sextaghan and Jessomptissinga to surmise anything that night, until the mail of the Governor of Surrate arrived with letters for both in which he said that he felt greatly surprised that Sevagy should commit such damage in the richest port of his master and they were not all dead. It must be due not to their vigilance but to Sevagy's kindness who [79] did not like to kill anybody nor to leave so much as one rupia of gold at Surrate. The confusion of the two generals and the fun that the (two) armies made of them cannot be believed. On the top of these came the letter of the Great Mogol who was informed of all that had happened by the Governor of Surrate and he felt the loss with such extreme anger (as both of them were grandees) that he wrote to the Generals, saying with what sorrow he had received so humiliating a news, as if he had not strength enough in the Decan to reduce the pride of a Hindu of so little consequence, and he wrote to Sextaghan privately that he held a different opinion about him but that incident had caused the loss of his reputation and honour not only with him but with all *Umbraos* of his court. Both the Generals hastened to excuse themselves. One, with the

lack of vigilance and command of Sextaghan to whom in more reasons belonged the duty of watching Sevagy's intentions, for Jassomptissinga had not come to do that (he came) only to fight while he could, and [80] Sextaghan threw the whole blame on the other accusing him of being confederated with Sevagy. The Great Mogol dissimulated for reasons that will be pointed out.

CHAPTER IX.

The Great Mogol sends a stronger force against Sevagy.

The Governor of Surrate reported the above-mentioned incident to the Great Mogol in such a manner that when it was read and heard it seemed worse than it (actually) was. As the advantage, the Great Mogol derived from Surrate, was enormous, and the Governor had informed him that all was lost and the merchants were arranging for a change of place on account of the scant security of Surrate, he resolved to remedy everything by sending an army that would totally destroy Sevagy and detain the merchants. He ordered that they should be excused duties for three years during which period nothing should be paid for import or export. This appeased and relieved all, for it was a very great favour, [81] in view of the large capital employed by those Gentios in trade. The wealth of these people is so great that when the Great Mogol sent for a loan of four millions to Baneane Duracandás Voráx, he answered that His Majesty should name the coin, and the sum would immediately be paid in it. There are in Surrate the following coins: rupias, half and quarter (rupias) of

gold, the same of silver. There are pagodes *of gold and larins*[1] *of silver and* in any of these eight (coins) he offered to render four millions. What is still more surprising is that the major part of the Baneane's capital was (invested) at Surrate and this [offer] was [made] four years after the sack by Sevagy. So much had already been accumulated and so considerable had been the profit of those three years when no tax was paid. The Mogol usually repays such loans with the taxes, and it is done with such punctuality that he gets for the mere asking[1a] whatever sums he wants, for the subjects deliver their purses in accordance with the degree of satisfaction that they get from the kings. As for an army to reduce Sevagy, the Great Mogol ordered the retreat of the 180 thousand cavalry, as the two

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[1] "Persian *lāri*. A peculiar kind of money formerly in use on the Persian Gulf, West Coast of India, and in the Maldive Islands, in which last it survived to the last century." Ralph. Fitch wrote in 1587; "The said Larine is a strange piece of money, not being round, as all other current money in Christianitie, but is a small rod of silver, of the greatness of the pen of a goose feather. . . . which is wrested so that two endes meet at the just half part, and in the head thereof is a stamp *Turkesco,* and these be the best current money in all the Indias, and six of these Larines make a duckat." In 1525, a Lari, was worth sixty reis in the currency of Portuguese India—(*Lembrança das Cousas da India*). Ceasar Frederike says that in 1563 eight Larins were equal to ten shillings. (*Hobson Jobson,* p. 506.)

[1a] Literally—"As soon as he opens his mouth arrive whatever sums he wants."

Generals excused themselves at each other's (expense) [82], —Sextaghan, with his eighty, and Jassomptissinga, with his hundred, were to return to the Court by different routes to avoid their mutual differences. And for sending a person who would redeem his credit and repair the weakness and troubles of the past, he selected another King of the Rayaputos. He was also so powerful that from his own territories he could put into the field two hundred and fifty thousand cavalry. Nevertheless, for reasons already stated, he held from the Mogol a *jaguir* for seven thousand horse with which he was obliged to serve him. He was, moreover, the owner of that famous elephant, called the Conqueror of Battles (*vencedor das batalhas*),[2] for it defeated the valiant elephant of Daráxacur,[3] the eldest brother of the present Great Mogol, to whom that battle gave the Crown and the Elephant gave the victory (that battle gave him the Crown and this Elephant won the victory for him). As this King was a great friend of his, he had on that occasion helped him with his person and with the above-mentioned elephant. This new royal General was called Maghá Mirçá Rayá Jossinga,[4] but to save

[2] Probably *"Fate Jang"*.
[3] Dârâ Shukoh.
[4] Mirza Raja Jai Singh played a prominent part in the war of succession, but he was not present at Samugarh.

paper, we shall always call him by the name of [83] Rayá. He *immediately* set out, furnished with four hundred thousand cavalry. On his arrival at Amadabad,[5] he sent to the two Generals the letters, he had brought from the Mogol, *for their return to the court*, and as soon as he learnt of their departure he moved forward to encamp at Punadar where Sevagy had sheltered himself. When he arrived there, even Sevagy could not help being frightened, for besides the four hundred thousand cavalry, the number of men and animals, that followed these armies, could neither be credited nor *ascertained*. There went with *it* five hundred elephants, three millions camels, ten millions oxen of burden, men of useless service and merchants without number. The first thing that Sevagy did was to tempt this General in the same way as he had done *in the case of the* other. He sent him a large and very valuable present desiring his friendship. The Rayá *refused both* and ordered to inform Sevagy that he had not come to receive his presents but to subdue him, and for (his own) good he asked him to yield and avoid many deaths, or he would make him yield by force. This *resolution* [84] perturbed Sevagy, for

[5] Ahmadabad; in the north latitude 23° 1′, and east longitude 72° 37′, is a big and prosperous town on the left bank of the Sábarmati. It was originally called Asával. "In 1411 Sultan Ahmad I chose it as his capital and named it Ahmadabad."

the General had not begun well for him, as the General soon showed him, for he immediately sent many men to occupay the whole of the northern slope of the hill, as it was the only convenient part, the rest being inaccessible. Here they dug their trenches with a view to stay in, for the peril outside was great; with much toil they dug one trench after another towards the hill until through a number of them they arrived at the foot of the hill which rose straight above and where there was no room for trenches. There they stopped and informed the Rayá how it was impossible to move forward. He had brought with him a French engineer, who assumed in these regions the title of the *Coque of the Dutch.*[6] On this occasion the General ordered him to devise some subtle contrivance by his art. He directed that some strong and big bamboo ladders should be made. These ladders should be fixed at that place and chained with one another. At the place where they would reach [by their means], they should dig and make an opening big enough for depositing a large quantity of powder, for he wanted by means of that mine [85] to blow the mountain. But Sevagy did not wait for that eventuality and had already ordered

[6] Coque means a back hand slap or blow, hence the meaning of the title was somewhat like the "Hammer of the Dutch."

to countermine, and when the mine was discovered, in order to avoid the delay of removing such a quantity of powder, he threw so much water into it that it was reduced to wet coal. The Rayá had been already invited to see the explosion of the hill, but the occurrence, expected by them, became (a subject of) laughter and ridicule of the besieged.

They spoke of batteries, for which the Rayá had brought with him a large number of heavy artillery of such a calibre that each cannon was drawn by forty yokes of oxen, but they were of no use for bombarding a fortress of this kind; for it was not a handiwork of men, but of the author of nature (God), and (because) it also had foundations so (strongly) laid and fortified that they laughed at balls, wind and even the thunder bolts. The plain at the top, where the men communed with the stars, was more than half a league in breadth, provided with food for many years and the most copious water that, after regaling men, was precipitated through the hill to fertilise the plants with which it was [86] covered. Therefore, neither the beseiged apprehended nor the besiegers expected that with all these advantages Sevagy would do something still more daring than self defence demanded. The following chapter will relate everything.

CHAPTER X

Sevagy surrenders, and what happens afterwards.

The King Idalcao was a feudatory of the Great Mogol and paid him annually two millions *Tipiquin Pagodes*, each of which was worth three rupias, being much smaller than that of Golconda, which was worth five rupias. Besides this large tribute, the King was obliged to help the army, which the Mogol might send to the Decan, with ten thousand horse at his own cost to serve under the command of the Mogol general. In fact the King had assisted Sextaghan with the stipulated cavalry and was now (likewise) rendering assistance to the Rayá. Before the arrival of this army against Sevagy, the King, however, had come to a settlement [87] that he would pay him thirty thousand Pagodes every year as contribution to expenses, in return for which, Sevagy was to remain contented with what he had conquered from his kingdom, and was not to disturb his state, but wage war against the Great Mogol only. Sevagy strictly observed these terms, for he was noted for his adherence to treaties. But as soon as Idalcao found the Mogol armies (in the Decan) he not only helped them with

all promptitude but did not pay Sevagy anything. When two years passed without any payment, Sevagy surmised (what was) the reason, and regarded this conduct so seriously that he resolved to avenge it at any cost. He argued that as the Rayá never yielded to self-interest he could not but be very pious, and that so long as he did not have him (Sevagy) under his power the Rayá would not cease to give him considerable trouble. This consideration and the impulses of revenge led him to do what might have cost him dear. He went to surrender himself unconditionally to the generous courtesy of the Rayá, without any other inducement except that of the blind confidence caused by valour [88] which was free from ambition, and [he presumed] that his voluntary surrender would surely continue to be an argument in his favour with any generous heart. To execute his plan he set out from his famous hill of Punadar at six in the morning with one servant only, they were both without any arms. In this manner he entered the encampment, and as everything was in the same order, he passed through it without being observed by anyone. Then he arrived at the quarters of the Rayá, always distinguished by the large standard, and told the porter that he wanted to speak to his master.

"Who should I say seeks him?"

"Say that Sevagy wants to see him."

The porter, besides himself with terror, gave four jumps backwards that roused the other guards; Sevagy himself gave him his hand and heartened him, saying that he should not be afraid, for he came in peace and so sought his master. At last, still trembling, and without knowing what he said, he gave the message to his master in such a way that he too was frightened and seizing a scymitar, got up and went out to shelter himself, but being assured of what it was, returned to sit down and calmed himself. Then he gave his orders for Sevagy to enter. While this happened the porters went [89] in and out. Sevagy took off the sash that encircled his waist and ordered his servant to fasten his hands with it, and in this manner entered the presence of the Rayá and the guards who attended on him. The Rayá was doubtful of what he saw, doubtful whether it was really Sevagy who was there, but being assured of the truth by Sevagy himself, remained silent and absorbed, not knowing what to do under the circumstances, but he soon came to a decision as to what such confidence deserved, got up, unfastened his hands in person and, with remarkable affability addressing him as his son, took him by his hands and seated him by his side with all possible demonstrations of great affection. They immediately entered into a conversation, and the first exchanges of

courtesies being over, Sevagy spoke as follows :—

"Great and powerful Rayá, the knowledge of your singular generosity and your high lineage led me to decide that such should also be my action; I wanted that it should be said to your glory that at your feet came Sevagy, to surrender himself voluntarily, impelled by your greatness and nothing else. For this I expect [90] to profit by the opinion I formed of you, so that posterity may have nothing to find fault with, either your graciousness or my resolution." The Rayá responded, throwing his arms about Sevagy's neck: "Thus far am I from ignoring the confidence you have in my courage (or heart); that henceforth I assure you and promise not to fail you in any proposal that you may make and so you may go on naming them. I only beg you to attend to the common interest (of the two parties), for you know the obligation this office imposes on me."

To which Sevagy [replied] interrupting that he had nothing more to propose except begging (the Rayá's) confidence in his fidelity and amity between them two, (and hoped) nothing would happen to justify any falure in that respect on the part of any of them. For greater security he desired that both of them

should swear by Rama[1] and other gods that they should always be friends. As for proposals in regard to the common interest, he offered to deliver immediately to the Great Mogol twenty fortresses he had captured from him, and further to render himself his vassal and accept his *jaguir* as he might be pleased to grant. This the Rayá could not promise, but said [91] that he would intercede to instal Sevagy in the favour and employment of the Mogol. The Rayá desired to be more sure of the fidelity of Sevagy and demanded hostages for what he had promised. Sevagy at once sent his servant, who was there, with a letter to his son that he should immediately come to the camp. The Rayá sent a number of horse men with the letter to escort him. The next morning he arrived, accompanied by a large cavalry and infantry. Sevagy delivered him to the Rayá, and to please him more, advised his son to address him as grandfather. After delivering his son, Sevagy begged leave to return to fiulfil his promise. The Rayá gave him the permission, and sent with him those to whom the fortresses were to be delivered in the name of the Great Mogol. Sevagy left with them and those who had accompanied his son. He at once delivered the twenty fortresses among

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[1] The hero of the *Ramayana* and an incarnation of Vishnu.

which were included the two *Punadars*, so esteemed by Sevagy, and the Rayá ordered them all to be immediately garrisoned and fortified. This done, Sevagy sought his uncle Neotagy without whose advice he did nothing. Having issued orders in respect of the [92] fortresses and the territories that still remained to him, they both went to see the Rayá with such a retinue and treasure that caused the admiration of the Rayá and the other captains of the Great Mogol. The Rayá received them with marked pleasure and ordered them to lodge in the army. Every day, in the morning and in the evening, Sevagy used to visit the Rayá and they always spent hours together in private. This roused the suspicion of the Mouro cavaliers of the army who were ignorant of the matter about which they spent so much time. If the Rayá had not been so great a lord and so mighty in territories and vassals they might have suspected some conspiracy, but they soon learnt the substance of the secrets from their effect. All took the road and the army turned to destroy Idalcao. This was the obsession of Sevagy and this forced upon him so blind a resolution that might have cost him his life and state. Sevagy pressed this strongly upon the Rayá, who raised many objections, one, and a very strong one, being the assistance that the King had reñdered to the Mogol armies with his ten

thousand horse [93] for so many years, and that he was actually still employed in the service. It was a strong reason, but as Sevagy wanted to ruin him on that very ground, he lost his patience to hear it, and pressed the Rayá with the following representations: the Great Mogol had sent so great a man, [as the Rayá] and as Sevagy had surrendered at the mere echo of his fame, his valour had not been manifested, he should not lose the opportunity of conquering two at one blow and thereby immortalise his name. In short, he told him such things and the Rayá was so much elated with the prospect of fame, that would result from the double victory, that he was inclined to countenance the plan against the dictates of reason, more so, because he had no doubt about its success, the matter being so easy that nothing seemed wanting and everything possible for the mere wishing. The resolution having been taken, the Rayá summoned to the Council all the *Umbraos* of the army and communicated to them his purpose, and the reasons which prompted him to that course, and which would facilitate the enterprise, according to what Sevagy had told him. Some of them objected to the proposal and that with strong reasons, but as soon as a powerful and valiant *Umbrao* [94], with whom the Rayá had contracted fraternity (*feito irmandade*), voted strongly in its favour all the rest

changed; they not only did not oppose, but besides according their approval, offered every help (such is the world everywhere). The Rayá was pleased with the opinion of the entire Council and sent for the commander of ten thousand horse whom the King (Idalcao), having returned to his capital, had left in his place. He told the captain with great suavity that as Sevagy had been subdued his residence in the army was excused, and that he (the com mander) might retire and go to the Court of his king whom he should inform to expect him (the Rayá), for he was resolved to see him soon at his capital of Vizapur. The commander wanted to know the reason of so sudden a change, asserting that his king had never failed (in his duty) and always acted as the most loyal vassal of the Great Mogol. The Rayá replied that such indeed was the fact, and what he said was all true, but he remembered having many years ago left his *trunfa* (turban) at Vizapur, which never returned to his hand, and that now that he was so near the place [95] he felt a desire to see it, for in any case he wanted to go to seek it. With these words he dismissed the commander who immediately left with his men to inform his king of what had happened.

CHAPTER XI.

The army was prepared to set out against Vizapur.

After the departure of the commander the Rayá gave the order to march, which is made in the following manner; the General takes a large and broad sheet of paper and writes his name in the middle of it. Then all the *Umbraos*, who are Captains of the army, go on writing their names around it, always leaving the General's name in the centre. His Secretary immediately makes another copy similar to it and transmit it to the nearest *Umbrao*, who makes a copy for himself and transmits the copy that had been sent to him to his neighbour, who does the same, and in this manner it runs through all till it returns to the very hand of the Secretary himself, showing that all have been informed [96] and have got copies. Afterwards in the order of march as well as in fixing quarters each one takes the place that the paper shows without any other change or without any contingency to excuse. Each one of these *Umbraos* carries his banner, as in a squadron of ships, and each one has a very high mast which is invariably carried on the back of a number of men during

the march. On the arrival at the place of encampment they wait till the General hoists his banner, and immediately afterwards each one raises his standard in the same order as in the paper, and by these banners their quarters are easily recognised, so to visit a captain nothing more is required but to look for his banner and find him. They follow the *Mirmanzel* in the march and do not go one step without him. He is always obliged to encamp near a big river, for the ordinary ones do not suffice for the numerous mouths of which the army is composed. He always takes with him three men of equal stature, to whom he gives a cord that has a ring at each end and the cord has the length of a [97] geometrical pace, (a measure of five feet). These men are placed in a line one after another, and the first and the last carry the rings of the cord on their shoulder, while the other goes between them with the cord on his shoulder. The first carries a sharp pointed three pronged fork (*forquilha com hum bom ferrao*), the second a rosary of stringed balls. and the third goes always looking at the ground, but all three carry the cord stiff. When marching, the first man makes a stroke near his foot on the ground crossed and goes on, and as soon as the last man sees the mark he shouts "*cousse*", which signifies a pace, and immediately the man in the middle

lets fall a ball, the first at once makes another stroke, and the third arriving at the place shouts anew, and the second throws another ball, and they go on like this till the army encamps. When they arrive there the balls are counted (and it is found out that) so many paces the army has marched.[1] Thirty thousand of paces make a league and in this manner they do not walk without counting. When the counting is over, the *Mirmanzel* goes to report to the General, and according to the greater or lesser length they have marched the *Mirmanzel* asks for, or refrains from asking, rest for the army. In short, [98] if they observed the same order in battle as in everything else they would have been now the lords of the whole world. If an army is engaged in a campaign for twenty years, and a stranger enters it once in the first year and again in the last year, he will go through it in the same way and feel sure that

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[1] Manucci gives the following account of the process: "Other men on foot march with a rope to measure the road, as follows. They begin at the royal tent when the king starts. The first man, who holds the rope in his hand, makes a mark in the ground, and when the man behind comes up to it, he calls out, "one." Then the other man makes another mark and counts two: and thus they continue for the whole march, counting "three," "four" and so on, the other peon also keeping count. Should the king ask how far he has gone, they calculate the number of ropes making up a league, and answer accordingly." (Irvine, *The Army of the Indian Moghuls*, p. 216.)

it is the same (army he saw twenty years ago), for as they never change (the order of assigned places), the display of banner is enough at the first entry for going through it without any error, which is not easy in the armies of Europe, and the risk of error seems to be greater in one of their companies. We have viewed the march, let us pass to the events. The army had already marched for sixteen days towards the capital of Vizapur, and the further it penetrated into the territories of that King the greater became the difficulties of transporting provision and much more that of forage The Rayá left at all the stations (places) several companies to defend those who supplied everything to the army. These men have no other trade or pursuit than buying thousands of bullocks for this service in which they earn great wealth. These are called *Vanyares*[2] [99],

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[2] *Banjāra* or *Brinjāra*, also spelt in various other ways "The supplies of grain were brought in on the backs of bullocks by the wandering dealers known as *Banjarahs* or *Brinjarahs* There are two derivations alleged for this word, (1) H *banij*, trade, plus the affix *arah*, denoting a doer or agent (Steingass, 201), and (2) P *birinj*, rice, *ār*, ārā, the root of *awardan*, to bring (Steingass, 179) Fitzclarence, 93, says 'It is by these people that the Indian armies in the field are fed, and they are never injured by either army The grain is taken from them, but invariably paid for. They encamp for safety every evening in a regular square formed of the bags of grain, of which they construct a breastwork They and their families are in the centre and the oxen are made fast outside Guards with matchlocks and spears are placed at the corners, and their dogs do duty as advanced posts' " (Irvine, *The Army*

that is to say, men without any country, for their mothers conceive them on the road, bring them forth on the road, and bring them up on the road. When they happen to travel for the lands of the enemies (for hostile territories), ten or twelve thousand of them join together and have with them four, five or six millions of bullocks. They are all very skilled with bow and arrow and also with matchlocks. They resist their adversaries with great valour if they are attacked. After a few days' march, thirty thousand horse of the King of Vizapur appeared in the rear of the army not only to desolate the field but also to waylay the *Vanyares*, of whom they encountered eight thousand accompanied by fifteen hundred Mogols, whom the Rayá had left for that purpose. They were at once assaulted, and a most terrible battle was

of the Indian Moghuls, p. 192. Also see Sen, *Military System of the Marathas*, pp. 153-154.)

"We passed a large encampment of "Bringarees" or carriers of grain, a singular wandering race, who pass their whole time in transporting this article from one part of the country to another, seldom on their own account, but as agents for more wealthy dealers. They move about in large bodies with their wives, children, dogs, and loaded bullocks. The men are all armed as a protection against petty thieves. From the sovereigns and armies of Hindostan they have no apprehensions. Even contending armies allow them to pass and repass safely, never taking their goods without purchase, or even preventing them if they choose from victualling their enemy's camp." (Heber, *Narrative of a Journey through the Upper Provinces of India*, Vol. II, 444).

fought, which lasted from the morning till four in the evening, but the Daquinis of Vizapur, good soldiers as they were, finished the battle by killing all the Mogols and a great many of the *Vanayares*, and left the rest, to follow two thousand of the *Vanayares*, who had taken advantage of the battle, and leading three millions of bullocks, had gone [100] at a great speed to take shelter with the army, which, however, they could not overtake. The Rayá felt this loss very much, and the Idalcao felt so highly pleased that he conceded all the spoil, that was great, to his soldiers to encourage them for more and for the cruel war that such a small number waged against an army so vast. They (the Bijapuris) now appeared in the van of the army without any order, and the Mogols also immediately closed with them at full gallop, without any order, and as the land was dry, such an amount of dust was raised that the sun could not be seen. The Daquinis had expected this, and divided in three parties, attacked the army in three places, and caused great loss while the dust and confusion lasted, and when it became clear, and the Mogols recovered themselves, the Daquinis were no longer to be found, at least, not in the same place and form as previously. The Mogols grew mad with anger, and furiously turned to assault, and the Daquinis always played the same trick

and their fun, therefore, was great, and the loss they inflicted on the army was very heavy. None should be surprised at the celerity of these [101] Daquinis, for they are accustomed to carry no more baggage than their arms, which consist of lances, bow, arrow, long and broad swords, with some bread, and gram for their horses in the saddle bag, for water and straw are abundantly found in the field. In this fashion they always go unencumbered, they sleep on the ground upon the earth, and taking the bridle of the horses, and loosening the reins, fasten them with their halters to their own wrists. They cover themselves with a cloth that serves as dress, matress and wrapper; they live in this manner and are, therefore, so quick and skilful that cause admiration, and all these are quite contrary to (what is found among) the Mogols, for he who does not have with him at least a loaded camel feels very unhappy, so that what is necessary to equip a Mogol soldier is sufficient for an army of the light Daquinis. Let us turn to the Mogol army. They marched with great fear, for the Daquinis made at all hours and in every place false and real assaults. The Nabobo, who commands the vanguard, informs the General of everything that happens, and this is done in the following manner: [102] He takes with him, for this purpose of information, many men, all of whom have

their dromedaries, these are camels but of such a speed that they seem more to fly than to run. When a message is given, a man mounts his dromedary and rides to the General, who is found in the middle of the army among fifty thousand horse that he has for his guards. He is mounted on a big elephant of war, with other elephants of war in a circle around him. Outside these, are the elephants of state with standards mounted on shafts, held securely by many men, seated on those very elephants. The messenger comes to the elephant of the General, and the courier makes the dromedary sit on the earth, and dismounting delivers the message after making his courtesies; after hearing the message and repeating the courtesies, he turns to the dromedary, still waiting on its haunches on the ground, and returns in a moment to the presence of the Nabobo. To such an extent had the Daquinis lost the fear of the Mogols that they often got themselves mixed with the Mogol army itself, till they found an opportunity of committing some injury. And as soon as [103] the Mogols gave any opportunity, either for exit or disorder, all immediately quitted, the first to retire were those of the highest rank and the horses, for they were recognised by these (horses); such was the confusion in these armies caused by innumerable multitude, and such was the address of the Daquinis owing

to their incredible lightness. All this was facilitated by dress and language which were the same or almost so (differed in nothing). With these troubles and some other misfortunes the Mogol army marched till they reached near Vizapur, where the Rayá had many spies who informed him of everything. The king considered himself lost, and after long consultations with his nobles about the means of evading his ruin, decided on a method, that would be ridiculed in Europe, but proved efficacious and useful to him, on account of the superstitions of these oriental barbarians.

CHAPTER XII.

The Mogol Army returns with great haste.

[104] Everybody knows that pork is prohibited for the Mouros. This (rule) is observed among them and they eat neither pork nor anything that is contaminated by it. The Gentios practise the same rule about the meat of cows to a greater excess. Not to kill a cow is the third of the five precepts they observe, the first and the second being not to kill the Brahmans (they are their Padres) and the women, which is equally atrocious. This belief formed the remedy of the King of Vizapur, who issued an order to the three settlements, situated near his capital at a distance of not more than half a league, called Abdulapur, Corapulur, Nacerapur, each one having a population of twenty-five thousand, or so. He ordered them all to go away with their belongings to any place that seemed most suitable to them. When all the people were gone, he ordered to throw into all the wells, lakes, cisterns and other reservoirs of water [105] a quantity of pork and beef cut into pieces. The Rayá got immediate information of this through his spies, and as there was no more water in that country, and the great majority of the army were Gentios

and the rest (consisted of) the Mouros, they were all so perturbed that the army immediately turned back in such a hurry that on that day they made two days' march. In this retreat the army suffered troubles enough from the sudden assaults made everywhere by the Daquinis and from the excesses of hunger, for the transport of food was impeded. It was a strange thing that surprise attacks could be made on such a powerful army in a country where there was nothing but open fields as far as could be seen; yet these attacks were made every moment, for the innumerable multitude of animals that followed these armies raised so great, so continuous and such a dreadful (storm of) dust that whole days passed without the sun being seen, and on this account assaults were made by day as if it were night. When the army was very near the territories of the Great Mogol, one morning, the Daquinis made such a ferocious assault on it [106] with their thirty thousand horse, that the quarter attacked by them was broken, the commander (of that quarter) was killed with many soldiers, and they penetrated to the middle of the battle-field as far as the station where the Rayá commanded, as we have already said, with a guard of fifty thousand horse and, as he looked from his elephant, they engaged in a terrible battle which lasted for two hours in which were

killed two thousand Daquinis and ten thousand Mogols, though the latter being in the presence of their general fought with the utmost valour. A Daquini came face to face with the Rayá and was about to hurl a lance at him. At that instant the Rayaputos hurried to his rescue and saved his life that was in no little danger. A Rayaputo immediately engaged with the *daring Daquini, hurled at him a Barchim*,[1] that is, a lance to be thrown, (*lanca de aremeso*) which penetrated his heart, and he fell dead but the Rayaputo could not boast of his blow, for the comrades (of the slain man) surrounded him in such a manner that though Maha Ragam Reptissing, a son of the General, set out with a large part of the army to his rescue, the Daquinis [107] killed him inspite of them all and hurled a lance at the General's son that passed through four folds of the suit that he wore round his waist, pierced the dress which was quilted with cotton to the thickness of two fingers, and the steel point entered, though slightly, into his belly. from this could be inferred not only the quality of the arms

1 *Barchhah*, *Barchha* or *Barchhi*, a heavy spear. "Its distinctive feature is its being made wholly of iron or steel, shaft as well as head. See also Egerton's description, p. 123, note preceding No. 574, of two specimens in the Codrington collection. This heavy spear could hardly have been wielded by a man on horse-back, and was no doubt confined to the infantry." (Irvine, *The Army of the Indian Moghuls*, p. 83).

(that looked like silver in their bright steel and like lancets in sharpness) but the force with which they were hurled. The whole army ran to his rescue with so much noise that the Daquinis, satisfied with their work, dispersed and were gone without being pursued by anybody, for each one ran to his own post fearing lest it should be attacked by the Daquinis. Such was the fear that all had of their daring and incredible speed. The Rayá was frightened by the boldness and agility of his adversaries and grieved for the death of the Rayaputos, specially of those who saved his life, because he did not think much of the rest. So he ordered a halt to give them a funeral according to their custom which was to burn them in a big fire, and the bigger the fire, [108] the more solemn was the funeral. Therefore the relations and friends of the deceased showed their affection by sending a large quantity of wood for his fire (funeral), he who sent more wood loved more and living persons felt greatly satisfied for having contributed to such a pious act. The grave Mouros buried their dead putting a pile of stone on the grave, and the bigger the pile, the more distinguished and greater was the man who lay there. These were built in the fields and these eminences of stone corresponded to the high and sublime mausoleum built by those who ended their life at home.

The army at last arrived at Sulapur,[2] the first fortress of the Mogol in these regions, and there ended the scarcity and the frequent and numerous deaths from which it had suffered during the march, for few were the days on which eight hundred and more casualties did not occur, as the Daquinis had poisoned the water in that area. Those (alone) who had ordered their water to be boiled well, and drank boiled water, escaped safely.

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2 Chief town of the district of that name, north lat. 17° 40′ east longitude 75° 46′.

CHAPTER XIII.

The miserable story and surprising disgrace of an apostate at Sulapur.

As we find ourselves at Sulapur, it will be well to relate what happened there to an apostate and though the case deserves silence rather than narration, I shall very briefly tell it, as it is manifested thereby that our weakness and wickedness arise from our forsaking God. A clergyman of a certain religion disguised in secular clothes acted as Constable at Sulapur. The Indians imagine with strange persistency that all Europeans are artillerymen but greater is the deception practised by the Europeans who take advantage of this foolishness, for, when they want to fly either for crimes or for license, they pass to their country under this name (as an artilleryman) and get enough for their subsistence. There are many artillerymen of different nationalities in this fortress and this man commanded them with the title of Constable. Now that it is known, [110] it is necessary to take note of another thing for the comprehension of this case. In these lands of the Mouros there is an inviolable law or custom that if any offence is committed against one who is not a Mouro, be he a Christian, Gentio or Jew, etc., if he wants

to be avenged he has to become a Mouro. When he declares himself as such, justice at once grants satisfaction to the aggrieved according to the nature of the offence. The same is the case if he has debts and does not want to pay, for when he becomes a Mouro he owes nothing (to anybody), nor can the creditor say anything about it. All these are known. This fortress was commanded by an Abyssinian, the Ethiopians of Prester John are so styled, and for their valour and fidelity they are much esteemed in these regions and called Sedy Saibo, that is to say, Lord Abyssinian (*Senhor Abexim*). This Governor was one day in his place of audience when among other suitors appeared this unlucky man who, after making his *salam*[1] to the Governor in the Moorish fashion, told him that he had a word to tell him in private. The Governor asked him to wait till the end of the audience. So he was on his legs for three hours while all [111] the Mouros were seated. When all were gone the Governor asked him what he wanted. He replied that Mafoma[2] had appeared before him in the previous night and told him that he should turn a Mouro if he wanted to save himself. This he said with

1 "A salutation; properly oral salutation of Mahomedans to each other. Arab *salām* 'peace.' Used for any act of salutation." (*Hobson Jobson*, p. 783).

2 Probably Muhammad, the Prophet.

great humility and with hands crossed on his chest and begged to be admitted into so holy a faith. The Governor looked at him and said, "Art not thou a clergyman of the Christians?"

"Yes sir," he replied.

"If thou sayst thou art," returned the Governor, "what motive hast thou for giving up the faith in which thou hast been brought up, and embracing the religion of the Mouros? If anybody has offended thee, tell me, and I shall avenge thee in what manner thou likest, and if thou owest anything to anybody, declare it, for I promise to pay it for thee, however high the sum may have grown."

Then the apostate swore that none had offended him and he owed nothing to anybody but he wanted to be a Mouro to save himself, for Mafoma had so directed him. The astonished Governor directed him to go home and speak about it another day, for in the interval God might enlighten him. The apostate replied that he would [112] not give up his intention, and after many days he gave no other reply than that he was resolved to obey the behest of Mafoma. The Governor was constrained by such a resolute reply and calling a servant ordered him to bring the *Boxa*[3] (it is a strong and square piece of cloth

[3] Persian *buchqa*.

with a large ribbon at its end; in it they put the most cherished goods and fasten it in such a manner that it becomes a well-made and secure packet) which he ordered to be unfastened and then sent away the servant. He himself then drew from it a bag, two palms in length (it was of dyed cloth), he drew out of it another bag of brocade and opening it he drew a beautifully worked and perfect crucifix and after gazing at it and kissing it showed it to the apostate and asked him whether he knew that Lord. He replied (placing his right hand on the top of his head which is the salute among the Mouros): *Azaret Ina is que Nixanahest,*[4] that is to say, it is the image of holy Jesus; and then the Governor said to the wretch in anger:—"Dost thou want to forsake the Lord who created thee and after much suffering [113] redeemed thee on the cross to follow the falsehoods of Mafoma? Art thou mad? Forsakest thou light to go to grope in darkness? The heaven for hell? Is it possible that thou who hast the high dignity of a clergyman (*sacerdote*) hast a heart so mean that thou wantst to pass from a Minister of God to be the executioner of the Devil? I believe thou hast undoubtedly that enemy in thy body, for otherwise it would not have been

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4 *Hazrat 'Isa ki nishan ast.'* It is to be noted that the renegade priest speaks Persian.

possible. Well then, don't be a Mouro and I promise to favour thee so long as thou livest and when I give up this command, thou knowest well that I am a commander of three thousand horse and have abundance of money to spend, I promise to take thee as my partner and I shall do all these and more for thee if thou payest me by hearing my confession when I want." The Governor said all these with his eyes bathed in tears and the apostate listened with dry eyes without saying a word, so that the Governor imagined that he had converted him and asked him with tenderness, "What dost thou say my Padre?"

"There is [114] much reason in what you say," replied the apostate, "but it makes no impression on me (*mas nada comigo tem lugar*), for I am resolved to be a Mouro, I shall not trouble you as I had the good luck to see Mafoma and I am inclined to obey him." The Governor became very furious and called him a Naçarene,[5] that is to say, a renegade, and

[5] 'Nazarenes', an early Christian sect "ranked like the Ebionites and along with them, as heretics by later Fathers like Epiphanius (xviii) and some Latin writers and the work known as *Predestinatus*." (Hastings, *Encyclopædia of Religion and Ethics*, Vol. III, pp. 514-575). This was the name by which the Christians were known among the Jews and the Muhammadans, but it could not have been used in that sense in the text above. The Nazarenes "accepted the Divinity of Christ, holding that He was born of the Virgin Mary. They admitted the Apostleship of St. Paul. Although they

other abusive names and in conclusion said in anger, "Go, wretch, do what thou likest and take this warning which I give thee, if thou speakst to any body about what passed between us I shall immediately put thee on *soly*,[5a] that is to say, impale you." It is the instrument of execution in these regions, a wood firmly fixed in the ground with a very sharp point at the other end; on this the culprit is seated and when it enters through his body, two executioners drag him by the legs until the point appears through the head and he is in that state left to the birds who do not take long to devour him. Thus threatened, the apostate left the presence of the Governor and thence went to the house of the *Cahazy*[6] of the Mouros where he professed (the faith) of the sect of Mafoma and begged the ministers to go with him to his house for circumcising him [115]. He remained in bed for many days on account of the wound caused thereby, of which not a few die. After he had been cured (he rose—*se levantou*) he got as reward a Moura

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wished to remain Jews themselves and to retain the obligation of the Mosaic Law, they did not desire to bind these obligations on Gentile Christians, nor did they refuse to have fellowship with them. They mourned over the unbelief of the Jewish nation, and eagerly looked for the time when the Jews who loved them not should believe in Christ". (Hastings, *Encyclopædia of Religion and Edicts*, Vol. V., p. 141).

5a Sanskrit *shula*, an instrument of punishment.

6 Correctly Kāzī from Arabic Kādī, a judge.

to marry and many a *cruzado* per day besides the sixty he got per month as Constable, and so felt very happy. I do not know how he ended but it is not necessary to enquire about it. None wondered at the conduct of the Governor, for he was one of those who had accompanied the patriarch, Dom Affonso Mendes.[7]

When he left Ethiopia and when that Prelate died at Goa he had nothing to give to his followers and they found themselves unprovided for. So cold was the affection of the Christians that these had to seek a living among the Mouros. This Governor finding himself at Goa in that condition embarked for Surrate where he met others of his nation who knew him, for he was their leader. They persuaded him to serve a king who esteemed the Abyssinians very much and particularly men of such high station as was his. He did so and left for the capital of Agra

[7] Dom Affonso Mendes belonged to the suite of Dom Rodrigo de Lima who was sent to Abyssinia as ambassador in 1520-21. Professor Pissurlencar sends me the following note: Affonso Mendes was born at Moura in Portugal, he was a Jesuit and a Doctor of Theology. He became Patriarch of Ethiopia and was nominated Arch Bishop of Goa but died on his return to India in June, 1656. Publication, *"Carta do Patriarcha de Ethiopia Dom Afonso Mendez, escripta de sua propria mão ao muyto Reverendo Padre Mutio Viteleschi Preposito Geral da Companhia de Jesus*, Lisbon 1631. It was later translated into French and published at Lille in 1633.

and the Great Mogol [116] immediately appointed him captain of eight hundred horse and he afterwards rose to be an *Umbrao* of three thousand horse and was now Governor of Sulapur, a fortress of importance, as it was on the frontiers. But he always preserved the Christian faith and used to confess whenever he met a missionary.

CHAPTER XIV.

Sevagy begs permission to go to his territories and the anxiety attendant on his promise of return and his recall.

When the army was quartered in the suburbs of Sulapur, the Rayá immediately communicated to the Great Mogol the causes of retiring from Vizapur. In his letter he highly praised Sevagy and rightly, for it was due to him that the army had not been routed by the Daquinis. So much did it suffer and such was the celerity of the latter and so uncertain were their sieges and assaults, so great were the hunger and suffering for lack of food, that if Sevagy had not been there everything would possibly have been different. No soldier of the Great Mogol [117] would have reached Sulapur. The General reported all this to the Mogol (and added) how Sevagy had promised to serve him ever with the same zeal, and how he had also delivered the twenty fortresses he had captured, which had already been garrisoned by Mogols, and many other things that affection knows how to paint and convenience how to invent. After the letters had been despatched, Sevagy, as he had nothing more to do, begged the Rayá's permission to go to his territories where his presence

was necessary. The Rayá immediately gave him leave, and set him free, as if it was his own concern. He allowed Sevagy to take away his son, realising that hostages were now superfluous and only begged him to promise that he would return should it be necessary to recall him, which Sevagy immediately did. He departed with all his men on the following day. But twenty-four hours had not elapsed when news came to the army that Sevagy had sacked some Mogol stations. It was a falsehood that some Captains, not well disposed towards the Rayá, had invented as an excuse for writing to the Great Mogol against him, mentioning the frankness with which the Rayá had treated Sevagy and specially [118] the leave he had given him (to go) when he had so securely in his power an enemy equally crafty and bold. (Perceiving it) the Rayá also informed the Mogol of the reasons he had for letting Sevagy go and also of the promise he had made of returning, should that be necessary, for it was his intention to go to the capital to receive a *jaguir* from His Majesty and to serve him ever as one of his most faithful *Umbraos*. The Mogol replied, warmly congratulating the Rayá on the subjugation of Sevagy and the restoration of the fortresses, but he ardently wished to see Sevagy and to know him by sight, as he had heard so much and such great things about

him that his desire to see him daily grew stronger. Therefore, he strongly urged the Rayá to send Sevagy so that after seeing him (the Mogol) might confer on him the office he desired and other favours. The Rayá sent information to Sevagy of what had happened and of the honours that the Mogol wanted to bestow on him, so that he should be cheerful and immediately come to him to get his letter and leave for the court where also he would be received with such honours that he would have to thank the Rayá all his life. Sevagy read the letter [119] very carefully and formed a very different opinion (came to a different conclusion). For he had forgotten neither the might of the Mogol nor the offence which he had received from the sack of Surrate and the capture, reduction and plunder of the fortresses and from so much injury done to his majesty. Influenced by all these considerations Sevagy resolved not to confide in him or in the Rayá. For he knew very well that the usual practice of oriental kings and grandees was neither to use bad words nor to do a good deed. It might be due to an influence that the sun exercised here more than in any other part of the world. Sevagy, therefore, replied to the Rayá that as his absence from his territories had been long, the disorder he found there was also great, that its adjustment demanded time, and that he could not on that

account go to the court at the *time*, and further that if it were necessary for the service of the Great Mogol he would at once set out for whatever place he might have directed to, for it was not his custom to fail in his word and that that was what he had promised. The Rayá then kept quiet, but realised very well that Sevagy would not go to the Great Mogol's court of his own (free) will. He replied [120] that his excuse was very just, but he expected that as soon as the disorders were dealt with, he (Sevagy) should without fail come to visit him (Rayá), for he knew the cravings he (the Rayá) had to see him whom he loved like a son absent for many years; that if he wanted to go to the court he might do so, if not, no one would compel him to make the journey, for though the Great Mogol felt ardent desires to see him, he knew well that princes easily forgot even such wishes; that these (desires) had been caused by the great things of which (the Rayá) had written in his letter in his (Sevagy's) praise and what he had (the Mogol) heard from others, and if nevertheless he (Sevagy) did not wish the honours that awaited him, there was this difference between honour and penalty, that penalty was inflicted by force and honour was awarded out of pleasure. At this stage a fresh letter came from the Mogol in which he strongly insisted to have Sevagy alive or dead. This letter

caused much anxiety to the Rayá, for he saw the difficulty of sending Sevagy once he was frightened, and it would be still more difficult if he came to know of the insistence of the Mogol. Then came another letter and more followed always with the same order, from which [121] the Rayá understood very clearly that the Mogol wanted to put Sevagy to death and he decided to entertain the Mogol with hopes and confused excuses, till he should find the task forgotten. At the same time he sent repeated letters to Sevagy harping upon his longings to see him, but the more he wrote the greater grew the suspicions of Sevagy at such affectionate regard. The Mogol hourly expected the Rayá's letter with the news of Sevagy's coming but, finding that all letters kept it off with excuses and cold hopes, he decided to disbelieve him and send a present to the Rayá. It consisted of a sword and a bracelet and the Mogol said in the letter that after sending Sevagy to his presence (the Rayá) he should take that sword and serve with it as a valiant General, and that if he could not send Sevagy, he should put that bracelet on his arms, for no other presents were made to women. This was the greatest affront that could be offered in that kingdom and he who incurred the penalty of having the bracelet became totally infamous, and so it caused the Rayá great pain and bitterness,

because if he sent Sevagy he would fail in his oath [122] which he had taken by his gods and in the fidelity which he had promised him, and if he did not send Sevagy, he would be put to disgrace and would be unworthy of appearing among men. He felt so melancholy and sad that in a few days his life was despaired of. No ingenuity or diversion could cheer or enliven him, but in his perpetual somnolence he repeated: *Sevagy antha nehem*, that is to say, "Sevagy has not yet come?" He was in this state on account of the great exertion he had made to induce Sevagy to see him, but Sevagy did not disclose to others what he would do.

At last the Rayá reached the last stage of his life, and his son Conhorgy[1] (seeing it) wrote to Sevagy a letter in which he represented the condition in which his father was, namely, that he was always sighing for him (earnestly wishing to see him) and that all believed that his appearance alone could save him (the Rayá) from death, but that if he did not start at once it would be useless later, and that he should, however, realise that he enjoyed the affection

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[1] Kunwarji. *This title is usually conferred on the* heir-apparent, but Kunwar Ram Singh was with the Emperor while his father commanded in the Deccan. Kirat Singh, younger son of the Raja, is probably referred to. Khafi Khan mentions another son, Kesar Singh. (Elliot and Dowson, *History of India*, Vol. VII, p. 272).

of his father more than he (though he was) his son. But in such (demonstrations of) affection he suppressed from him the news of the letters and the solicitations of the Mogol. This news threw Sevagy into a suspense [123] and after some deliberations (discourses), he decided that one, from whom he had received such benevolence and who had sworn his fidelity by his gods, could not have any design (against him), mounted his horse, and followed by two thousand cavalry, set out in all haste for Sulapur where the camp still was. On his way all people, either out of obligations or from fear, came to receive him, but he was in such a hurry that he did not accept either presents or hospitality (shelter) of anybody and, in the briefest possible time reached the army where the life of the Rayá was despaired of, and without arranging for the lodging of his men, started for his tent where the porters embraced each other in their joy when they saw him and ran to impart the news to the Rayá that Sevagy begged his permission to enter. It was a wonder that the echo of Sevagy's (voice) opened for the Rayá his eyes and the gates of health, for as soon as he learnt of his arrival all his illness disappeared. Sevagy entered, but could not recognise the Rayá, for he saw him with his beard all white, as in illness it was not tinged (painted). When assured of who he was, Sevagy threw himself

on the earth in his presence and the Rayá [124] raising himself from his pillows and sitting on the bed, threw his arms around Sevagy and remained in that state for more than an hour without speaking. Then the Rayá broke the silence saying, "Sevagy, hast thou seen what affliction thy absence caused me, but now that Ramagy (it is an idol of his) has been pleased to show thee, he will also give me the health I lack." Sevagy responded, speaking about the anxieties that Conhorgy's letter had caused him and that after reading it he had made no delay and set out to visit His Highness (*sua grandeza*). He confessed that nothing could repay the paternal affection the Rayá showed him. After much time had been spent in reciprocal courtesies, the Rayá directed his son to leave the tent in which Sevagy was if it was not big enough for both of them to live in. The officers of the army soon came to Sevagy to welcome him, the joy was so universal that Sevagy might easily guess its cause, but he was free from all fears, as he found himself treated by the Rayá as a father and by his sons as brothers. Sevagy did not leave the presence of the Rayá and his joy was so great [125] that in a few days his strength was restored, but previous to that he had written to the Mogol from his bed that he had got Sevagy in his power and he would send him

to His Majesty. This news so pleased the Mogol that he augmented the *jaguir* and the number of the cavalry of the Rayá, of which he was forthwith informed. The Rayá, in consequence, sent for one of the bravest captains of the army, called Dilalghan,[2] a Pathan[2a] by nation, and the Pathans were all haughty and proud, and directed him to be prepared to convey a very valuable (*grandioso*) present to the Mogol, "for which" the Rayá said, "think well what title the Mogol would give you besides the rank of a *Panch Azari*[3] with the title of Nabobo"[4] (the former means

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[2] Diler Khan. His proper name was Jalal Khan Daudzai. He served under Prince Sulaiman Shukoh during the war of succession and later accompanied Mir Jumla to Assam. He was appointed second in command to Jai Singh and participated in almost all the important wars of Aurangzib. He was the founder of Shahjahanpur in Rohilkhand and died at Aurangabad in 1682-83. (Irvine, *Manucci's Storia do Mogor,* Vol. I, p. 243).

[2a] Bernier writes of the Pathans: "The *Patans* also are an intractable race. They are Mahometans, ... Even the menials and carriers of water belonging to that nation are high spirited and warlike. They hold the *Indians,* both *Gentiles* and *Mogols,* in the utmost contempt." (Bernier, *Travels in the Mogul Empire,* pp. 206-207).

[3] This would place the officer in the highest rank which consisted of *mansabs* from 4,000 to 7,000 (Irvine, *The Army of the Indian Moghuls,* p. 5).

[4] Portuguese *Nabábo,* and French *Nabab,* from Hind. *Nawab,* which is the Ar. pl. of sing. *Nāyab,* "a deputy" and was applied in a singular sense to a delegate of the supreme Chief, viz., to a Viceroy or chief Governor under the Great Mogul, *e.g.,* the *Nawāb* of Arcot, the *Nawāb Nāzim* of Bengal. From this use it became a title of rank without necessarily having any office attached." (*Hobson Jobson,* p. 610).

a captain of five thousand horse, and the latter signifies a prince in his own rights). He thanked him much for the favour and hastened to get ready with all speed, but everything was done so secretly that Sevagy perceived nothing, for if he had suspected it, it is likely, he might save himself as he possessed skill and ingenuity for even greater things.

CHAPTER XV.

The Rayá orders Sevagy to go to the Court and what he did there.

With the degree of the improvement of the Rayá's health increased Sevagy's joy produced by the memories of the illness. But such affection does not exist on earth, as Sevagy very soon experienced in punishment of his simplicity, for as soon as Dilalghan was ready to start, he entered the tent of the Rayá where Sevagy was alone, for, so it had been directed. The Rayá then began to persuade Sevagy with many illustrations, as was his wont, that it would be very profitable for him to go to the presence of the Great Mogol, for he would not then lose the honours that awaited him there, and the Rayá was certain not only of the magnitude of the honour, but also of the Mogol's desire to give him a *jaguir* in the very kingdom of Concao near the territories of Sevagy himself, who could not doubt the affection he owed him without being ungrateful, nor could (he suspect the motive) from which proceeded, [127] so sound a counsel intended only to see him secure and to augment his prosperity. In confirmation of all that he had said he wanted to send in his company the famous Dilalghan, the ablest

Captain in that army. In order that Sevagy might not have any doubt about anything the Rayá sent for Sevagy's own Bracmene (he was the Padre by whom Sevagy was guided) who *had told the* Rayá *that it* was the will of the god Rama that Sevagy should go to the capital. Rama *is one of his principal gods*, whose oracle is contrived and repeated by the Bracmenes, who are hypocrites as this one was, and he had already been purchased for his falsehood. In the meantime the Bracmene entered, and with an abundant flow of words confirmed what *the* Rayá *had said. Until this moment* Sevagy had kept silent without uttering a single word, but after everything had been said he heaved a sigh that seemed to come from the bottom of his heart and said in a faltering voice with a changed face and flaming eyes, "Little *did* I *think*, Rayá, *that* I should meet with such treatment from you and so great a treason [128] (which is) not only against the custom of the Rayás but against the faith of the very gods by whom you swore my security. It is *my misfortune* that that in which none of your caste ever fail, the greatest of them should offend, but as it is, give me time to get ready what I and my people should need most in such a long journey and to inform my uncle Neotagy as to how he should behave during my absence." The Rayá did not agree to this prayer, though he knew well

that there was considerable force in Sevagy's arguments, but fearing lest he should find himself again in that precarious condition, he was obliged to avoid its very possibility (*reccos*-fear) and being certain that, unless he quickly prevented it, there might be that risk after Sevagy had learnt his decision, so he replied that as an older man he knew better what was more suitable and the great good it would do him, that he had no other alternative but to leave for Dely[1] at once, and that when he arrived there he would learn how much indebted he was to him (the Rayá), but that he could not leave his presence except under the charge of that Captain to whom the Rayá had entrusted the care of Sevagy's person of which he would have to render an account [129] whenever it was demanded. He could take a page (with him) to serve him, for everything else had been arranged. At this extreme Sevagy begged that he (the Rayá) should at least permit him to take his Bracmene (such is the blindness of these idolators), so that he might have at least the consolation of having one who would remind him of the name of Rama, for his heart told him that he was going to die. The Rayá generously conceded this, for it was in conformity with (the belief

[1] Shivaji went to Agra in 1666 and not to Delhi. This was, however, a common and natural mistake.

service of his father he (the son) was given this office which is the second in the capital. Sevagy was then delivered to him and the Great Mogol sent for a goldsmith whom he ordered to make at once a silver vase in the shape of a boiling pot to put Sevagy's head in. It was his intention to place the vase with that head on his table, for he wanted to see such a crafty thief for a long while (for a long space of time). Three days had elapsed since Sevagy had been handed over to the *Fusadar* and he had (postponed) beheading him as he waited for the vase to be finished in which the head would be delivered the day after (the execution) [132]. That night Sevagy feigned some physical necessity and he was on that account given leave to go to the field, not only because they do not make use of the house (for this purpose), but also because there were so many guards, and they were so well regulated that this practice involved no risk. Sevagy took the garments of his Bracmene under his arms, and after going out to a little distance put himself in the usual posture, and in that posture moved slowly away until he found himself at a great distance from his guards who were too light-hearted to suspect the motive of Sevagy, as indeed even the desire of escape seemed impossible according to the disposition of that capital, for there were more guards than stones in that city, and the roads

and the highways were so full of them that they looked more like armies than sentinels. The guards of Sevagy who were confident on this account, did not think much of the delay, but he (Sevagy) discarded his own dress and put on those of the Bracmene, grew so bold as if he was already free and went on running without stopping for the whole night, keeping himself as much as he could in the woods [133] ascending and descending the hills, his only thought being to keep away from the high roads and public ways (*caminhos*), but he proceeded with so much fright that if a leaf of a tree moved he prostrated himself knowing very well what a miracle it would be if he escaped. He did all that was possible for this (object), for he never spent his night (anywhere) except on the peak of hills, from where he observed by the light of the morning the path (*vareda*) he would follow and also (tried) to espy some hamlet or village where he would beg alms to sustain his life. This he did only in the hamlets of the Gentios who always lived in those woods to cultivate the land where they neither knew nor heard any news of the capital. He entered these villages saying Rama, Rama, which is the same as to say 'may God be with you all,' and as his clothes and language were those of a Padre, he got much alms which he ate and stored (for emergency) in case of not finding a settlement

of the Gentios. Besides this, they offered him many salutations and courtesies, as the respect with which all the gentiles treat those who bear the name of *Senasy*,[3] that is to say, priests of gods, is very great [134]. In the settlement where he found himself at dawn after the first night, he asked how far it was from the capital of Dely, (whence he had fled) and they replied that it was eight leagues to the north. Thus he understood which way he had come that night and thenceforth always guided himself towards the south in order to get further from Dely. (He did so) (but) in the following manner, namely, that while he was in one village he gathered information about the next, and the man who led him there served as his servant from the former (village) when it was necessary, and as he was a Padre the Gentios obeyed him in all that he wished. In this manner he travelled six months through lands unknown to him, and as he did not always find villages, and as sometimes when the villages were so big that it was necessary to avoid them, he suffered many privations and on some occasions (ran) great risks. He remembered those to whom he was obliged as well as those from whom he suffered so much as to be driven from their houses and compelled to flee to strange lands with tears on

[3] Sanskrit *Sannyāsī*, a religious mendicant.

that account, and he prayed to the gods in his misery to punish them for their tyrannies; on other occasions he would feel vexed [135] with himself for being so foolish as not only to deliver voluntarily twenty fortresses to the Mogol but (also) to confide in his people. He would ask himself, "where was thy wisdom, Sevagy? Of what use was thy valour if thou werest appraised as a simpleton by the world? The Rayá swore by the gods but thou werest so mad that thou didst not realise (as yet) that interest and convenience were the only true gods." In this manner he pursued the roads that he did not know, and diverted his troubles with these thoughts. He arrived near Surrate and then knew the country, but as all these lands belonged to the Mogol he could not as yet feel secure, but his complexion, dress and disposition had been so much changed that it was not easy to know him. It was, therefore, easy for him to go forward and enter his own lands, where he at once revealed himself to his people who directly informed his uncle Neotagy who came flying with seven thousand horse to seek him. Here we shall leave him to rest and receive congratulations. We shall now go in search of his Bracmene and his servant who were in the capital of Dely and to enquire into what [136] they had done there after the flight of Sevagy.

When the guards saw that Sevagy was

late, they walked a few paces to find him, but as he was not found, they kept silent so that the whole blame might not fall on them. They returned as if they had brought him back to put him in his place, and they could do this, as it was night.

They lay down among other guards to sleep and when the morning dawned they all looked at the place where Sevagy should have been and they were not surprised when he was not seen (for all, except the few who knew of his flight) thought that he had been taken away without their knowledge to be beheaded. This was the common opinion and belief and in this belief the guards awoke the Bracmene and the servant whom they found still sleeping and asked them "where is your master?" They looked (for him) in all places and not finding him began to cry (weep) with great lamentation. The guards took pity on them and said "your master is dead and if you take a good counsel, put yourself in safety so that perchance the same fate may not befall you." They got the information [137] and leaving the place put themselves in the concourse of people who were going by the roads where they did not hear anything but the news of Sevagy's death, so they were obliged to seek in the inns people who should go to the kingdom of Decan and accommodating themselves as their servants arrived in their country

where they found their master resuscitated. That morning the goldsmith took to the palace the work, that had been ordered, finished, and as soon as the Mogol saw it, he ordered the *Fusadar* to send the head of Sevagy. The *Fusadar* went to make the execution and found that Sevagy had fled. He was not much frightened, for he had never heard the news before, and sent innumerable persons to the roads and highways to bring him immediately, but in vain, for though much effort was made, neither was Sevagy found nor was there the least information about him. The soldiers returned very much confused and the *Fusadar* was almost mad not knowing what answer to give to the King. Finding himself in difficulty he managed to avoid the blow and put another head. He sent for the guards [138] to whom Sevagy had been entrusted and demanded from them the prisoner who had been delivered (to them). In their confusion they could give no more reply than shrugging their shoulders which was to confess their guilt. The *Fusadar* shot rays of fire from his eyes and in his fury ordered all to be inhumanly flogged and the head of the officer who commanded them to be cut which he immediately sent to the King baptising it with the name of Sevagy, and this was put in the celebrated vase that the King had ordered to be made, and it was this head that the king contemplated and inter-

rogated about the sack of Surrate and other deeds that Sevagy had done and he derived therefrom much satisfaction and (thus) took his vengeance upon a cunning and cruel enemy. The *Fusadar* was no less pleased to find himself saved from the insult and punishment which he would doubtless have suffered if that imposition had not succeeded. But Sevagy was more satisfied than all of them, for much refreshed in his country he was laughing at them all. We are now going to finish his life.

CHAPTER XVI.

What Sevagy did while in his territories.

[139] Though he was free and safe, nothing could keep Sevagy quiet, for people learn much from experience. He did not want to conquer more lands in the interior but resolved to try his luck on the sea. He equipped twenty-five ships that he had purchased from his subjects and as almost all his territories consisted of maritime districts they abounded with ships and sea-faring men, but the fighting crew were not of the suitable sort as they had never before embarked. He sent this fleet to attack only the Malawares[1] and other oriental people who navigated those coasts but in no case were they to contend with a European nation. The fleet appeared in the ports of Canara (these are Oner, Barcelor, Cambolim, Mangalor, etc.[2]) where they found many boats called *Parangues*. As the *Parangues*[3] do not carry arms nor fighting

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[1] Malabars or people of the Malabar coast.

[2] Honavar, Barcelore and Mangalore are well known ports, Cambolim is probably Cambala, modern Kumblapeth south of Mangalore. (See the French map appended to Danvers's *Portuguese in India*, Vol. I.) Honavar is 50 miles south east of Kārwār, Mangalore is situated on the shore of the Indian Ocean in 12° 52′ E. Barcelore or Basrūr is in South Kanara District and is 4 miles from Coondapoor.

[3] A type of coasting vessels.

men, the fleet captured them all and with one hundred and twenty [140] boats started for his (Sevagy's) ports. Information was immediately sent from Canara to the Viceroy of India (which post was then occupied by) Antonio de Mello de Castro[4] whose wisdom and valour were as well known in Europe as respected in the East. He at once ordered his son Diniz de Mello de Castro who was at that time stationed at the Bar of Goa as General of the Fleet, to go immediately with eight ships to rescue the *Parangues* captured by Sevagy's fleet. He set sail and, after passing the isles of Marmugao,[5] saw the vanguard of Sevagy's fleet consisting of thirteen ships, the remaining twelve being in the rear of the *Parangues* they had seiged. Diniz de Mello attacked and captured the ships of the vanguard and those of the rear hoisted all their sails and fled for safety when they perceived the disaster of the van. Diniz de Mello satisfied with his victory let them go and entered the Bar of Goa with the captives and their [erstwhile] conquerors.[6] Sevagy's sailors were

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4 Antonio de Mello de Castro was appointed Governor of India in 1662, but he was soon afterwards raised to the dignity of Viceroy. It was during his viceroyalty that Bombay was delivered to the English. His son Diniz was Captain Commandant of Chaul.

5 Marmugão is a port near Goa.

6 One Sebastião Nunes Olares refers to this incident in a petition dated the 13th August, 1688. (Sen, *Military System of the Marathas*, p. 183).

imprisoned in the fortress of Marmugao, the *Parangues* were unloaded (of rice), and the captives were set free [141]. An envoy of Sevagy soon came with ample apologies to the Viceroy, and pleaded that it was never his (master's) intention to offend the Portuguese for whom he had always entertained great respect as he had demonstrated in the principality of Lacomosanto bordering on the Portuguese territories where he did not do anything which did not prove his regard (for them). In confirmation of this, he promised to behead the General of the Fleet when he had him in his power, for having offended against his wish in what concerned the Portuguese nation whom he respected so much, and begged that His Excellency should restore the ships he had taken, and in case he demanded other satisfactions, he should inform Sevagy, and whatever he might demand would be sent at once. The Viceroy replied that he was not in need of ships and had ordered their capture only to show Sevagy how little his arms availed against the people of Europe, but he was very much pleased with this offer in return for which he restored the thirteen ships with everything they had [142] and warned Sevagy that henceforward he should instruct his men about their conduct towards the Portuguese. It cannot be described how the Viceroy rose in the estimation of Sevagy on

account of the treatment he had accorded him and Sevagy liked him so much that he always praised his valour, judgment and courtesy. The Viceroy had great credit with Sevagy and enjoyed his respect as long as he was in India even after he had ceased to govern.

CHAPTER XVII.

Continuation of the same with more minute narration of what Sevagy did after his arrival in his country.

We have not told in the last chapter what effect Sevagy's release had on his own people and what happened at the court of Dely when it was known, which we shall now relate as briefly as we can. It cannot be described how happy Sevagy's uncle Neotagy felt when he saw his nephew free against the expectation of both of them. He loved him excessively and, therefore, [143] his affection led him to make excessive demonstrations. After great sacrifices, charities and rejoicings he sent information to all the provinces and the fortresses how the gods, in their singular kindness, had been pleased to bring back their master alive and free from the inhuman tyranny of the Mogol. With this news the vassals gained remarkably fresh vigour; believing him to be dead, they had been greatly dispirited by the loss of such a master, who had endeared himself, not only by the thoroughness of justice which he administered impartially to all, but also by the promptness and liberality with which he rewarded all services, for no one could be found

to complain that he had done something for Sevagy without *immediately* receiving on that account the most advantageous reward. There was no subject (of Sevagy), therefore, who did not celebrate his freedom with some special demonstration and no people that did not offer some sacrifices for it. Sevagy, however, as we have already said, came somewhat humbled in his pride, for the fear of the risk in which he had found himself had gone deep into him. And so he never more ascended the Gate nor even in his own lands did he feel secure [144] for fear of falling into the hands of the Great Mogol for a second time. It was on this account and from this fear that he asked for safe conduct or security from Antonio de Mello de Castro, Viceroy of India, to pass to the Portuguese territories with all his treasures only in case the Mogol came against him with such an army which he thought he would not be able to resist, for in that case alone he would like to secure his person. The Viceroy replied that if such an occasion arose, and if he wanted to avail himself of the favour of the Portuguese, he would always find security in their territories though he might fail to defend himself against the Mogol, who was more powerful, and though he might not possess forces enough for resisting the Mogol, and though, moreover, it might cause much loss to the fortresses that he had

in the provinces dominated by the Mogol. With this reply, the negotiation terminated. Sevagy then desired to conceal the news of his release without realising that the public festivities of his uncle and vassals had already divulged it to the whole world. When the Rayá, who still commanded the army, got this information he feared [145] lest the restoration of Sevagy's life might end his, though it might have been a work of the devil, for having failed Sevagy in his words and his gods in his faith. He wrote at once to the Great Mogol giving him an account of the festivities made by the subjects and people of Sevagy on account of his liberation. He wanted to know whether His Majesty had granted Sevagy his life out of pity or set him at large for some other reason, for the Rayá knew how Sevagy would behave. The Mogol was stupified when he got this letter. At the same instant he sent for the *Fusadar*, who arrived quite ignorant of what the King wanted, but when he heard of what the Rayá's letter said, he suppressed the great terror he felt in his heart, and with great confidence spoke as follows:—

"Mighty Lord, if Sevagy had returned to his lands the demon must have taken his form, I say this, for is not there a certain theory among these Gentios, of which we Mouros make ridicule, that asserts that the

soul returns again to life, entering, according to its merits, into bodies superior or inferior? The good ones [146] enter in the bodies of Kings and Princes while the bodies of dogs, cats and rats are reserved for the bad ones. But as Sevagy did not perform any good deed in his life, it is difficult that he should find the body of another Sevagy to enter for continuing the evils done by him whose severed head Your Majesty saw so many times on your royal table. As the Rayá assures Your Majesty that Sevagy is in his lands, we can remove the error of all. Only the Hindus in their faith are right and all else are wrong, for even our Prophet Mahamet did not understand what he himself said. Then all that he left us in Angil,[1] Moçaso[2] and Alcoran[3] is false,

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[1] *Injīl*, the gospel, invariably stands for the Bible.

[2] *Moçaso* may be a corrupt form of *Musawi*, pertaining to Musā, the prophet. But the book, ascribed to Moses or Musa, is called *Tourāt* or *Torah*. It is most likely a misprint of *Moçafo*, Arabic *al Moshāf*, the volume, by which name the Quran is frequently called. The mention of *Moshāf* and the *Quran*, at one and the same time, may reasonably be ascribed to the writer's ignorance.

[3] *Al Qurān*, the revealed Book of the Muslims. "The word Korân, derived from the verb Karaa, to read, signifies properly, in Arabic, the reading, or, rather, that which ought to be read; by which name the Mohammedans denote not only the entire book or volume of the Korân, but also any particular chapter or section of it." "Besides this peculiar name, the Korân is also honoured with several apellations, common to other books of scripture: as al Forkân, from the verb faraka, to divide or distinguish." "It is also called at Moshâf, the volume, and al Kitâb, the book, by way of eminence." "The Korân

as he ignored such an important subject as that of revival immediately after death, unless the Rayá dreamt of Sevagy and his fear suggested to him that he had Sevagy for his neighbour and this fear was what dictated this letter, so that Your Majesty might send a successor who did not dream?" The *Fusadar* said all these so unshaken, quiet and calm that it left in a suspense not only the King [147] but all the grandees who were there. So nobody contradicted him and the King, being carried away by appearances, gave him (the Rayá) to understand the penalty he would have for writing to him what had not been properly verified and ascertained. He immediately replied to the Rayá in the following terms "He was much surprised to find that he spoke of Sevagy whose severed head he saw so many times and he, the Rayá, should in future consider better how to write to kings." Such is the deception in which kings live in this world. They are so surrounded in all kingdoms and in all parts of the world by hypocrites that many end

is divided into 114 larger portions of very unequal length, which we call chapters, but the Arabians Sowar, in the singular Sûra, a word rarely used on any other occasion." "The Korân is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koreish, the most noble and polite of all the Arabians, but with some mixture, though very rarely, of other dialects. It is confessed by the standard of the Arabic tongue." (Sale, *The Koran*, pp. 43-46).

their lives before they find the semblance of truth. The letter of the Mogol caused much bitterness to the Rayá, as he found truth suppressed and falsehood triumphant and so, though he knew that Sevagy existed alive and sound, he did not any more speak a word about him to the King. And as it happened that Sevagy did not harass his territories the Mogol remained in the belief that he had been beheaded. Sevagy (saved) his head, the *Fusadar* laughed, the Rayá was confused and the captain of the guards buried, for all over the world [148] the poor pay for the oversight of the rich. But as Sevagy had decided within himself not to disturb the territories of the Mogol, he had likewise resolved not to suffer any other ruler in the whole of Concao except himself, and consequently conquered all the Deçaes there were (in Concao) where happened great things particularly in the conquest of Banda[4] of which Lacomosanto was the lord, but he and others fled to Goa with all their precious things, leaving Sevagy the absolute lord of all their territories. The Deçaes being finished, he conquered Bicholym which belonged to Vizapur and then proceeded to capture the fortress of Ponda[5] which

[4] The old capital of Savantwadi "about six miles south of Vádi and twenty from the sea."

[5] Phonda is now in Portuguese India. It was reduced by Shivaji in 1675. The Conde da Ericeira, during his

was reduced after some resistance and soon afterwards (were conquered) all the neighbouring territories and Sevagy became master of all the territories belonging to the King of Vizapur below the Gates as far as the river Merizen[6] which forms the boundary of the kingdom of Canara. All this done and secured, he retired to his land of Rayaguer where he then had his residence and which had already become a magnificent capital.

From here he immediately issued orders to all his maritime governors, [149] of whom there were many, to build and buy many ships from which resulted the fleet (*armada*), of which we have already spoken.

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second viceroyalty, annexed Phonda in 1741. (Danvers *The Portuguese in India,* Vol. II, p. 416).

[6] River Mergen, north of Honawar. See the French Map appended to Danvers's *Portuguese in India,* Vol. I. The river is now known as the Aghanashani or the Tadri. It flows by Mirjān, an old seat of trade, and was in former times named after that place.

CHAPTER XVIII.

Sevagy sacks Surrate for a second time and what he did on his way.

Sevagy had resolved within himself to quarrel no more with the Mogol, for reasons mentioned above, but as many years had elapsed and apparently because he had foreseen his (approaching) end, he wanted in some way or other to avenge his wrong,—if it was not, as he himself asserted, to show the Great Mogol that his (Sevagy's) devices could achieve more than his (Mogol's) might. He marched to the north with a strong army without divulging his intentions to anybody. He passed through his territories in Cancao till he reached Danda Rayapuri,[1] which was an excellent fortress of the Sedy (of whose nation we have already spoken) which he wanted to take by surprise, but meeting with a gallant resistance, he desisted from the enterprise which he had [150] supposed to be easier. From here he passed to the cities of Beundy and Galiana which he now for a second time sacked. This done, he entered

1 Danda-Rajpuri, "on the south shore of the Rajpuri creek near its mouth and about a mile from the island fort of Janjira."

into the territories of a prince called the Colle[2] in the neighbourhood of the city of Baçaym. The natives of this place were quite used to bushes which were very dangerous to all others, but the people of Sevagy were familiar with similar other jungles and entered them with great ease. The Colle had been laughing at the intention of Sevagy, for his country was really impenetrable, but he found himself outwitted (*enganado*), for in a few hours he saw most of his men killed and his woods

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[2] The Koli Raja of Jawhar. Jawhār state is situated within the geographical limits of Thana district, Bombay. "Up to 1924, the period of the first Muhammadan invasion of the Deccan, Jawhār was held by a Vārli, not a Koli Chief. The first Koli Chief, Paupera, otherwise known as Jayaba, obtained his footing in Jawhār by a devise similar to that of Dido, when she asked for and received as much land as the hide of a bull would cover. Jayaba was succeeded by his son Nīm Shāh, on whom the King of Delhi conferred the title of Rājā. The Ahmadābād Sultāns, who held the sea-coast of Thana, interfered but little with the inland portion of Jawhār: but with the Portuguese a continuous struggle was waged, which lasted until the decay of the latter, when the Jawhār Chief, aided by alliances with the Mughal generals, managed to plunder the Portuguese possessions in the North Konkan and extend his territories from Bassein to Dāhānu. Subsequently the Marāthās, who attacked the state on several occasions, deprived the Chief of part of his territory and forced him to pay tribute. The succession to the Chiefship follows the rule of primogeniture ; a *sanad* granting the right of adoption on failure of natural heirs was granted in 1890. Except the *nazarāna*, or succession fee in case of adoption, the Rājā pays no tribute to Government. Jawhār is under political control of the Collector of Thāna." (*Imperial Gazetteer of India,* Vol. XIV, pp. 87-88).

conquered. He betook himself to a cave, so hidden, that even the natives were ignorant of its existence, and there, with some men who had followed him, awaited the decision of Sevagy, but this did not avail, for sixty thousand men were searching for him, and afterwards found the cave, and seizing the Colle by the hands carried him through air to their master, when in his presence the Colle saluted him as his own King. And Sevagy, contrary to his former practice, granted him many honours and favours, assuring him [151] that he had not come there with the purpose of injuring him ; if he had received him as a friend he would have got even certain favours against his enemies and, as a proof of what he said, he gave him large presents (*dadivas*) and many rich dresses at which the Colle, pleased and freed from fear, voluntarily made himself his vassal and fixed the number of rupias he would always pay as tribute. From this event it was concluded in those regions that it was not Sevagy, and if it were he, he could not live long, so much was he changed.[3] But Sevagy himself declared afterwards that he had engaged in that enterprise only because no one else had done so before. From here he passed to the

[3] It is still commonly believed in Bengal that a sudden change in taste and temperament invariably foreshadows death.

territories of Choutea,[4] another prince, who was a neighbour of Damao, a city of the Portuguese, and (his lands) also were composed of big woods and his people were very valiant, specially a caste called Billes.[5] This prince, informed of what had befallen the Colle, did not like to see himself in the same predicament and in anticipation offered his vassalage with large presents and set out to receive Sevagy as if in triumph. This pleased him much, for Sevagy thought that [152] there was none who could oppose his power, and

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[4] Chauthia. The Raja of Ramnagar was known as the Raja Chauthia among the Portuguese, as he used to exact Chauth from the Portuguese subjects of Daman. (See Sen, *Military System of the Marathas*, Chapter II.) The principality of Ramnagar is now called Dharampur. "In 1576 the Chief of Rāmnagar went to meet Akbar's minister Todar Mal at Broach, and accepted military rank at his hands. Seventy-two of the Dharampur villages were wrested from the state by the Marāthās early in the eighteenth century. The claims of the Peshwā to the revenues of the State were ceded to the British under the terms of the Treaty of Bassein (1802), and the State now pays tribute of Rs. 9,000 to the Government. The ruling family are Sesodia Rājputs; they follow the rule of primogeniture in point of succession, and hold a *sanad* authorising adoption. The Chief is entitled to a salute of nine guns." (*Imperial Gazetteer of India,* Vol. XI, p. 296).

[5] More correctly *Bhils*. "Sanskrit *Bhilla*; H. *Bhil*. The name of a race inhabiting the hills and forests of the Vindhya, Malwa, and of the N-Western Deccan, and believed to have been the aborigines of Rajputana. They are closely allied to the Coolies of Guzerat, and are believed to belong to the *Kolarian* division of Indian aborigines. But no distinct Bhil language survives." (*Hobson Jobson,* pp. 91-92).

having accorded to Choutea the same treatment that he had meted out to the Colle, Sevagy passed on to Surrate through the Portuguese territories, but with a strict injunction (to his men) that no trees should be touched. When he crossed the river (*rio*-river or estuary) that divides the lands of the Mogol from those of the Portuguese, he was sixteen leagues from Surrate. He covered these sixteen leagues with all hurry, not allowing anybody to pass before him, as he wanted to take the city by surprise, but Sevagy was very much deceived, for the inhabitants had been warned since he entered the woods of the Colle. And as the approach of Sevagy was a suspicious affair to all, specially to those who had been robbed, they did not leave anything of value in the city, for everything was placed in security (put in secret places). One morning (*madrugada*) the army suddenly entered (the city) and the confusion was similar to that in the past. The Europeans were vigilant and armed in their factories, the natives, some naked, others scantily dressed, were running through the streets without knowing whereto. As the purpose of Sevagy was only to make fun of the Great Mogol, he did not exert himself further [153]. The soldiers brought to his presence some merchants. As some of them were half naked and others totally naked,

they became the objects of Sevagy's laughter and banter. To some he said, "How could you subject yourself to a king who cannot defend you?" He asked others how they could pay tribute to Mouros, as they were Gentios. But he did no harm to any one of them. While he was doing this, the soldiers left nothing valuable in the city, though the master did not plunder as in the past,[6] there was no lack of soldiers to rob. Sevagy ordered to sound the muster call and then quietly set out on a march for the top of the Gate, sacking all the places of the Mogol, like one taking leave of not only these (paces) but of life as well.

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[6] Comque ainda que para o senhor não houve as passadas enchentes. Literally, though, for the master, there was no abundance of the past.

CHAPTER XIX.

About other things that Sevagy did till the last days of his life.

Sevagy refreshed himself from the toils of the past in his capital of Rayaguer for many days. He soon arranged a [154] general visit to his estates. He left in person with that purpose, and there was not a province nor a fortress where he did not sojourn (for some time). He saw how his fortresses were provided, and enquired how their Governors behaved. He gave frequent audiences even to the most wretched of (*mais tristes*) his subjects and to all he administered equal and impartial justice. He ardently wished that there should be peace and order among his people and he did his best to ensure that they might all live in abundance. He did not enact many laws but his orders were strictly obeyed, and if anybody violated any of his orders the offender lived only so long as he (Sevagy) did not learn of it, for he was not less prompt in (inflicting) punishment than in awarding rewards. He never permitted any feud or strife, and least of all robbery, and for any (of these offences) (the culprit) paid with his life. But to pay for his (own) (offences) how many (lives) would

be necessary to him? If in any of his stations or provinces any native wanted to molest a traveller and if the latter invoked (the name) of Sevagy all (his troubles) came to an end, such was the respect (he enjoyed) and such was the fear his subjects had (for him). At last such a condition was reached that all avoided, like a pest, to give the least displeasure to their master, for he was equally feared and loved. This visit in which he had spent much time being finished, he returned to Rayaguer where he made such a metropolis that its like had not been seen by anybody elsewhere. After this, he caused a rumour to be spread that he had left for the kingdom of Carnate to fulfil his vows and promises made to the celebrated idols of Terpassur, Trivablur, and to Rama of Ramancor,[1] this falsehood was given currency

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[1] Terpassur is probably "Trippapūr, village and shrine in the Trivandrum *tāluk* of Travancore State, Madras, situated in 8° 33′ N. and 76° 58′ E., about 5 miles north of Trivandrum. The shrine, in which are worshipped the feet of Vishnu, is of great sanctity. Ananta Padmanābha, the tutelary deity of Travancore royal house, is said to be resting with his head at Tiruvallam, his body at Trivandrum, and his feet at Trippapūr". (*Imperial Gazetteer of India,* Vol. XXIV, p. 49).

Tiruválúr, fifteen miles west of Negapatam. "It is widely known for its Siva temple, which is of remarkable beauty and sanctity and possesses the largest processional car in the district. The legend of the origin of the temple says that Indra went to Vishnu for help against some Rákshasas (giants) and the god gave him an image of Tyágarájasvámi (now the god of Tiruválúr)

in such a manner that everybody accepted it as true and each one made his comment thereon. Some said that this was due to his fear that the Mogol would send such a force against him that he would not be able to escape. Others said that by this absence he wanted to try and test the fidelity of his subjects, to see whether during his absence he still retained and enjoyed the affection which was shown him while he was present. His uncle Neotagy governed as if he was alone, but in no case did he deviate from the instructions of his nephew, and during the two years the feigned absence lasted nothing happened worth noticing, as Neotagy was

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which he said would act as a talisman and secure Indra the victory, but must on no account be relinquished. Indra was successful on that occasion, but, getting into trouble again with the Rákshasas, he applied to the King of Tiruválúr, one Musukunda, for assistance, and promised him in return anything he might request. The King asked for the image of Tyágarájasvámi, and Indra had to fulfil his promise. The King then established the god in Tiruválúr". (*Gazetteer of the Tanjore District*, Vol. I, pp. 248—249).

Rāmeswaram—Town in Madura District, Madras, situated in 9° 17′ N. and 79° 19′ E., on the island of Pāmban. It contains one of the most venerated Hindu shrines in India, which was founded, according to tradition, by Rāma himself as a thank offering for his success in his expedition against Rāvana, the ten headed King of Ceylon, who had carried off his wife, Sītā. (*Imperial Gazetteer of India*, Vol. XXI, p. 173). The old temple was dedicated to Siva. A temple was later built for Rāma and Sītā, but Guarda probably refers to the Siva temple, traditionally ascribed to Rāma.

employed only in dealing justice and giving audience to all. Sevagy then found [156] that not the least change had come over his people but they were sighing (for seeing) to see him; to assure himself of everything, he spread the rumour (publicou) of a longer absence and hid himself for another year at the end of which he had a sudden and serious attack of fever, on which account he had to disclose himself, giving out that it had been caused by the toils of the road and change of water. The physicians, called *Panditos* in the Orient, met and applied the remedy which is as follows: For nine days they do not give the fever patient anything to eat except a little water passed through rice, called *Canja*,[2] without salt or any other seasoning in the morning and at night. These nine days are called *Langana*"[3] A (*Fulano*) is in Langana, is to say that he is in this state. If the fever does not leave after nine days the illness is considered fatal. They do not on any occasion use

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[2] Congee, "In use all over India for the water in which rice has been boiled. The article being used as one of invalid diet, the word is sometimes applied to such slops generally. It is from the Tamil *Kanjī*, 'boilings.' " (*Hobson Jobson*, p. 245). Kanjī is seldom, if ever, used as an invalid diet in Bengal and it is generally served at breakfast in Hindu households at Goa.

[3] Sanskrit *Langhana* from *laghi* to go ; the act of leaping or jumping, crossing and traversing. Hence figuratively used, when a few days are passed without the accustomed diet. This word is still used in the same sense in Bengal.

bleeding in any form, and a purgative is rarely given, whether they are right or wrong I cannot judge, but what I do know is that generally they live longer than Europeans, almost double as long If a cure is prescribed for health, any one who likes can draw the [157] inference These *Panditos* know no science, but they have much experience which the parents transmit to their sons The profession of a physician is, therefore, a hereditary one They are all Bracmenes and they all have great knowledge of herbs The *Langana* was over but Sevagy's fever did not leave and even rose so high that the cruel fasting left him extremely weak and totally prostrated All the Bracmenes then agreed to try supernatural remedies, for they had already lost confidence in those of their art, and, therefore, advised Sevagy to make such vows and sacrifices to this or that idol as the faith and devotion of these barbarians (prescribe) So he imme diately despatched to the celebrated idols of Carnate, to whose temple he had feigned a pilgrimage, and to the temple of Rama in the island of Ramancor and to that of Jagarnate,[4]

[4] Here also Guarda evidently refers to the Siva temple at Rameswaram There are three images in the Jagannath temple at Puri in Orissa and if we add to them the *linga* at Rameswaram, we get Guarda's total But if the idols in the temple, dedicated to Rama, were taken into consideration the total number would be more than four

which is near Bengala, and to each of these four idols he sent two Bracmenes with large offerings to intercede with them and to enquire of them whether he would escape this illness. By the departure of the Bracmenes were divulged throughout [158] the territories of Sevagy the state he was in and the uncertainty of his improvement. All these caused a commotion and an ardent and strong feeling (of anxiety) mainly because he was universally loved. Leading men hastened to Rayaguer to salute and visit their master, and to none did he fail to give an audience, however brief, he consoled all and presented dresses and gave entertainments (regalos) to all of them and he exhorted them all to remain loyal to his son, for he deserved that they should love his progeny (posteridade). In this fashion he dismissed all, still sad but much encouraged.

CHAPTER XX.

Death of Sevagy and the Disposal of his territories.

Sevagy perceived in the countenance of the *Panditos* the sadness with which they attended him, and (feeling) in himself the lack of strength and vigour he realised that his end was near,[1] and resolved to dispose of his temporal affairs and of those touching his soul in the form, customary among the Gentios. He at once sent for his son [159] Sambagy,[2] (who was at that time twenty years old) to whom he made the following discourse in a manner as his weakness permitted. He recommended to him the good treatment of his subjects, [and he asked him] to favour, without any failure, all the deserving, and to learn with diligence the nature and circumstances of their crimes before punishing the culprits, and not to do anything in this respect on the first information, for if it was not easy to believe he should collect information so that he might not be deceived. That he should be prepared to listen not only

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[1] *Conheceo logo era tudo para elle acabado,* literally, knew at once that all was finished for him.

[2] Sambhaji was born in 1657 and was, therefore, twenty-three years old at the time of his father's death. He was at Panhala, near Kolhapur, when Shivaji died.

to the great but even to the most humble, for he had often received better and sounder counsels from them, those of the nobles being seldom untainted by ambition and prejudice. That he should never be influenced by the rank of his subjects but he should keep his eye upon the work alone of everyone, for their deeds made those men from whom the nobles were descended, and there was no reason that descent from great men should be deemed a greater merit than to be a great man himself, moveover, this would oblige all to work well. [Sevagy continued] What I most recommend to you is that in no case should you have a favourite if you are to spare your subjects from jealously, for in case of any discord if there is no partiallity all will believe that you love them equally. Above all, I advise you to dread the gods, to venerate and frequent their temples with the utmost respect, and to make daily sacrifices to them so that they may assist you in everything (in all your affairs)." The discourse over, Sambagy made *salam* to his father in filial obedience and thanked him for the instruction which he promised to follow with care. Sevagy immediately ordered those who were waiting outside to enter and to salute Sambagy as their lawful sovereign which they all did with the demonstrations demanded by the love they had for his father. This done, and

Sambagy being recognized as his father's heir, Sevagy sent back all the Governors to their (respective) posts warning them to remember that he (Sevagy) would return to his present life and would then know how they behaved towards his son and the faithful would have his thanks as the traitors his displeasure. All responded to him with tears [161] and *salams* and thus they all departed. Sevagy remained alone with his uncle Neotagy to whom he spoke in the following manner: "My uncle you know well that I have just disposed of the affairs pertaining to this world. It is proper now that we should treat of the life to which all pass, for I expect that Rama and other gods will in their kindness grant me what I wish. It is on this account that I want to give you the following direction before my voice fails. While I am on the point of death you will bring to my presence the best milch cow you may find and you will put carefully *its tail in my hand and I beg you* earnestly that you will put the tail so securely that in the anguish of death I may not let it go, and this I very earnestly enjoin you, so that as soon as my soul gets out it may enter into the cool womb of that peaceful cow, for this will be the best omen and the best beginning of the new life which I expect when I return to this world. When my soul is separated from my body wash it thrice

in rose water of Persia which you will find in abundance [162] in several big jars (*frascos*) that I took from that large Persian vessel which, driven by storm, entered the estuary of Betle.[3] When the washing is over you will smear the whole of my body with white sandal and you will put in my mouth chewed betel (as is the custom of the Bracmenes), for which purpose you will ask all who live in our lands to come, and as is their custom and as they use to do to the dead, you will dress me in new sheets and clothes, for if I go dressed like them the gods will not fail to recognize me and to treat me as one of themselves. From there I shall secure the return to the happiness of this agreeable (pleasant) world as a Bracmene, so that in this way I may best have my vengeance on the cruel Rayá for sending me a prisoner with the greatest treachery to the Great Mogol from whose cruelty and tyranny the gods saved me by their kindness. From them (gods) I expect to bring, when I return, authority to punish him as a perjurer and violator of the faith that he owed to his divinities. What Rayaputo (ever) did (what) he, a Prince among them, did to me? They are all faithful and true, he was a traitor [163] and a

[3] The author probably means the Ratnagiri creek into which flows the Bhatiya river. Betle may also be identified with the Bedti or Gangāvali in the North Canara district.

perjurer. I did not fail in anything I promised him, he failed in everything he promised without any respect to the gods, for he swore (by them), and then sold me for his interests to Oranzebe so that he might cut my head. But he will pay me with interest as soon as I arrive in the other world. Do not forget anything of this, for you will have to join me in my vengeance. When I expire, order my body to be adorned well and put it in a rich bed in which they will carry me to the fire in which they should put me with the same bed, and while they carry me and while the Bracmenes pray, as is the custom, make a pit in the middle of the plateau of this mountain,[4] which you will fill with well dried fuel intermixed with timbers and sweet smelling woods, above which you will order to pour a large quantity of butter and then you will put the bed, in which I shall be with all decency and you will order to set fire on all sides. When the fire burns furiously do not forget to bring all my wives (he had eight hundred, this is against the religion of the Gentios which [164] permits only one)[5] so that they may throw themselves

[4] Shivaji's body was cremated at Raigad. His *chhatri* or tomb is an unpretentious little structure. It was left uncared for and without repairs until recently.

[5] The Tanjore temple inscription says that Shivaji had eight wives, but mentions only the following six names: (2) Sai Bai, (2) Kashi Bai, (3) Sakwar Bai, (4)

into that flame. I do not, however, like that you should compel any, for I do not require them to come to be burnt by force, I command you to inform them of this, as I expect and wish this courtesy (fineza) from those who love me most. In return for this, only those to whom I owe this good treatment will

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Putla Bai, (5) Saguna Bai and (6) Soyera Bai, (*Tanjavar Yethil Shilalckha*, p. 48). Mr. Kincaid says, "Shivaji was in all married seven times. His first wife, Saibai, was the daughter of Vithoji Mohite Newaskar. An affectionate and charming lady, she became by a curious freak of fortune, the mother of the headstrong and wayward Sambhaji. Happily for her, she died too soon to see her baby grow into a vicious and headstrong man. She bore also to Shivaji a daughter named Ambikabai, who was given in marriage to Harji Raje Mahadik of Tarale, appointed by the king to be governor of Jinji. Shivaji's second wife was Putali Bai. She bore him no children and, faithful unto death, committed *sati* upon her husband's funeral pyre. Shivaji's third wife was Soyara Bai, a girl of the Shirke family. Beautiful, talented and politic, she was the mother of the brave and chivalrous Rajaram, the second founder of the Maratha empire. She had a daughter named Dipabai, who married a Maratha noble named Visajirao. Shivaji's fourth wife was Sakwar Bai, whose only daughter Kamalajabai became the wife of Tanoji Palkar. Shivaji's fifth wife Lakshmibai, had no issue. Shivaji's sixth wife, Saguna Bai, bore him a single daughter Nanibai, whom he gave in marriage to Ganoji Raje Shirke Malekar. His seventh wife Gunvanta Bai was childless." (Kincaid and Parasnis, *A History of the Maratha People*, Vol. I., pp. 277-278.) Mr. Kincaid's statement is based on the *Shedgavkar Bakhar*. Mr. Sardesai mentions only three wives in the geneological table appended to the first volume of his *Marathi Riyasat*, viz., Sai Bai, Soyera Bai and Putla Bai. It is needless to point out that Hindu law neither insists on monogamy nor disapproves of polygamy, and Guarda's assertion that Shivaji had no less than eight hundred wives of whom a dozen performed *sati* is an unreliable and unfounded fiction.

serve me when I come back to this world. When the cremation is over and the fire is extinguished you will search in the ashes for some small bones, if any remains, but in case none are found, you will take a quantity of ash sufficient to fill a big gold casket and putting it into a chest of silver that you will find near it you will close them both strongly and immediately take them with care and diligence to the river Ganges (which is more than four hundred leagues) away, and on your arrival at that holy and life giving river you will open the two chests and throwing first my ashes into the river you will leave the chests for those who enjoy the refreshment of those blessed waters. For the expenses of the journey you will liberally take from my treasury as much jewels and [165] money as you may please, so that you may go with all the pomp and comfort that you may desire. You know well, my beloved uncle, that the most trusted and beloved persons are sought for business of great importance, and, therefore, I now entrust to you what is very important to me and in which I am most interested and from the affection you bear me I expect that you will fail me in nothing. I entrusted none of these to my son, for the care that is left him will most certainly not permit him to remember me more. But you brought me up, you counselled me and you followed

me and you did all these with an affection that is known to the whole world, and so I expect that as you did in my life-time so will you do in the last thing that I beg of you, and rest assured that in this you will do me the greatest service and render the gods the most pious and devoted gratification (or service). Believe also that when I return (to the world), improved in caste, as I expect, I shall thank you for this favour more than all (other things) I owe you, for do not forget that if my ashes touch the sanctifying water of the holy Ganges within a very few days I shall be the conqueror of this world to [166] repay your great affection. Here is the nonsense that an intellect so great and clear as that of Sevagy begged and enjoined in his last hour. Whom will it not move to compassion? Who will not lament (at seeing) such blindness? Ah, how much he owes to God who drank the milk of the true faith from the purest breast of the church. The catholics, however, do not understand the immensity of this great benefit, for it cannot be realised. We shall now turn to Sevagy. With copious tears Neotagy listened to his nephew. He promised to comply with all his directions and afterwards executed it without any omission. Sevagy was to die in a few moments and he could not understand what Neotagy said. The eyes, the nose and face all

showed signs of his proximity to death. When Neotagy saw this he at once began to execute his orders and directed to get a cow promptly. When the invalid lost his speech he was immediately put in a place where the cow could enter. This change caused an accident which all imagined was the last. As soon as the cow arrived near his head (cabeceira-head of the bed) they put [167] its tail in his hands keeping it in that manner so long as he did not expire. He was in this state for a long time but gaining consciousness and finding himself in that condition, he rejoiced very much thanking Neotagy with his eyes for the diligence and care he showed for his soul which very shortly left for the eternal torments of hell where the unfortunate Sevagy learnt, but very late, the ridiculous imposition in which he believed. To their extreme bad taste the hypocrite Bracmenes began to make horrible shouts and roars which seemed to anticipate for him the hell where he would meet with similar noise. These shouts are sent forth to call Rama (idol, most venerated by him) so that he may accompany the soul of the deceased and for this purpose they are uttered. When Sevagy died, the Bracmenes at once began the washing as he had directed,and put on him sandal and new clothes, all, according to the Bracmene way, with all the devices that distinguish

them from other castes, for theirs is reputed the best [168]. They soon opened the pit where they put the body in the bed in which he had died, for that was the most precious, they set fire which, fed with a quantity of butter, consumed in an instant all that it met. Of all the wives he had, only twelve desired to accompany him in such a famous journey. They came out in great pomp, eating betel and dancing round the fire, and after a few turns jumped into the flame beginning the eternal fire in that material. When the funeral was finished Neotagy did not like to take anything from the treasury but, poorly dressed, in token of greater devotion, took the two chests and started on his way begging alms with which the gentiles help people in that condition. In this manner died Sevagy after so many tricks and wiles with which he made himself a great lord, and though they availed him much in this world even to the extent of saving his head while in the power of the Great Mogol, he cannot find any device to save himself from the sad destiny more potent and powerful than the greatest monarch, for it excuses none.

ADDITIONAL NOTES.

P. 9. Chandagora is probably Chandragad in the village of Dhavale, fifteen miles south-east of Mahad, in the Kolaba district.

P. 53. Note 4. *According to Thevenot, Shivaji was* thirty-five years old in 1664 (see p. 184).

P. 155. Terpassur and Trivablur. Guarda most likely means Tiruvallur in the Chingleput district. In Robert Orme's map (*War in Indostan*) we find a place called Tirpassur in the near neighbourhood of Tiruvallur. The importance of Tiruvallur "is due to its being the head-quarters of the Ahobilam *math*, or religious house, the head of which is the high-priest of the Vadagalai section of Vaishnav Hindus." (*Imperial Gazetteer of India*, Vol. XXIII, p. 399.)

THE HISTORY OF RAJA SIVAGY

By Monsieur de Thevenot

THE HISTORY OF RAJA

In January 1664 *Raja Sivagy* put the Customers and their Governour to a strange plunge; and seeing, he is become famous by his actions, it will not be amiss, I think, to give a short History of him. This *Sivagy* is the son of a Captain of the King of *Visiapour*, and born at *Bassaim* being of a restless and turbulent Spirit, he rebelled in his Father's life-time, and putting himself at the Head of several *Banditi*, and a great many debauched Young-Men, he made his part good in the Mountains of *Visiapour* against those that came to attack him, and could not be reduced. The King thinking that his Father kept intelligence with him, caused him to be arrested; and he dying in Prison, *Sivagy* conceived so great a hatred against the King, that he used all endeavours to be revenged on him. In a very short time he plundered part of *Visiapour*, and with the Booty he took, made

* (*The Travels of Monsieur de Thevenot into the Indies*, Chap. XVI, pp. 27—30).

[1] Shahaji was arrested by Mustafa Khan near Jinji in 1648. He was released in 1649, in return of Kondana or Sinhagad, according to the Jedhe Chronology. He died of an accident while hunting in 1664.

ımself so *strong in Men, Arms* and *Horses*, that he found himself able enough to seize some towns, and to form a little state in spight of the King, who died at that time. The Queen, who was Regent having other Affairs in hand, did all she could to reduce Sivagy to duty; but her endeavours being unsuccessful, she accepted of the Peace he proposed to her, after which she lived in quiet.

In the meanwhile, the Raja, who could not rest, plundered some places belonging to the *Great Mogul;* which obliged that Emperour to send Forces against him under the conduct of *Chasta-can* his Uncle, Governour of *Aurangeabad. Chasta-Can* having far more Forces than *Sivagy* had, vigorously pursued him, but the *Raja* having his retreat always in the Mountains, and being extremely cunning, the *Mogul* could make nothing of him.

However, that old Captain, at length thinking that the turbulent Spirit of *Sivagy* might make him take some false step, judged it best to temporize, and lay a long while upon the Lands of the *Raja.* This Patience of *Chasta-Can* being very troublesome to *Sivagy*, he had his recourse to a *Stratagem.* He ordered one of his Captains to write to that *Mogul,* and to perswade him that he would come over to the service of the *Great Mogul*, and bring with him five hundred Men whom

he had under his Command. *Chasta-Can* having received the letters, durst not trust them at first; but receiving continually more and more, and the Captain giving him such reasons for his discontent as looked very probable, he sent him word that he might come and bring his Men with him. No sooner was he come into the Camp of the *Moguls*, but he desired a Pass-port to go to the King that he might put himself into his service: But *Chasta-Can* thought it enough to put him in hopes of it, and kept him with him.

Sivagy had ordered him to do what he could to insinuate himself into the favour of *Chasta-Can*, and to spare no means that could bring that about, to shew upon all occasions the greatest rancour and animosity imaginable, and in a particular manner to be the first in Action against him or his Subjects. He failed not to obey him: He put all to Fire and Sword in the *Raja's* Lands, and did much more mischief than all the rest besides; which gained him full credit in the Mind of *Chasta-Can*, who at length made him Captain of his Guards. But he guarded him very ill, for having one Day sent word to *Sivagy*, that on a certain Night he should be upon guard at the General's Tent; the *Raja* came there with his Men, and being introduced by his Captain, came to *Chasta-Can* who awaking flew to his Arms, and was wounded in the

Camps. Every thing was put in execution according to his orders. His march was secret enough, though he hastened it to surprise *Surrat;* and he came and Encamped near *Brampour-gate.* To amuse the Governour who sent to him, he demanded guides under pretence of marching to another place; but the Governor without sending him any Answer, retired into the Fort with what he had of the greatest value, and sent for assistance on all hands. Most of the inhabitants in consternation forsook their Houses and fled into the Country. *Sivagy's* Men entered the Town and plundered it for the space of four days burning several Houses. None but the *English* and *Dutch* saved their quarters from the pillage, by the vigorous defence they made, and by means of the Cannon they planted, which *Sivagy* would not venture upon, having none of his own.

Nor durst he venture to attack the Castle neither, though he knew very well that the richest things they had were conveighed thither, and especially a great deal of ready Money. He was affraid that attack might cost him too much time, and that assistance coming in might make him leave the Plunder he had got in the Town, besides, the Castle being in a condition to make defence, he would not have come off so easily as he had done elsewhere. So that he marched off with

the Wealth he got: And it is believed at *Surrat* that this *Raja* carried away in Jewels, Gold and Silver, to the value of above thirty French Millions; for in the House of one *Banian* he found twenty two Pound weight of strung Pearls, besides a great quantity of others that were not as yet pierced.[2]

One may indeed wonder that so populous a Town should so patiently suffer itself to be plundered by a handful of Men; but the *Indians* for the most part are cowards. No sooner did *Sivagy* appear with his small body of Men, but all fled, some to the Country to save themselves at *Baroche*,[2a] and others to the Castle, whither the Governour retreated with the first. And none but the Christians of Europe made good their Post and preserved themselves. All the rest of the Town was Plundered except the Monastery of the *Capucins*. When the Plunderers came to their Convent, they past it by, and had Orders from

[2] The anonymous author of *Relation ou Journal d'un voyage fait aux Indes Orientales,* who visited Surat in 1671 says that the Marathas took forty pounds of fine pearls and a quantity of gold chaines and precious stones from one house only in 1670. He asserts that he got this information from the merchant robbed and another merchant named Sauson, who was still reckoned one of the wealthiest persons at Surat. (pp. 50-51).

[2a] A town of great antiquity on the Narmada in Gujarat. The original name was Bhrigukachchha or Bhrigukshetra of which modern Broach is probably a corruption. The town is mentioned in old inscriptions, and was known to the Greeks.

their General to do so, because the first day in the Evening, Father *Ambrose*, who was Superiour of it, being moved with compassion for the poor Christians living in *Surrat*, went to the *Raja* and spoke in their favour, praying him at least not to suffer any violence to be done to their Persons. *Sivagy* had a respect for him, took him into his protection, and granted what he had desired in favour of the Christians.[3]

The Great *Mogul* was sensibly affected with the Pillage of that Town, and the boldness of *Sivagy;* but his Affairs not suffering him to pursue his revenge at that time, he dissembled his resentment and delayed it till another opportunity.

In the Year One thousand six hundred sixty-six,[4] *Auran-Zeb* resolved to dispatch him, that he might accomplish his design, made as if he approved what he had done,

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[3] Bernier also corroborates Thevenot. He writes, "I forgot to mention that during the pillage of *Sourate, Seva-Gi*, the Holy *Seva-Gi!* respected the habitation of the Reverend Father *Ambrose*, the Capuchin missionary, 'The *Frankish* Padrys are good men,' he said, 'and shall not be molested.' He spared also the house of a deceased *Delale* or *Gentile* broker, of the *Dutch*, because assured that he had been very charitable while alive." (Bernier, *Travels in the Mogul Empire*, pp. 188-189). According to Tavernier this broker was a very charitable person and both Christians and non-Christians received alms from him.

[4] This date is quite accurate. If the Jedhe Chronology is to be credited, Shivaji escaped from Agra in August, 1666.

and praised it as the action of a brave Man, rejecting the blame upon the Governour of *Surrat*, who had not the courage to oppose him. He expressed himself thus to the other Rajas of Court amongst whom he knew *Sivagy* had great many Friends; and told them that he esteemed that *Raja* for his Valour, and wished he might come to Court; saying openly that he would take it as a pleasure if any would let him know so much. Nay he bid one of them write to him and gave his Royal word that he should receive no hurt; that he might come with all security, that he forgot what was past, and that his Troops should be so well treated, that he should have no complain. Several *Rajas* wrote what the King had said, and made themselves in a manner sureties for the performance of his word; So that he made no difficulty to come to Court, and to bring his Son with him, having first ordered his Forces to be always upon their Guard, under the command of an able Officer whom he left to head them.

At first he met with all imaginable caresses, but some Months after, perceiving a dryness in the King, he openly complained of it, and boldly told him, that he believed he had a mind to put him to death, though he was come on his Royal word to wait upon him, without any constraint or necessity that obliged him to it; but that his Majesty might

know what Man he was, from *Chasta-Can* and the Governour of *Surrat*: That after all if he Perished, there were those who would revenge his death; and that hopeing they would do so, he was resolved to die with his own hands, and drawing his dagger, made an attempt to kill himself, but was hindered and had Guards set upon him.

The King would have willingly put him to death, but he feared an insurrection of the *Rajas*. They already murmured at this usage notwithstanding the promise made to him; And all of them were so much the more concerned for him, that most part came only to court upon the Kings word. That consideration obliged *Auran-Zeb* treat him well, and to make much of his Son. He told him that it was never in his thoughts to have him put to death, and flattered him with the hopes of a good Government which he promised him, if he would go with him to *Candahar*,[4a] which then he designed to Besiege. *Sivagy* pretended to consent, provided he might Command his own Forces. The King having granted him that he desired a Pass-port for their coming, and having got it, resolved to make use of it for withdrawing from Court. He

[4a] A province of *Afghanistan*. Kandahar formed a constant subject of contest between the Safavi Kings of Persia and the Timurid Emperors of Delhi. Aurangzib and Dara were employed to recover it during Shah Jahan's reign.

therefore gave Orders to those whom he entrusted with that Pass-port, and whom he sent before under pretence of calling his Forces, to provide him Horses in certain places which he named to them, and they failed not to do it. When he thought it time to go meet them, he got himself and his Son both to be carried privately in Panniers to the River-side. So soon as they were over, they mounted Horses that were ready for them, and then he told the Waterman, that he might go and acquaint the King, that he had carried over *Raja Sivagy*. They Posted it day and night, finding always fresh Horses in the places he had appointed them to be brought to; and they passed every where by vertue of the Kings Pass-port: But the Son unable to bear the fatigue of so hard Riding, died upon the Road.[5] The *Raja* left Money to have his body honourably burnt, and arrived afterwards in good health in his own territories.

Auran-Zeb was extremely vext at that escape. Many believed that it was but a false report, and that he was put to death; but the

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[5] Thevenot probably heard the rumour, deliberately spread by Shivaji, that his young son had succumbed to the hardships of the journey. According to the Jedhe Chronology Shivaji reached Rajgad with Sambhaji in November, 1666. But the Marathi Chronicles agree that Sambhaji was left at Muttra with the brothers Krishnajipant, Kashipant and Visajipant, relatives of Peshwa Moro Trimbak Pingle.

truth soon was known. This *Raja* is short and tawny, with quick eyes that shew a great deal of wit. He eats but once a day commonly, and is in good health; and when he Plundered *Surrat* in the year One thousand Six hundred and Sixty four, he was but thirty five years of Age.

HISTORY OF SEVA-GY

By Abbé Carré

HISTORY OF SEVA-GY

[49] In 1669[1] Surate was for the second time plundered by the army of Seva-gy, one of the greatest men the East has ever seen. In his courage, the rapidity of his conquests and his great qualities he does not ill resemble that great king of Sweden, Gustavus Adolphus. The history of this Seva-gy, pertains in a way to that of Surate [50] and from what I have learnt during my voyages, nothing will be more appropriate for recital to our people who are born for war and more accustomed to fight than to trade.

After becoming the king of great Mogol and having placed on his head a crown that did not belong to him, Aurengzeb thought only of establishing his authority and of getting rid of all those he feared. He began exactly as do almost all the kings of the East. He shut his father in a castle for the rest of his days and took the lives of his two brothers, who to avenge the injustice he had done them, and pretending to release their father, must have put him to no indifferent embarrassment.

He then turned his thoughts [51] to war, not so much to extend the boundaries of his

[1] 1670 is the correct date.

empire as to keep his subjects occupied at the commencement of his tyranny and make them submit to it by impoverishing them. There was also a *raison d'etat*, sufficiently important though very unjust, and it appeared to him to be still stronger for his purpose in taking up arms.

The kingdoms of Golkonda, Visapour and Decan had entered into a league with a reciprocal promise of joining forces against their enemies as was done in Europe in ancient times, by the three great cities of Peloponnesus, Argos, Messene and Sparta. They maintained one another with all their power and this triple alliance had rendered them almost invincible. [52] Aurengzeb, who had formed a design of conquering these kingdoms, the grandeur of which was offending his pride and causing him some anxiety, made a grand levy of men and money throughout his state and sent a powerful army to the Decan under the command of his uncle Cakestkam. The Decan, more exposed than the other (two) kingdoms, was seldom without armies and was continually attacked by the Mogol and defended by its neighbours. This was between these crowns a source of eternal war as we to-day find the Netherlands to be between the kings of France and Spain.

Cakestkam took the field and at the rumour of his approach the king of Visapour

and Golkonda [53] took up arms. But the king of Visapour, whether from weakness or cowardice, seemed inclined to make up with the Mogol and forthwith become a tributary. He made this strange resolution without remembering that this would break up the league and ruin him through disunion. Seva-gy, the Prime Minister of the Prince, a personage dominating his master, was as usual present in the council when the king placed his plan before it and if he (Shivaji) had not spoken, as was his duty to do, the proposal would have been unanimously accepted. He fully perceived that flattery and a desire to please the king would quite suffice to approve so pernicious a resolution, at the same time he could easily see that the jealousy he inspired would turn [54] the opinion of the assembly in favour of the king and not of him, and that if the king was not obliged, nobody cared if all were lost. He urged all the reasons that the interest of the state, the glory of the Prince, the fidelity due to the allies, could suggest to him in support of his opinion, the emulation of his rivals rendered him more eloquent than he usually was. He spoke with great ability about the forces of the kingdom, the advantage of its situation, and the resources necessary for war. (He held) that the Mogol was not (so) strong (as) to be feared, and that whatever the

sentiments followed by others, contrary to his desire, his own was to defend themselves. He did not know how to pay his court at the cost of the [55] glory of his master. "As to the rest," said he, "I propose nothing that I am not prepared to execute at the risk of my life, and I make bold (to assert) that with very few troops I shall arrest the progress of Cakestkam or chase him out of the kingdom."

All proved useless; number prevailed over good sense and weakness over valour. It was resolved not to postpone the despatch of an envoy to the Mogol but in the meanwhile the preparations were to proceed under the guidance of ordinary commanders and under the orders of the king. The generals had realised that in a decisive engagement Seva-gy would be charged with the sole care of military affairs and, while he would earn honour, they would remain in oblivion and [56] obscurity. This was what made them controvert his opinion with all ardour. They introduced into their discussion touches which applied to him personally and which to the king had this meaning *that Seva-gy aspired* to greater things under the pretext of repelling the Mogol. In short, they preferred to expose their country to the disgrace of slavery to having it liberated ever by the hands of another.

Seva-gy left the council shocked at their

disregard of reason but he was still more offended at the defiance meted out to him personally. Henceforth he thought only of vengeance and of establishing himself over those who believed themselves to be over him. He had nothing else in view but resentment [57] and did not even reflect upon the crime he was going to commit. He employed his skill and discrimination to discover among the people, whom fortune had attached to his person, men who would enlist in his cause, men who loved prospects or friendship more than duty, if alliance be called friendship, alliance which is not formed from virtue.

Seva-gy having made his choice and having enlisted a sufficiently large number of nobles in his intrigue, held aloof from the court on the plea of ill health and retired to his own lands there to devise some means of breaking forth with all success.

The departure of the minister displeased neither the king nor his favourites; they had been equally smarting under the superiority of his [58] genius. They felt relieved and paid no attention to the sequel. Seva-gy having assembled his partisans, seized a very strong citadel on the frontier of the kingdom near Decan and gave orders to march the troops that side. All the provinces were in commotion, and as grand levies were made the roads became full of soldiers rushing to

join their regiments. This helped effectively to conceal his designs of revolt, and the troops of Seva-gy could not be distinguished from those of the king.

This lord, who was immensely wealthy, possessed among other qualities a liberality [59] verging on extravagance. He caused large sums of money to be distributed through his officers among the soldiers to secure better unity among them and to attach them all to his person. They swore, every one of them, to follow him wherever he would lead them. Loaded with weath and full of hope about the future, these men had no difficulty in taking this oath. They promised more than what had been asked and added that they would serve him against their own king, a vain pledge that could bind only those who had no idea of law or government. He knew how to profit by the effect of presents and the good disposition of his army, and he decided to utilise it for an enterprise that would have seemed foolhardy [60] if it had not been justified by success. This was to attack in his own camp the commander of the Mogol troops who was entrenched very near Aurengabad,[2] the capital of Decan, where he was waging war. Seva-gy found a special pretext in the alliance formed between his

[2] Aurangabad in the Nizam's dominion.

master and the king of Decan. The desire of diverting the storm to help an allied prince revealed the courage and justice (underlying) of his enterprise. Indeed he needed only the order of the king of Visapour but on the other hand he himself felt pleased in carrying out an advice he had given and he drew upon the territories of Visapour all the forces of the Mogol who would not fail to wreak their vengeance. This prince (the Mogol) had no reason [61] to suspect that Seva-gy was not fighting under the orders of the king, his master, and he could not as yet be informed of the truth as he afterwards was. Before setting out, Seva-gy left in his fortress a garrison of old veteran soldiers and officers under a commander whose courage and fidelity he knew, thus securing a key to the kingdom of Visapour and a place of security where he could retire when necessary. He then drew towards Aurengabad with only six thousand lightly armed men and the best troops he had.

The Mogol general was very far from his army, in an ill-fortified camp and near a seraglio where he spent his time in love and [62] pleasure. The city blockaded and within sight of the huge army, he considered himself immune from insult. In the roads of the camp were seen only the eunuchs and slaves, the ministers of the general's pleasure. His treasures were not better guarded than his

person. He had huge sums of gold and silver (coins) with which he provided the two things that demanded it most, war and debauchery. Seva-gy assembled his principal officers and when they had discovered the importance of his enterprise he apprised them of its feasibility and pointed out that it was easy for men like them to carry off Cakestkam with all his riches. He exaggerated the obligation which the king of Visapour, their common master, would owe them and the recompense [63] they must expect therefrom. For in the East, as among us, able men always know how to palliate the hardihood of their rebellions by misrepresenting the interest of the prince.

Near the camp of Cakestkam there was a small (but) very dense forest very suitable for feints of war. It was there that Seva-gy concealed his soldiers during daytime waiting for cool obscurity of night. Cakestkam was not upon his guard, and although he had his sentinels placed, the example of the commander had spoilt the soldier and discipline was but little observed. It is true that couriers had reported that troops had been seen on the outskirts of the forest, but no suspicion was entertained thereof, in the belief that it might be the residence of some great lord of Indostan, who was repairing to the court of the Mogol.

Night came. Seva-gy, without noise and under cover of darkness, conducted his troops to the middle of the enemy's camp. The night was extremely dark and there was no moon. One can imagine the disorder that prevailed when all of a sudden these men, hitherto unperceived by any, flung themselves sword in hand upon whomsoever they met. Forthwith the air resounded with the cries of the unhappy ones who felt to have been assailed unawares, and with the increase of the noise the alarm of the camp spread to the town. The Governor of the town thought that the advanced guards had been attacked and the enemy was preparing for [65] a general assault. It was not known whether the besiegers or the besieged were most troubled. Both the parties considered themselves betrayed, and as the horrors of the night still more increased their suspicions there was nothing that was not imagined at that moment. The son of the general[3] a young man of good countenance and great prospects, who had, unfortunately come from the army the day before, to receive his father's orders, immediately mounted a horse and was ready to offer resistance. He behaved valiantly and with a band of men whom he found about him, gave a performance of mettle and fire,

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[3] The name of this youngman was Abul Fath Khan.

as could be expected of a brave young boy, little accustomed, however, to the chances of war. His ardour carried him too far and his virtue cost him [66] his life. He fell pierced with wounds, a pitiable sight that must have moved even those who had caused it. Others who had held back, abashed by the sense of having abandoned such a commander, tarried no longer when they saw him dead. His father, who was in his seraglio, learnt at that moment of the misfortune of his son and of his own, and there was weeping and wailing all around. The women tore their hair and beat their faces surrounding a father rendered motionless by the magnitude of his affliction. At last the bravest (men in the army) hurried up and ranged themselves near his person, resolved to perish to the last, in order to prevent him from being captured, and they achieved their object by an obstinate defence.

The cause and the origin of the tumult were yet unknown. They did not know whether the enemies had come to surprise them or the army had risen against the general. To ascertain what it was, fire was lighted throughout the camp but their dismay redoubled when by the dim light of burning logs they recognised Seva-gy and the subjects of the king of Visapour. It was not suspected that all the soldiers of the king (of Bijapur) were not near and that they had not

come to lay siege to the town after defeating the army. General Cakestkam was wounded during the tumult with two sword cuts and as it was necessary for him either to vanquish or to die, he performed deeds of extraordinary bravery. Day approached and they would have seen it clearly [68] if the light preceding it had not been obscured by the consumed logs. The rumour spread that the army of Visapour was on its march and its first ranks would soon be perceived. Seva-gy gave order for retreat, to avoid being overwhelmed, as he would surely have been if his enemies could discover the small number of his men. The battle order was so well preserved among his troops that, maddened as they were with killing and pillaging, they left off as soon as the command was issued and retreated in good order, loaded with spoils of which however greater part they had to forego in obedience to orders. The density of the forest favoured their retreat, and the fright, they had left behind them, gave [69] them time to regain their posts before the break of day. They were in safety but those in the camp no longer considered themselves secure.

Seva-gy was not content with this success, which could only satisfy a less ambitious person. But it gave him little pleasure to have pillaged the camp and to have committed such a great carnage there

with so few troops without any loss except that of some soldiers. He had wanted to capture the Mogol general and he believed he had accomplished nothing, for he had not been able to do what he wanted.

The second enterprise of Seva-gy was against Surate, which he caused to be pillaged by his army, with the object of enriching himself and to accustom his men to glory, [70] and if that had not sufficient force, to follow him at least in the expectation of spoils. He had not got much of the treasures of this opulent city to carry on the long wars in which his revolt and valour engaged him, yet he was not ignorant of the maxim of the seditious that once you rise against your lawful prince you are a rebel for ever.

Surate was without any defence that could arrest (the attack of) an army. And the courage of its inhabitants certainly did not serve as ramparts. The merchants, who abounded in the place, had little experience of war and, intent on the preservation of their private merchandise only, could but feebly contribute to the smooth conduct of public affairs [71] that sometimes demanded the sacrifice of private interest. Besides many Indians in Surate had, owing to their ideas of morality which approached that of Pythagorus, so great a horror for bloodshed that they would not kill the meanest animal,

far less massacre men, a very good sentiment if everybody shared it. It was in the following manner that Seva-gy conducted his enterprise.

He travelled only during night in order to conceal his movement and avoid heat. During daytime he retired to places hidden by the woods that sheltered him from the heat of the sun. There his soldiers reposed at ease and the horses refreshed themselves in the rivers, the banks whereof supplied them with abundant [72] forage and it entailed the soldiers no trouble or risk.

He was master of the country and soon appeared at the gates of Surate, and the only thought of the citizens now was how to guard against plunder. But the misfortune of the city was imminent. Being half a day's march from the town, Seva-gy had already made preparations, not for an attack on the bastions but for a signal of plunder. In assigning quarters he had made an exception (in favour) of the residences of the English, the Dutch and the Capuchin Fathers. The latter were exempted on account of the general regard for them as good religieux, and in order that he might not have the appearance of scorning popular respect for their persons. The rest (were excepted) because he knew that they were provided with fine cannons [73] and that there might be veteran soldiers in those

houses. Besides, (he thought) it would be very easy (hereafter) to be allied with the Europeans trading in India of which, he foresaw there might be need one day.[4] The French had as yet no establishment at Surate.

Everything being thus arranged Seva-gy advanced as far as the gardens on the environs of the city. The Governor had been informed hereof, but he had so little suspicion of any one coming to attack him that Seva-gy managed to enter the place without any difficulty, for his soldiers did not outwardly look what they really were, as they were leading with them some beasts of burden with their arms hidden. Each of them knew where he should repair but they followed no order in their march [74]. People mistook them, as Cakestkam had done, for the retinue of

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[4] This is fairly corroborated by the Dutch account of the first sack of Surat Shivaji had indeed sent a Greek named Nicholas Colosta to demand money of the Director of the Dutch company without specifying any sum but the latter answered "that there was very little money at the factory but that if a present of some spice would please Sivagy he was willing to give him same The Director further charged the Greek to remind Sivagy that at Vingurla he had never troubled the company but rather shown him friendly by giving them free escorts and therefore he quite hoped Sivagy would protect the company's servants in Surat against the evil minded" It seems that no serious effort was made to molest the Dutch though they suspected that the houses in their neighbourhood had been set to fire with evil intention. Dutch Records, India Office Transcripts, (English Translation, Vol 27, DCCXIX).

some powerful Indian whose equipages were constantly seen moving in Surate, presenting among other things, the appearance of a whole army.

The soldiers had time to take their posts in (different) places of the city and on the big roads without being questioned by any inhabitant or stranger as to what they were doing and by whose authority. Seva-gy coolly gave his orders even as he liked, as if it were in a town that had already recognised his authority, and none came forward to oppose him. Meanwhile the tumult quickly spread on all sides. The signal was given and the soldiers commenced the pillage. All on a sudden they [75] fell upon whomsoever they found at hand irrespective of age or sex. They killed some of them while the rest fled away, carrying what they could and leaving to the avarice of the troops what they could not. Then they entered the houses, plundered them and placed their spoils on their horses and in the carts (chariots) they had brought for that purpose. There was no form of cruelty that they did not practise upon women and old people who had been detained in their lodgings through weakness or age. They wanted thereby to make them disclose where the rest of their treasures was concealed. The two governors could not but be pensive in their dispair, their only care being how to

hide themselves [76] and the more valuable things they possessed. They were swayed by their interest and avarice which made them override the dictates of duty. At last the governor of the castle opened artillery fire upon the town. He shot at random and if it was to a certain extent fraught with danger in regard to Seva-gy's soldiers, it rendered the destruction of the people of Surate most certain. The cannon demolished their houses and set them ablaze at the same time that the enemy despoiled them of their furniture and emptied their stores.

Seva-gy was on horseback, with a small number of officers watching the carts and laden horses to march to the place of rendezvous. The sack lasted for three days and three nights.[5] Seva-gy then left Surate [77] as easily as he had entered it, having found in one single city all the wealth of the East and securing such war funds as would not fail him for a long time. There remained only the preparations. His followers were

[5] According to the Dutch Records Shivaji entered Surat on Wednesday the 16th January, 1664 and the Dutch Factors learnt on the 20th that Shivaji had left with his plunder. Sir (then Professor) Jadu Nath Sarkar says that Shivaji arrived at Surat on the 6th January, 1664. (*Shivaji and his Times*, First edition, p. 110). This discrepancy is easily explained. The new style was adopted earlier on the continent and the English, on whose records Prof. Sarkar chiefly relied, still continued the old style of reckoning.

obedient and Seva-gy soon made the East see in a rebel subject a conqueror worthy among other things of being compared to the greatest men. Hitherto he had himself commanded his army without the assistance of any one, but as he wanted to augment (his forces) greately, he appointed, besides himself, four Lieutenant Generals and gave them large sums of money both for furnishing themselves with what they needed to maintain their rank and for distribution among their companies. He sent men to all sides [78] with money to enlist soldiers. Others he sent to watch the attitude of the Mogol and the king of Visapour. When he had mobilised a big army he did not hasten to attempt the things he had planned. He had among his troops many youngmen, novices still in the profession, whom he had collected from all sides. To accustom them (to their profession) he encamped for nearly three months in bare fields, teaching them how to handle horses and fight and training them carefully in all the exercises of the military art.

On the other hand the Mogol was offended by the affront that he supposed to have received from the king of Visapour. He could not make out whether Seva-gy had attacked him [79] of his own accord or by the order of his master. However, he entered the kingdom. He captured some places and gained

some advantage in a few engagements. The troops of the king were very inferior in number and valour. The king of Golkonda came to the rescue of his ally with a powerful army and repelled the Mogol, who, however, did not lose his hope of revenge, though he found himself constrained to postpone his vengeance.

Seva-gy spent this time in occupying several places of Visapour and at last made the Mogol realise that he had acted on his own initiative in his attempt upon the person of Cakestkam. He entered the maritime towns, almost all of which he found unprovided, the [80] king having withdrawn his troops to wage war against the Mogol ; the gates which could not have held long, were thrown open to him (Seva-gy) at the first report of his name, which was so great that resistance seemed useless, for resistance would do nothing but add to his glory. He selected the maritime places as they were easier to defend and more difficult to attack. Apart from the convenience of the ports and the freedom (they offered) of putting out to the sea, his further reflection was that by occupying the coast and treating well the Europeans who came to India he might make them love him and serve him.

In fact along the stretch of the sea where he was the master, there never passd a ship

of Europe to which the Governors did not send [81] refreshments with all the good offices that could hardly be expected by an allied prince. I passed that way in 1668 with two ships of the company and we were treated in a manner which was beyond our expectation. It was an act of his policy, but it was also due to the preference he felt for the people of Europe and above all for our nation, whom he held in esteem for the renown they everywhere enjoy as the most warlike nation in the world.

He captured several other towns, fortified by nature and by the hand of man and he made his way into places that were believed to be inaccessible. The forces of the king of Visapour being divided [82] were less capable of opposing such a conqueror, who had all the qualities of a great general and above all a clearness of resolution and an unusual activity that almost always prove decisive in affairs of war. Hardly had he won a battle or taken to town in one end of the kingdom than he was at the other extremity causing havoc everywhere and surprising important places. To this quickness of movement he added, like Julius Ceasar, a clemency and bounty that won him the hearts of those his arms had worsted. He made inroads into the territories of the Portuguese who had given him offence;

he wrested from them the island of Bardes[6] and after desolating the country [83] caused them great anxiety for Goa. He then retraced his steps, re-entered the country of the Mogol, subjugated a big province and levied large contributions and demonstrated to him (the Mogol) that he was able alone, without the help of Golkonda or Decan, to hold his own and further that he was about to cause an affront to the heart of his states If Seva-gy possessed military qualities to such a high degree he was no less a capable man knowing more than one way of reaching his goal.

He practised upon tradesmen and toiling merchants in such a way that during the different voyages they were obliged to make, *they took care of speaking well of him, prais*ing his method of governing and making [84] men's minds yield to it. He contrived it in such a way, all the more sure as it was imperceptible, that they spoke like disinterested persons Then, on their advice he closely followed his reputation and did not allow the enthusiasm to cool down—an enthusiasm which so much propagandism had roused for him in the hearts of the people By all these

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[6] Lakham Savant and other fugitives used to cause trouble to Shivaji's subjects from their safe retreat in the Portuguese territories and Shivaji sent a retaliatory expedition to Bardes in November 1667 (See Pissurlencar, *Portugueses e Māratas*, p 17)

means Seva-gy reached such a degree of power that the Grand Mogol, apprehensive of (the loss of) his state, prepared himself as best as he could to wage a war against him. Aurengzeb recalled his uncle Cakestkam and loaded him with all the honours worthy of his rank and age, to console him for all that had happened to him and for the death of the young prince, his son. He gave him, [85] along with the government of Bengale and the office of General of the army, the title of Viceroy over all the lands held by Emir Jumla, that famous Persian who had quitted the court of Golkonda, where he was held in high esteem, to be in the service of the Mogol who owed much to his prudence and his counsels. It meant an honourable retirement for Cakestkam and an occasion of putting in his place some one who had more vigour and greater firmness and was better fitted to resist the progress of Seva-gy, whose valour, like a rushing torrent, carried every place he fell upon. He selected Jesseingue a powerful lord of his court, who had rendered him excellent services [86] in the affairs he was engaged in at beginning of his reign.

Jesseingue set out with instructions to retake the places Seva-gy had conquered from the Mogol. He had secret instructions among others to spare no pains to win over Seva-gy and to induce him to accept the command of

the Mogol armies. Seva-gy marched straight to the front of Jesseingue to offer him battle. Jesseingue refused to fight. He knew how to conduct himself so as not to be forced easily. Jesseingue invested a strong town[7] and when his work was sufficiently advanced he laid siege with great military skill.

The defence of the besieged was so vigorous that the Mogol General despaired of reducing [87[the place and preferred entering into negotiations with Seva-gy to persisting any longer. He offered him on behalf of his master great honours and position if he would enter into his service. Seva-gy lent his ears to these proposals and entered into an agreement that placed him at the head of the Mogol forces and opened so grand a career to his valour.

His valour shone in the war he waged against the king of Visapour and if he had not stained his great deeds by the disgrace attached to his ruining the motherland, he would have deserved unbounded praise. The Mogol wanted to employ Seva-gy in the war he was preparing to wage against the king of Persia.[7a] He [88] therefore invited him to some

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[7] Carré undoubtedly refers to the sieze of Purandar by Dilel Khan.

[7a] Aurangzib was guilty of some discourtesy to the ambassador of Shah Abbas II of Persia, and the Shah got an opportunity of retaliating when Aurangzib sent an

to his court, and to render his sojourn there more agreeable, he made him a Raja, the highest dignity to which the king could raise those he wished to honour. He also gave his son an office of distinction and placed him much above the young lords of his age.

Seva-gy appeared at the court of the Mogol with all the pomp and *eclat* befitting his rank and reputation, but he went there so well accustomed to honours and with such an air of nobility that he was regarded as a man much above his fortune. There was no kind of good treatment that he did not receive from the Prince. He was not (however) equally well regarded by everybody. Cakestkam was absent [89] from the court, but there were his wife and a large number of followers who came either of their own accord or on purpose. These were the enemies Seva-gy had made the day he attempted to capture Cakestkam ; the jealousy, common to great people, was aroused for him more than others and it irritated those very persons so furiously that they made a very serious intrigue to ruin him. The wife of Cakestkam, an arrogant princess by birth, considered herself bound by honour to pursue the murderer of her son, who had done her husband an egregious offence and had only

embassy to Persia. The Shah taunted the ambassador and practically challenged his master and a war was apprehended.

missed killing him ; a man moreover, who had sacked the wealthiest and the most flourishing city of the Mogol. She was so near the king and had raised against Seva-gy so powerful a party [90] that they resolved to arrest him. The king desired to give this satisfaction to the afflicted friends of his uncle but he offered, according to his word and in view of the need that he had of Seva-gy, to open to him the means of escaping shortly after his *imprisonment.*[8]

These manœuvres of the king hardly succeeded ; he pleased none by wishing to satisfy everybody. Seva-gy only felt the injury done to him and the party of Cakestkam deemed the flight of the prisoner very improper, the facility of which betrayed the king.

Seva-gy returned to his army, saw well

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[8] Bernier also suggests that there was a wide spread belief "that *Seva-Gi* did not escape without the connivance of *Aurengzebe* himself." He also says "*Chahhestkan's* wife, a relation of *Aurengzebe's,* happened to be then at Court, and never ceased to urge the arrest of a man who had killed her son, wounded her husband, and sacked *Sourate,*" (Bernier, *Travels in the Mogul Empire,* pp. 190-191). For an accurate account of Shivaji's flight from Agra see Manucci, *Storia do Mogor,* Vol. II, pp. 138-139.

Sabhasad refers to the persistent hostility of Shaistakhan's relatives during Shivaji's visit to the imperial court, and Fryer also says that "the Outcries of the Women in whose Kindred's Blood his hands were imbrued, made him shift for himself in an Hamper on a Porter's Back."

that he could depend upon none for rest and conceived the idea of founding a lawful kingdom by force of brigandage. He heartily caressed [91] his officers whom he called his brothers and friends, living with them in familiarity and hoping for every distinction by their care without giving himself any. He conducted himself with great ability, affecting nothing, making others to propose things to which he appeared to be indifferent, but which he very fundamentally desired.

When he considered himself in a condition to expect everything from the good will of his men, he gave a splendid feast to his generals and when he had a good cheer, after having been in toasts of wine nominated king by some of his assistants, the army responded with acclamation and cries of joy. He was proclaimed king of all the lands he had conquered. The principal officers and the chiefs of the troops took the oath [92] of fealty. He founded for himself a kingdom at the expense of the kings of Visapour, Decan and the Mogol. Tired of victory he wanted to secure his conquests by limiting them. The Mogol army was prepared to fight him ; he was short of money ; partly in different wars he had waged and partly in the court, he had exhausted his treasures. This is what made him resolve to plunder Surate for a second

He might have some twelve thousand men with him and it was astonishing how a town, sufficiently well fortified and inhabited by more than [94] four hundred thousand men, did not make the least resistance; either terror had damped their spirit or so many people, differing so much in nationality and interests and so little used to arms, embarrassed one another sooner than rendering aid to one another and to the city. Seva-gy wanted to plunder at ease and he came to Surate to take booty and not to fight. He was at peace with the governor. He sent an officer of his army[9a] to the residences of the three nations of Europe he dreaded most, the French, the English and the Dutch and gave them a timely notice to display their standards on the top of their terraces that they may be saved thereby from the fury of the soldiers.

[95] We had been established at Surate only for a year. M. Carron,[10] who was at the

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[9a] The Dutch Resident at Surat also wrote—"A messenger had come from the invader to assure us that no harm would befall us if we remained quiet." India Office Transcipt, English Translation, Vol. 29, No. DCCLXIII.

[10] Caron, a Dutch Protestant, was originally an employee of the Dutch East India Company. He possessed great experience of Indian trade. He left the service of his own country and was employed by Colbert as one of the principal officers of the newly organised French East India Company. Caron reached Surat in 1668, in 1670 he was appointed Director General with

head of our merchants, showed that even in a very advanced age, for he was seventy years old, he preserved courage and resolution. He thanked Seva-gy and caused thousand obliging things to be told him through the officer who had come to warn him to be on his guard; but he led him to the environs where the merchants of France had gathered and made him take note of the number of artillery that was quite ready to play and told him clearly that the quarters of the French were considered safe by means other than that of Seva-gy's clemency.[11]

Seva-gy was at the gates of the town and the governor had climbed to the castle carrying there [96] some counsels befitting a traitor and calculated to bring about the success of

almost unlimited authority. Prof. Paul Kaeppelin attributes many of the blunders of De la Haye to Caron's deliberate misguidance. He died in May, 1673 of a ship wreck off Lisbon while returning from India. Prof. Kaeppelin says of him: "His intelligence, experience and aptitude for discerning possible and profitable enterprises were incontestable, but he wanted to be the sole master, from the day he had to accept French colleagues he was lost to France." (*La Compagnie des Indes Orientales*, p. 97.)

[11] This is contradicted by the Dutch Resident who writes· "The French did not attempt to make any opposition although at that time they numbered 150 whites, had about a dozen cannons of fair calibre, 400 fire balls and a large number of grenades, and they quietly suffered that two of their black servants were shot before their eyes, nothwithstanding by valuable present they had obtained from Shivaji's representative the declaration that they should be free from molestation." India Office, English Translation, Vol. 29, No. DCCLXIII.

his treachery. This was to demolish a wall that covered the march of Seva-gy and this gave Seva-gy great facility for making his troops file up. This was to open the town to Seva-gy and ensure the success of his plan under the pretext of firing upon him from the top of the fortress. It was intended to arm every one but it was intended too late ; the enemy was already in the town. The violence was extreme and no one was spared. Our French people behaved boldly and wore such a confident look that they saved their houses from pillage. They even compelled the soldiers to leave the neighbouring houses where they had been led by fury and avarice. [97] To judge by his bravery, M. Carron, even with the coolness of the Dutch, passed for a Frenchman.

The treason of the Governor of Surate having been reported, the Mogol resolved to get rid of him by poison, and in the same way as he had caused Jesseingue,[12] Governor of Decan, perish for the same reason, a means

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[12] Manucci brings the same charge against Aurangzeb when he says that "He (Jai Singh) was of great use to Aurangzeb, and as payment for his services that monarch caused him to be poisoned." (*Storia do Mogor,* Vol. II, p. 434). "He ordered Jai Singh to return to Court, and on the road caused poison to be given to him, from which he died at Burhānpur." (*Storia,* Vol. II, p. 152). Colonel Tod says that Jai Singh was poisoned by his son Kirat Singh (Tod, *Rajasthan,* ed. Crooke, Vol. III p. 1340).

unworthy of a Prince who exercises upon his subjects absolute right of punishment.

The Mogol has always near his person a large number of Faquiers who are called friends of God for making themselves friends of men and who conceal disgraceful sins under the mask of extraordinary piety. These Faquiers are skilful poisoners and their art is so fine that its effect is difficult to detect [98] until it is beyond remedy. They make extensive use of perfumes as things to be least refused and they know how to put in a scented letter, or a boquet, or a fruit a poison that kills immediately.

It is the custom that when anybody is highly successful either in civil affairs or in war, the Mogol thanks him by letters and in felicity these letters are received with profound respect and grand ceremonies ; before being opened they are placed upon the head, and to be kissed they are carried several times to the mouth. Often the joy is not long. *These letters suffused with a subtle poison* mingle the tears with the pleasure of receiving them. The Mogol [99] addressed to the Governor of Surate such a letter impressed with a poison in which the most learned Faquier had exhausted all his skill. The Governor had assembled all his friends and the chiefs of the Europeans to receive this honour. He fell stiff dead in kissing the letter

according to the custom of the country. Our surgeons who opened his head found without difficulty trace of poison. Judicious men made this reflection that this kind of penalty that befall only the person of the guilty and render the conduct of the Prince dubious lost the two great effects of punishment—*viz.*, example and the precaution that it may not occur.[13]

Such is the history of Seva-gy, who, while we were at [100] Surate, made himself the subject of discussion throughout the whole of the East and rendered his name terrible to many a king who had experience of his arms or his intrigues which he conducted with equal skill.

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[13] Les personnes sensées firent cette reflexion, que cette sorte de punition n'allant qu'a la personne du coupable, perdoit les deux grands effects de la punition, qui sont l'exemple and la precaution pour l'avenir. Sir (then Babu) Jadu Nath Sarkar's translation of the above passage is as follows: "the sensible persons made that reflection, that the mode of punishment not going except to the persons of the guilty and rendering the conduct of the prince doubtful *produced* (!!!) the two great effects of the punishment, viz. the example and the precaution for the future." (*Bhārat-Itihas-Sanshodhaka-Mandal-Swēēya Granthmala, Serial No. 31, Historical Miscellany*, p. 52).

SEQUEL TO THE HISTORY OF SEVA-GY

BY ABBÉ CARRÉ

SEQUEL TO THE HISTORY OF SEVA-GY

(Carré, Vol. II, pp. 1-85.)

Those who have read in the first volume of this work what Sevagy did to raise himself to that height of power where he has remained ever since, will thank me [2] for continuing his history here, though the things I am going to relate, are, as have come to my knowledge in the course of another voyage that I made to the East, pertinent to another connection. I have broken in upon this course of writing in order to present to the reader, in continuation of the same book, the events that actually followed one another, lest he might not have the same pleasure in reading the conclusion, if he had lost the idea of the commencement.

Sevagy, having founded a kingdom in the manner I have related, had not a little to do to maintain himself in the rank to which his valour had raised him. The interest of the neighbouring kings roused [3] powerful adversaries against him and furnished him with new objects of victory or intrigue ; for he was as capable of it as in handling arms, being ever prepared to fight or negotiate.

The king of Visapour, undaunted by the

ill success of his previous enterprises, resolved to wage war against him. It is not known what moved him most, hatred or esteem. Romton Jamain, an old favourite of the king of Visapour, a man of wisdom[1] and a great warrior but selfish and avaricious, had withdrawn himself from the court and spent his life at Donquery, an important place, of which he was the Governor. This office with its immense emoluments formed the reward of the great services he had rendered to the king. This noble man [4] dreamt but little of emerging from the repose that age had begun to demand of him, and he only sought a permanent leisure, honourable to a person like him, when words were sent to him on behalf of the king, that he had been selected general of a big army, to check the conquests of Sevagy. He was roused at the name of Sevagy ; and reviving all his qualities, he was soon in a condition to oppose him (Sevagy) by open force ; but he was not proof against his (Sevagy's) practices, and love of wealth rendered all his great qualities useless to him.

Sevagy, rather to spare the blood of his new subjects, than from any fear of Romton

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[1] "Romton Jamain ancien favori du Roy de Visapour, homme de tête et grand guerrier." Sir (then Babu) Jadu Nath Sarkar's rendering of *homme de tête* in this passage (*Bharat-Itihas Sanshodhaka-Mandal-Swēēya Granthmala, Serial No. 31, Historical Miscellany*, p. 52) as *"a head-man"* is certainly original !

Jamain, employed stratagem, being [5] quite up to it, whenever he liked. He had in his army an old officer related to Romton, who had consummated more than one important negotiation. It was to him that Sevagy entrusted this matter, and having given him instructions, he sent him to the enemy camp which was not far off from his own. He had purposely let the enemy approach, to (be able to) engage his vanguard among the hills where the cavalry must suffer a serious scarcity of forage, and he (Sevagy) had thereby a better bargain for his (Romton's) fidelity. The intrigue was in able hands: The captain performed his task like a wily man who was a great master in the art of controlling men's minds. He brought matters to (such) a point that Romton and Sevagy had a private conference [6] in a secret place about which they were agreed. It was here that Sevagy accomplished what his minister had begun so well. He ably pointed out to his adversary, the impossibility that there was in the designs of the king of Visapour and by this very means imperceptably raised the difficulties that confront an honest man when it is a matter of his glory being sacrificed to his interest: besides, he promised him a sum of thirty thousand pagodes, these are pieces of gold which may be worth seven to eight *francs* of our money. For Romton Jamain this offer

served as a potent argument. He succumbed; and very soon (afterwards) under different pretexts which traitors never lack, he made his army retreat, representing it to his [7] Prince as something great that he had been able to bring back (the army) entire from the straits in which misfortune had entangled him, and that he had made a good retreat.

This intrigue caused some noise in spite of the precautions that had been taken to keep it secret. The enemies of Romton very soon informed the king of it, and he was given such evident proofs thereof, that he could not doubt it though he was inclined not to believe anything. Nevertheless, to make an example and to teach the Generals of the army what they owed to their office and to the state, he caused Romton Jamain, whom he had induced to come to the court on the pretext of discussing with him affairs of the war, to be decapitated. However, as the king had [8] liked him very much, he wanted to leave to his family a part of his functions, among others, the government of Donquery which he (the king) gave to his son with less power, however, than his father had in that office.

In 1672 I passed through Donquery and I received from this young noble all the marks of extraordinary kindness; he wished that I should dine with him, and he appeared

to me to possess much intelligence and politeness.

Abdelkam was then ordered to take the place of Romton Jamain, and had direction to go in search of Sevagy, wherever he might be, and fight him. Abdelkam was the son of one of the greatest nobles of the kingdom, who after having cut the greatest [9] figure that a private person could, spent his old age in his government in the beautiful edifices, the monuments of his magnificence, which he carried to an excess. Abdelkam possessed all his father's tastes for splendour, but he added to it a furious passion for women. Sevagy and he shared the favour of the king of Visapour for a long time. Sevagy was all powerful in the council, the prince entrusted to Abdelkam the care of foreign affairs and those of war.

The revolt of Sevagy having separated them, Abdelkam obtained permission to retire. He shut himself in his seraglio and had no other thought but that of seeking the most lovely women of the world to fill it with. He [10] had got together two hundred (of them), all of whom could vie with one another for the prize of beauty: but this very beauty which had made them the slaves of the pleasures of a wretch, was the cause of their final misfortune.

In this situation Abdelkam weighed in

his mind whether he should accept the office of the commander-in-chief which they came to offer him: he decided to do so against his will, and prepared to march against Sevagy, who, always at the head of his troops, was insensible to voluptuousness

When Abdelkam was on the point of starting and when it was necessary for him to leave his ladies, his jealousy was kindled to such a violence that he could master it no more and it inspired in him the darkest designs which a man is capable of. He shut himself for eight days [11] in his seraglio, spending the whole of this time in feasts and pleasures The end was tragic , for, to spare himself all the anxieties which love causes he had these two hundred unfortunate women daggered in his presence, who were far from expecting to receive such a treatment.[2]

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[2] There is a local tradition that before Abdul Khan, better known as Afzal Khan, left his palace at Afzalpur, a suburb of Bijapur, the ladies of his seraglio were all put to death Carré probably heard this story during his sojourn in that city "Some little distance off (the village of Afzalpur) is the family burial ground of Afzal Khán, to which a curious story belongs On a broad platform stretching along one side of what was once a large masonry pond or well, but which is now silted and embowered in mango and tamarind trees, are rows of tombs, all very closely alike Examination shows from the device carved on their tops that these are all women's tombs and that they are ranged in eleven rows of seven tombs each All are of the same size and shape and the same distance apart, except one on the north-west corner which is a little larger The Bijāpur story of these tombs

After such a good beginning, he left for the army, breathing only blood and slaughter. The report of this barbarity did not take long to spread and there was none who was not struck with horror. This was the reason why Sevagy gave his ears to the discourse of some of his generals who advised him to assassinate Abdelkam, on the pretext of an interview that he should ask of him at the time [12] when the two armies should be on the point of fighting. They represented to him that Adbelkam being accused of the horror of an action so dark as that of having caused two hundred women to be slaughtered, whose sex should have been a protection against his fury even if no other consideration had guaranteed it to them, the world would be delighted to see him perish in his turn and they would gladly see him fall unawares to the hand that would strike him. They pressed forward other arguments to palliate this crime. Sevagy yielded to their discourse: besides, having once, by

is that when in 1659 Afzal Khán volunteered to lead the fatal expedition against Shiváji the astrologers warned him that he would never return. On the strength of this warning he set his house in order by drowning his seventy-seven wives in the palace-pond, burying their bodies in the pond bank, and adorning their graves with rows of neat tombs. The story may be false; there are no means of testing its truth. Still it is strange to find so many tombs of precisely the same pattern apparently of the same age, in what was originally a part of the private grounds of Afzal Khán's palace." (*Bombay Gazetteer*, Vol. XXIII, p. 578).

the worst of all crimes, revolted against his lawful king, murder was but a thing he was not to be frightened by.

The opportunity for executing his project [13] offered itself very soon: the two armies found themselves confronted, and the commanders who passed from rank to rank had already commenced to stir up the spirit of the soldier by reproaches and laudings. Sevagy sent a herald to propose to Abdelkam that he should advance alone at the head of his army to confer with Sevagy, who would do as much on his part: for greater security, he even offered to abandon his arms, provided that Abdelkam should be pleased to cast away his.

Abdelkam accepted the offer, and by an eggregious indiscretion, advanced alone, relying solely upon the word of Sevagy. It is true that he had always known him as a man of integrity and he had never [14] imagined him capable of failing in his promise.

Sevagy, however, had a dagger concealed under his vest and he was firmly resolved to use it and thereby finish a war which would otherwise have lasted long and the success of which was doubtful.

When they came quite close to each other, Sevagy began the conversation; and as if he thought only of winning him over to his rebellion, he spoke to him of their old friend-

ship, and he told him that to fight against one another would be to violate the laws of amity: then changing his demeanour all of a sudden he drew out his dagger and stabbed him on the chest. "Hold!", said he, "there's what they deserve, who sully their lives by heineous crimes; those who like thee violate all [15] the natural laws should not have any share in the privileges of the law of men."

Sevagy withdrew to his men who at once fell furiously upon the army of Abdelkam, which was utterly dismayed by the death of the general. He cut into pieces one part (of the army) and the other surrendered at discretion. He made the best troops take the oath (of allegiance) and enlarged his (army). The body of Abdelkam, clothed in the richest garments, was carried by Sevagy's orders to the neighbouring town,[3] where he was regretted by none.

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[3] The Khan's severed head was carried to the neighbouring fort of Pratapgad and buried there. A tower was later built on the spot and was named *Afzal Buruz*. "And the Rāje went quickly to the fort above, with Jiū Mahālā and Sambhājī Kavjī Mahāldār, carrying with him the Khān's head." (Sen. *Siva Chhatrapati*, p. 22). A contemporary ballad writer thus sang of the incident:

They dropp'd the stately palki,
And wild with wounds they fled;
While Shiwaji approach'd the Khan,
And straight smote off his head;
He bore it to Bhowani,
Most like a conqu'ring king.
Hearken, Maratha princes,
His glorious state I sing.

Thus ended this second enterprise of the king of Visapour, and Sevagy got ready for yet other business. I remember that in 1673 in the course of a journey which I made by land from Surate [16] to Saint Thomé,[4] I remained at Abdelpour of which Abdelkam was the governor at the time of his assassination. I went to see the palace: I found there a large number of workmen occupied in cutting stones to be used for the mausoleum of Abdelkam; and I was surprised how in the epitaph mention was made of the ladies of the seraglio whom he had caused to be butchered.

Sevagy, with the new reinforcement of troops with which he had enlarged his army, did not lose any time. He advanced into the kingdom of Visapour and took possession of many big undefended places which were in the heart of the kingdom. He posted governors there, and disposed of everything

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To her, the world's great mother,
In Pertapghur that dwelt,
And bore him through victorious,
He offer'd it and knelt;
'Receive my gift, O mother,
'This goat of goodly frame;
'His teeth are as the teeth of men,
'And Abdul is his name.'

(Acworth, *Ballads of the Marathas*, p. 12; for the original Marathi ballad see Acworth and Shaligram, *Aitihasik Povade*, 2nd edition, p. 18-19).

[4] San Thomé, near Madras, so called after St. Thomas who, according to Christian traditions suffered martyrdom at Mailapur. Mailapur or San Thomé was one of the earliest Portuguese settlements on that coast.

according to his liking with such clemency [17] and generosity in the newly conquered country that the very men, whom he had come to conquer by force of arms, willingly submitted to him. He then selected the most beautiful country, most abundant in forage, for encamping his army there and giving it at the same time both leisure and convenience for refreshing itself.

He spent his time in thinking of new projects, as great and glorious as the previous ones. He conferred hereon with his generals in order that in the end they might have more heart for the execution of the measures they had approved. He laid bare his thoughts to them, and pointed out to them that glory was calling him from the quarter of Cambaye and Guzaratte,[5] that the towns of Visapour which he had [18] reduced would furnish the expenses of the war, while he should expand his conquest in another direction. The indolence of many great nobles of the Decan, who lived in their lands like so many petty sovereigns, also made him dream of carrying his arms to that very quarter.

To understand better what I am going to say, it is necessary to retrace things to an earlier date. The kingdom of the Decan

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[5] Surat is in Gujarat and Shivaji's raids into that province had commenced much earlier.

never had more splendour than about the year 1500. It was in such an eclat that, unable further to exalt itself, it could only decline every day and fall at last as it did. For the greatest nobles and those who filled the most important administrations of the state conspired [19] together, and agreed that each should make himself independent on his part, after making away, by an imfamous treason, with the person of their sovereign.[6] Thus, the forces of the kingdom, being dis-jointed, were less capable of resisting the enterprises of Sevagy against whom nothing had held out till then.

He divided his troops to attack these different Princes simultaneously, so that they might not help one another, each being sufficiently occupied in defending his own state. He formed a body of ten thousand of the bravest of (his) men, and placed his son at their head He was a young Prince, full of courage and worthy of his father's reputation. He had accompanied him in the course of his conquests and had been trained under so good a [20] master in the profession of war,

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[6] Carré evidently refers to the division of the Bahmani Kingdom, by five of its principal officers, Yusuf Adil Shah, Ahmad Nizam Shah, Quli Qutb Shah, Fattaullah Imad Shah and Amir Qasim Barid The Bahmani dynasty continued its nominal existence till the third decade of the sixteenth century, but the split had actually taken place about 1490 A D

journey from Surate, with orders to attack the numerous petty sovereigns, who, considering themselves safe on account of the situation of these places, believed that they were guarded against all attacks and did not recognise any one superior to themselves.

In short neither the Mogol nor any other power had till then attempted to subjugate them on account of the difficulty of the road and their ignorance of the country, which was entirely covered with forests. I have more than once passed through this region ; and seeing all these Princes, whose states are divided into woods or rivulets, whose soldiers, moreover, are only either foreigners or men picked up in the mountains it seemed to me that there was a [23] great resemblance between this country and Italy, such as it is to-day, divided between so many different states and princes.

This general of the army, who was put at the head of this expedition, found more resistance than the young prince had on his side. Moreover, he had to fight in a country where it was so inconvenient to manœuvre troops that it was necessary to overcome nature before fighting men. There were only fortified castles everywhere in the midst of the forests, where hills of immense thickness served for

safety what they had been able to preserve and forming a league among themselves, they took the field, supported by many thousands of men. Their plan was not to fight but to draw the enemy general into the defiles where they doubted not that they would make a bargain out of it.

This ruse succeeded at first, and this general, a great warrior, has since declared that he never fought with so much risk. However, he formed his army into several detachments, to proceed through lonely paths to attack the enemy, cutting down woods and levelling the roads ; all this was executed with so much diligence and courage that [26] nothing could arrest the course of his conquests. Governors were posted in the places conquered, where excellent garrisons were stationed and the victorious army returned to *Sevagy, prepared for new victories.*

The Portuguese profited by the defeat of these kings for having given them shelter after the conquest of Sevagy, and having accorded them a treatment befitting their rank, they (the Portuguese) were excused from paying a heavy sum of money that they had agreed to give them every year, for an undertaking from them that they should stop the

raids of their subjects,[6b] particularly during the season when the Portuguese made their harvest of all kinds of fruits which they amassed [27] in dried form, the sale of which has made them so rich.[7] I passed through

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[6b] Carré undoubtedly refers to Moropant's conquest of Jawhar and Ramnagar in 1672. According to the Jedhe Chronology, Vikram Shah of Jawhar fled to the Moghul territories and the Raja of Ramnagar (present Dharampur state in the Surat Agency) sought shelter at Daman. This prince was styled as Chauthia by the Portuguese, because he had undertaken to protect the Portuguese territories under the jurisdiction of Daman from the depredations of his unruly subjects in lieu of a contribution, called Chauth, which was regularly paid to him. A number of treaties and agreements on this subject has been published by Judice Biker in his monumental collection of *Tratados da India*, and an exhaustive account of the origin of Chauth as well as the arrangement between the Portuguese Government of Daman and the Raja of Ramnagar will be found in the present writer's *Military System of the Marathas* (Chapter II).

[7] "Les Portugais gagnerent á la défaite de ces Rois ; car les ayant reçûs chez eux aprés la conquête de Seva-gy, and leur ayant fait un traitement convenable á leur rang, ils furent déchargez de payer une grosse somme d'argent qu'ils étoient convenus de leur donner tous les anns, pour obtenir d'eux qu'ils arrêtassent les courses de leurs sujets, surtout dans les tems que les Portugais faissoient leur recolte de toutes sortes de fruits, et qu'ils amassoient les deurées dont le debit les a rendu si riches." Sir (then Babu) Jadu Nath Sarkar translated the above passage as follows: "The Portuguese gained by the defeat of these kings ; because they having received the latter among themselves after the conquest by Shivaji and having given them a treatment suited to their rank, they were discharged from the payment of a large sum of money which they had agreed to give them every year, for obtaining from them (the undertaking) that they would stop the *flight* of their subjects, above all at the time when the Portuguese made their harvest of all sorts of fruits and gathered the provisions of which the sale made them so rich." (*Bharat-Itihas-*

Daman,[8] a place which belonged to the Portuguese, at the time when these things happened, and I was a witness of what I am going to relate.

Sevagy, who had realised that one of the principal means that these kings whom he had just conquered had for supporting their state, consisted of the contributions of the Portuguese, wanted to keep them for his governors on the pretext that they would pay attention to prevent the brigandage that those of the country had been accustomed to commit. He then sent an embassy to Daman and to do honour to his ambassador he caused him to be accompanied by a large body of cavalry, which [28] marched rather in order of battle than as an appendage of a ceremony.

A rumour at once spread in Daman that Sevagy's army was marching against the town, and the rumour, supported by that of his latest conquests, threw the town into such a commotion that the inhabitants did not know what resolution to take. The council immediately met at the house of the Gover-

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Sanshodhaka-Mandala-Swēēya Granthmala, Serial No. 31, Historical Miscellany, p. 60.) The "Gibbon of India" does himself little justice, as the translation betrays a regrettable lack of care and obvious ignorance of historical facts.

[8] Daman, a town in Gujarat, about 100 miles from Bombay. In 1558 it was permanently occupied by the Portuguese. It now forms a district for administrative purpose and is ruled by a Governor, subordinate to the Governor General of Portuguese India.

nor, and in the belief that Sevagy sent (his envoy) to demand the kings to whom the Portuguese had given an asylum, some (councillors) advised to surrender them in contradiction to the faith of the treaties made with them, others, more honest men but as little courageous as the former, said that they must be embarked with all their [29] most precious belongings and take flight; otherwise they would never escape from the power of Sevagy, before whom the whole Orient trembled; there were some who wished that they should defend themselves fiercely, that at the approach of the troops the posts should be filled with advanced guards, and that soldiers should be made to appear on the fortifications who would offer the enemy a confident look.

They came out of the council without deciding anything: so, each acted according to the opinion he had (formed), the port was found in a moment filled with people who were busy embarking their best effects; others hastened to move the cannons and pieces of artillery: I decided to follow one of the principal [30] officers for reconnoitering better the forces the Portuguese had in that place. Every thing was in an extreme disorder: the cannons were found for the most part dismounted, (and) entangled in brambles whence many horses could not pull them (out). The ramparts were very weak or destroyed during

the previous wars, and the inhabitants unaccustomed to fight had neither powder nor shot with them. They ran in a throng to the castle, there was in it no room for (even) one third of those who demanded it, and the disorder increased in proportion as they realised the bad condition of the place.

Meanwhile the so-called army of Sevagy approached, and already the ambassador with all his escorts [31] had stopped in front of one of the suburbs, demanding that the doors should be opened to him. They were far from doing it, as fear having united everybody in the same opinion, they thought, on every side, only of fortifying themselves. The ambassador perceived, from their refusal to let him enter, that the town had taken up arms on the report of his coming, believing to see in his person Sevagy himself. He at once sent a trumpeter to tell the commandant that he did not come as an enemy, nor for causing any injury to the Portuguese, that he had a few words to convey to the Governor on behalf of Sevagy who wanted to live with them on good terms and that he wanted to speak to him.

[32] The Governor received the ambassador and, out of fear, granted all that was demanded of him with respect to the money the Portuguese were accustomed to pay to spare themselves the injury that otherwise

their neighbours would not have failed to cause.

What I have just said may give an idea of the condition of the Portuguese in the Orient to-day. It will be understood still better from the description of Daman that I am going to give, having taken care to observe every thing and spent there a part of the year 1672. [From the bottom of p. 32 to the bottom of p. 37 is given a description of Daman, which was defended by a strong wall, 12 to 15 paces in thickness, and fortified by all the arts of engineering. The wet ditch, which needed constant attention, however, had gradually deteriorated, and everything was in decay and disorder.]

[37] While the son of Sevagy and his generals worked to extend the boundaries of his kingdom, and everything prospered with them in the manner as I have just related, Sevagy on his part was not sleeping and [38] never forgot to make the design that he had against the Decan succeed. He began by siezing less important places and then hurled himself upon extensive territories and castles, which by the death of Jessingue, had passed to the son of that unlucky man with the consent of Aurengzeb against the ordinary (practice).[9] It was on that account that he

[9] An ordinary Mansabdar could not legally leave his property to his children or relatives, the state inherited

invaded the Decan and this expedition did not cost him much ; his presence sufficed to cause the places to be surrendered to him by the governors, who wanted to make a merit of a thing to which they would have been very soon forced if they had refused it.

It is necessary to know that after the death of Jesseingue, which came about as I have related earlier, the Mogol kept his son at [39] the court with the pensions and the same honours that his father had possessed there while he was alive, because he had some designs about these important places which otherwise would have belonged to the king of the Decan.

It was not enough for Sevagy to have made progress that way ; he contrived, moreover, to win over to his side two powerful governors of provinces; he loaded them with presents and made an agreement with them which included an offensive and defensive alliance, for reciprocally helping one another or for attacking those whose excessively great power would inconvenience them : Sevagy did not go further into the Decan : on the other hand, finding that his lieutenants had sub-

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everything. But Jai Singh was a feudatory ruler and was succeeded by his son Ram Singh in the Government of his hereditary principality. His office in the Deccan was not conferred on his son, nor did the latter hold any castle or *jahgir* there.

jugated for him the entire country stretching from [40] Daman to the port of Chaoul, he took with him an army corps and went in person to conquer the rest of the country, that is to say, the whole place from Goa to Chaoul.

It was there that by a single blow, so to say, he knocked out immense wealth, and also made himself master of a number of very fine towns, which had become very opulent through trade. He left good garrison in the newly conquered (places), with governors of proved courage, who had for the most part fought under him in all the places where he had carried on war.

[From p. 40 to p. 54 (top) Carré gives an account of Chaoul where he was in 1673 longer than usual, as he explains, by an accident.]

[54] For Sevagy had made himself master of the old town of Chaoul, having chased away those of the Portuguese[10] who were there, and having placed there a governor and some officers who also served to hold the enighbouring country to his allegiance. This old town of Chaoul is much bigger than the new, but it is not so regularly built nor so well fortified. The majority of the inbahitants are idolaters, others are Mahometans, the Portu-

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[10] Carré probably refers to some Portuguese inhabitants of Upper Chaul or Chaul-de Cima, for the lower town alone belonged to the Portuguese. (See pages 34-35).

guese having no longer any pretensions there since Sevagy had by force of arms rendered himself master of it. Though the town is about two leagues away from the sea, it is not less suited for commerce, as it is watered by two rivers which bring fertility to the soil and at the same time facilitate traficking in merchandise. The merchants also of this place are very rich and live in great opulence. I have fully learnt in course of my visit to the outskirts of old Chaoul, how embarrassed the Portuguese of the new (city) are ; only their gardens and their houses, some fields with several miles of wall where they may be safe, are left to them, the rest of the country being filled with the subjects of Sevagy who have no liking for the Portuguese, and who do not fail [56] to cause them injury on all occasions. What obliged me to pay a visit to king Sevagy's governor of Chaoul was the indispensable necessity I had of travelling by land and traversing a very extensive country under his jurisdiction. There I was received with great complacence, and I have every reason to be satisfied with the civility of the Governor. He was an Indian, a man of handsome countenance and of a stature taller than the average. I told him that I was a Frenchman and that pressing business had called me to Rajapour, a town of king Sevagy, where the French East India Company (*Compagnie des Indes*)

had a factory. He replied that he was very glad that I should have given him this opportunity of obliging me and he gave me letters [57] for all the places I was to pass through, for his jurisdiction extended very far: His curiosity then engaged us in a conversation, which was at first about the greatness of the King of France and the forces of the kingdom. I then asked him about Sevagy, his master, and he told me that that hero intended to push his conquests from the river Indus, which forms the boundary of the kingdom of Cambaye, to the Gange, far beyond the rich provinces of Bengal.

This Governor, who was replete with the merit and the great qualities of his master, drew the best portrait (of him) in the world ; he told me that he was a man whose vision was unbounded and whose capacity [58] was superior to his visions, a great warrior, a great politician, capable of undertaking everything and achieving everything, inured to fatigue and more laborious than the bravest soldier: He told me that difficulties stirred up his courage and that he had often undertaken conquests, because they seemed to present insurmountable difficulties.

Ever destined to conquer a part of the world, he had studied with extreme care everything about the duty of a General and that of

a soldier, above all (the art of) fortification,[11] which he understood better than the ablest engineers, and Geography, of which he had made a special study, and which he had mastered and to such an extent as to know not [59] merely all the cities including the smallest townships of the country, but even the lands and the bushes, of which he had prepared very exact charts: He told me of his vigilance and specially of that promptitude which carried him from one country to another sooner than his enemies could discover his movements. He added that although Sevagy counted much upon his bravery and upon what he could do by open force, nevertheless, being a clever person, he had in every court his own men and spies, on whom he fixed a big sum for informing him of everything that happened; and herein he was served with such a punctuality that never was anything mooted in the councils of the neighbouring kings that [60] Sevagy had not learnt quite in time to attack them, or to be on his guard, and this had served him above all as a protection against attempts that had frequently been made against his person, either from the side of Visapour or from the side of the Mogol.

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[11] This praise was well deserved by Shivaji. He repaired many old forts and built many new strongholds both in Maharashtra and in the Karnatak.

I learnt further from this Governor, things about Sevagy's son, of whom we have already spoken, things that are well worthy of being reported here. He told me that this young prince was stationed in the kingdom of Cambaye to negotiate a secret understanding with one of Aurengzeb's sons, with whom he was connected by an intimate friendship. Resemblance, age and common tastes had united them [61] at first ; and then the habit of visiting each other made them undertake more difficult engagements, and the matter went so far that they had no longer any secret for each other .

This son of the Mogol laid bare to the young Prince the afflictions that his father caused him every day, that he received from him only marks of distrust, which was the result of the hatred that Aurengzeb's favourites always entertained for him, that this verily was the reason which made him leave the court and retire to a country filled with his father's armies, the principal officers of which were entirely on his side and were capable of rising up in his favour, whenever he would require them to do so.

[62] The younger Sevagy, in order to profit by situations so favourable, informed his father thereof and received from him orders to work upon the mind of Aurengzeb's son, (Sevagy was) delighted at the opening

of a new way to his ambition and to train his son in diplomacy at the same time that he trained him for war.

I also learnt an important thing during this visit, which has often surprised me; for, while passing through the territories newly conquered by the arms of Sevagy, I was surprised to find that he appeared to have neglected to extend his conquests, having left to the Portuguese or to other powers many places, without making himself master thereof, at a time when he could do so without difficulty. But this Governor told me that even this was due to the cleverness of Sevagy who, having taken possession of all the strongest places where he might meet with resistance, had left the other ones in all the liberty they were enjoying, as they were not fortified and had nothing important but their wealth: that he treated them in this manner in order to protect commerce and prevent many of the towns from helping with men and money, in expectation of the same tranquillity, those whom he intended to attack. That among these places there were some of which the conqueror took so little account that he considered them as his own without having had the trouble of conquering them, and that, in a word, Sevagy was the terror of the Orient and a prince whom his star always led [64] to glory by sure paths.

At last I took leave of the Governor with whom I had remained longer than I had wished at first. His discourses engaged me still more than his honest and obliging manners ; for he always taught me something new and interesting, knowing perfectly as he did the country and the conflicting interests of the neighbouring princes. I shall not stop to give details of what he told me about commerce. Suffice it (to say) that I have spoken about it to those who are entrusted with the care of the Company's affairs and have been able to make a profit out of it to their satisfaction. What I can say is that things would be in much better condition that way [65]and profits much greater if all the persons who, by whatever interests it may be, shared therein, had concurred in the same view and had only the thought of working for the welfare of the nation without thinking too much of their private (interests).

[From p. 65 *supra* to p. 66 *infra* Carré says that the people on his way were idolatrous but full of humanity and religious sentiments.]

[66] I had a very pleasant journey while proceeding to S. Thome to seek our Viceroy,[12]

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[12] San Thomé, an old Portuguese settlement near Madras, was annexed by the Sultan of Golkonda in 1662. In July 1672 De la Haye, the French Viceroy, appeared before the town with his squadron. The Muhammadan

who was besieged in this place and to whom I was charged to carry the orders of the king. I met, at all moments, king Sevagy's officers and troops [67], from whom I received nothing but courtesy, for, after the example of their master, they evinced a proneness for strangers and specially for the French It was sufficiently manifested in the business of the seige of Saint Thome, an important town, which the king of Golkonde had held besieged for more than a year, when Sevagy weakened his forces so much that he was obliged to withdraw. I have decided to say something about it, as much as will be necessary for making Sevagy understood and his extreme diligence in the execution of projects, which

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officers refused to supply provision and De la Haye in his anger attacked and captured the place This was accomplished without much difficulty as San Thomé had a small garrison with little munitions It was an wanton breach of neutrality and an unwarranted act of aggression against a power that, to quote Carré, was practically unacquainted with the French people Carré went to San Thomé a few months after this incident The Golkonda Government prepared to avenge this uncalled for insult, but the first siege did not really begin before September Unfortunately for the French they were already at war with the Dutch and Admiral Van Goen's fleet co-operated with the Muhammadan army At last after a protracted siege the French were forced to capitulate for want of provision, money and reinforcement The capitulation was signed on the 6th September, 1674 and De la Haye abandoned the town on the 23rd of that month with 530 men (Kaeppelin, *La Compagnie des Indes Orientales et François Martin*, pp 96-125 Malleson, *History of the French India*, pp 18-22)

he concealed under the secrecy of an inviolable silence; for I intend to give apart a narrative of the siege of S. Thome: Here, then, is how the thing happened.

Sevagy, as I have already [68] said, having defeated the army of the king of Visapour, kept in service what remained of his better troops, who were very glad to pass under a general of such a great reputation. The king of Visapour did not long survive his defeat, it is even said that the ill-humour which he had from so much ill success contributed not a little to hasten the end of his days.[13] This much is certain that since this battle, which he lost, he had no more joy nor health and his favourites began to apprehend the consequence. He left a son aged six years, who was crowned and proclaimed king in the capital of the realm with joy and extraordinary pomp.

This young Prince seemed to be very intelligent, and as much so as can be expected at such a tender age, and he already felt that he was the master. He was under the guardianship of a Prince of the royal blood, a mighty wealthy person, who possessed all the qualities necessary for commanding as sovereign and training a king. The deceased

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[13] Ali Adil Shah II died in 1672. His son Sikandar was a boy of four at that time.

king himself had nominated him at the time of his death for this important office and had expressed his joy as he perceived that every body approved of his choice.

Sevagy on his part having taken in Visapour the places that were convenient to him, had turned his thoughts and arms to another direction and left his new conquest in great tranquillity, so that Visapour under the guidance [70] of the young Prince enjoyed all the advantages that usually accompany profound peace.

Cavescan[14] got the credit for all the good that followed; and he was quite happy to learn of having won the friendship of the people to such a degree that they raised no objection to undertake whatever he desired. He was believed to be a warrior, because he knew how to behave (like one) during peace time. It was at this very time that the new conquests of Sevagy caused fresh anxiety to the Mogol, and he formed the plan of arming all the neighbouring kings against him. He sent a superb embassy to the king of Visapour

[14] Khawas Khan, an Abyssinian and leader of the Deccani party. He was not a scion of the royal family as Carré suggests. Khawas Khan, contrary to a previous understanding with the other party leaders, usurped the supreme power after the King's death. He tried to retain his position with the Moghul help but was arrested and deposed by Abdul Karim Bahlol Khan, the leader of the Afghan party.

and his ambassador was accompanied by all the greatest [71] nobles of his country who had followed him partly through friendship for him and partly to make an exhibition of the greatness of the nation.

[Pp. 71—76. The Mogol ambassador was received with great pomp; in a lengthy speech he proposed an alliance against Sevagy and his proposal was accepted.]

[77] Cavescan assembled the grandees of the realm several times and war was resolved upon on certain conditions which the ambassador boasted of having made agreeable to his master. The generals were nominated and (officers) were sent to the most sequestered provinces for raising troops and money. The entire aspect of the realm was seen immediately changed, and instead of the profound peace which they enjoyed a few days previously, tumult and clash of arms were only heard. Troops came there from all parts and the town was too small to hold them. The greatest noise came from the elephants which these people are accustomed to employ in war: for they know how to arm them [78] so that at the first command from those who guide them they (the elephants) understand what is required of them and use their trunk with an admirable skill for crushing men with blows of clubs or heavy iron chains attached to them. Gold and precious

stones shone, on all sides, upon the dresses and arms of these men, who dress up for war as they dress up in these very parts for a festival or a tournament.

Sevagy had, from the commencement of this negotiation on the part of the Mogol, obtained reliable information of it and knew what the instruction of the ambassador contained, as (did) the ambassador himself. Nothing that was more to his [79] taste could befall him than a war declared so openly and with so much noise. This prince like lightning flew from one country to another and he was always found where he was least expected.

Several months ago, he had appeared at the gates of Surate where the fright had been so great that every one took to flight. At the same time he sent to demand from the Portuguese of Daman that they should pay him heavy contributions and an annual tribute which he had imposed upon them for the places he had restored to them.

After the warlike preparations of the Mogol and Visapour, it was not doubted that Sevagy should go to attack Amadabath[15] one of the richest and strongest towns of the Mogol. And [80] when this town only thought of fortifying itself, and when, on the rumour of his coming, every body there was

[15] Ahmadabad. See note 5, p. 82.

in alarm and in trouble, it was learnt with extreme surprise that this Prince at a distance of more than hundred leagues from there was at the gates of the metropolis of the kingdom of Golkonde, whence he had sent to demand of the king two millions of pagodes which are (equivalent to) twelve millions of our money, adding that otherwise he might come before him and prevent him from entering into his capital which he was going to order to be pillaged by his army.[16]

The king of Golkonde who had sent the major part of his troops to the siege of S. Thomé and who in the royal city where he considered himself safe had only his residence [81] and some merchants, hardly capable of defending it, found himself under the cruel necessity of obeying the orders of Sevagy, who received this great financial aid for carrying on the new wars organised against him. Sevagy has since said that he was very glad to do this favour to our nation and not to let the bravest men in the world be crushed, who were always victorious during the course of this siege, but not receiving any re-inforcement had at last to yield.

The king of Golkonde had more than sixty thousand men before S. Thomé with

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[16] This is an obvious error. Shivaji visited the capital of Golkonda as a friend and ally.

express orders to take the place: but when he had exhausted his treasury for arresting the enterprise [82] of Sevagy, the troops could not be paid regularly and the siege of St. Thome had to be raised.

After this exploit Sevagy withdrew to his places in order to give rest to his army and to make alterations or addition to his fortifications as he might consider proper. He often walked alone in [83] the big gardens, where he refreshed himself from his conquests and spent entire days with his favourites in diverting himself and doing nothing with as much tranquillity as if he was a private person, or had been in firmly assured peace with his neighbour. He affected this tranquillity in order to mock the great bustles which his valour caused his enemies, above all the king of Visapour: he had the hardihood, when all the realms armed themselves against him, to go with a flying party to capture Bicholin, a place on the frontier, and other important and very strong towns belonging to Visapour which were so near Goa that only a river separated the lands of the Portuguese and those of Sevagy.

[84] It was at that very time that I arrived at the capital town of Visapour and was a witness of the great preparations that were being made there. I met in the town a governor whom I had seen several years ago

at Mirzes[17] on the Mallabarre coast. He was a Persian by nation and a man of very good sense, chance presented me to him since I had arrived, and I had received from him a thousand good offices. He told me one day that he was surprised (to find) how much the French were liked in Visapour; their manners, noble and easy, opposed to ceremony and restraint, won them (attracted to them) the heart of everyone; that the king, his master, liked them strongly and had even, in consideration for them, refused to help [85] the king of Golkonde in the siege of S. Thome, that, as for Sevagy, he was more absolute in Visapour than the king who reigned there, on account of the large sums of money that he gave so liberally to those who served him as spies and on account of the pleasure that they had in serving a man who seemed to have been born to command. I understood that valour always has its reward and that great

[17] Mirjan,—"village in the Kumta *Tāluka* of North Kanara District, Bombay, about 5 miles north of Kumta town. Mirjan has been supposed to be the ancient Muziris mentioned by Pliny as the first trading town in India. Under the Vijayanagar Kings Mirjan was held by local tributary chiefs. Albuquerque visited it in 1510. It subsequently passed to Bijapur, and later to the Bednur chief Sivappa Naik. The Marāthās seized it in 1757. It suffered from the depredations of Haidar, and was destroyed by Tipū. Fryer visited Mirjān in the seventeenth century." (*Imperial Gazetteer of India*, Vol. XVII, p. 364).

men find praise even in the mouth of their enemies.

THE KARNATAK EXPEDITION.

By François Martin.

THE
KARNATAK EXPEDITION.

(From "Memoir on the Establishment of French Colonies in the East Indies by Francis Martin, Governor of the Town and Fort Louis of Pondichery." Unpublished Manuscript, Archives Nationales. Paris. T.* 1169).

[Fol. 279 r°].

1677 MAY.

At last at the beginning of the month of May the movements made at Golconde for carrying on the war in these quarters were known. The Duke of Gingy perceived well that he could not resist Chircam and that the latter would sooner or later render himself master of this capital, urged all the more by the hatred that always existed between the Patane and the Daquinis, he (the Duke) resolved to negotiate with the king of Golconde for handing over to him Gingy and other territories he had.[1] For this he despatched

[1] The nobles of Bijapur were divided into two principal parties or factions. The Afghan party was led by Bahlol Khan while Khawas Khan was the leader of the Deccani faction. The Abyssinian nobles belonged to Khawas Khan's party. On the death of Ali Adil Shah II in 1672 Khawas Khan became regent. In 1676 Khawas Khan was arrested and put to death by Bahlol Khan who seized the reins of the government. Khawas Khan's friends retaliated by murdering a prominent

some envoys who communicated with the minister Madena about this affair, this Brahman wanted to render some service to his religion on this occasion,[2] as he had control over the king of Golconde and knew how to win him over to his views, Madena proposed to the king the conquest of the state of Gingy[2a] which would consequently involve the

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leader of the Afghan party and a civil war broke out throughout the kingdom Nasir Muhammad, governor of Jinji, was, according to Professor Kaeppelin, a brother of the deceased regent Khawas Khan (Sabhasad says that Nasir Muhammad was the son of Khan Khanan, a wazir of Bijapur, Sen, *Siva Chhatrapati*, p 124) Sher Khan Lodi, an Afghan, naturally belonged to the opposite party. These nobles were in theory provincial governors, but as the central government had become disorganised, they became for all practical purposes the sovereign rulers of the provinces under their charge It is on this account that the ruler of Jinji was styled as Duke and Prince by the French

[2] Madanna, a Brahman, rose to the high office of the Prime Minister of Golkonda during the reign of its last independent king Abul Hasan alias Tana Shah He enjoyed considerable reputation as a scholar There is reason to believe that he advocated an alliance with Shivaji from an honest conviction that it would be profitable for Golkonda

[2a] "A famous rock-fortress in the Tindivanam *taluk* of South Arcot District, Madras, situated in 12° 15′N and 79° 25′ E, on the road from Tindivanam to Tiruvannamalai The interest of the place is chiefly historical The existing village is a mere hamlet, with a population (1901) of only 524 The fortress consists of three strongly defended hills—Rājgiri, Kistnagiri, and Chandraya Drug—connected by long walls of circumvallation The most notable is Rājagiri, on which stands the citadel It is not known with certainty who constructed the fort, but historical accounts and the nature of the buildings point to the conclusion that the credit of building it belongs mainly, if not entirely, to the ancient Vijaya-

countries of Taniaour,[3] Madure and thereby render him the master of the whole of Carnate. As he had his secret designs, he thereafter represented that it would not be proper to send there an army in usual form for fear of exciting the jealousy of the Mogol and also because it was necessary that he should keep his best troops near him, and that Sivagy Raja, who was not far from Golconde with an army, must be induced to undertake this conquest and with the cavalry that was ordinarily (stationed) in that part of Carnate which was dependent on this kingdom and by the orders that would be issued to the governors of different places and to the paleagars[4] to join Sivagy, it would suffice for this enterprise, and that before embarking on it that chief should engage on an oath, to deliver to the

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nagar dynasty. In 1677 the fort fell to Sivaji and remained in Marāthā hands for twenty-two years." (*Imperial Gazetteer of India,* Vol. XII., pp. 242-245).

[3] Tanjore and Madura, old principalities ruled by Nayaks. Tanjore city is 218 miles from Madras and Madura is 345 miles from Madras, on the south bank of the Vaigai river.

[4] Poligar. "This term is peculiar to the Madras Presidency. The persons so called were properly subordinate feudal chiefs, occupying tracts more or less wild, and generally of predatory habits in former days ; they are now much the same as ZEMINDARS in the highest use of the term. The word is Tamil *pālaiyakkāran,* the holder of a *pālaiyam,* or feudal estate ; Telugu *paḷegāḍer,* and thence Mahratti pāḷegār ; the English form being no doubt taken from one of the two latter." (*Hobson Jobson,* p. 718).

king of Golconde all the fortresses he would capture; the good prince was deceived by the proposal. He wrote to Sivagy, inviting him to advance. The minister Madena, who knew that chief, knew it well that nothing would be obtained from his promises, and apparently he was in agreement with him; his object was to put a part of Carnate under Hindu domination and to make himself a powerful protector of Sivagy by virtue of the facilities that he gave him (Sivagy) to make himself the master of it; and perhaps they had still more far-reaching designs. Sivagy arrived at Golconde with his army, he was very well received by the king who gave him rich presents. He had many consultations with the minister, orders were sent to the governors of various places in Carnate and to the paleagars to give Sivagy whatever assistance he might demand of them; troops, provisions, artillery, munition etc., the Duke of Gingy was informed of every thing and of the fact that Sivagy was the commander of the army of the king of Golconde and that he had orders to conclude the treaty about which they had agreed. Nasirmamet, who only sought the means of preventing Chircam from rendering himself the master of Gingy, did not make any alteration to the terms and got ready to receive Sivagy to whom he sent ambassadors as soon as he [279 v°] learnt

that he was in Carnate. Meanwhile the news of the march of this army and its approach put everyone in the country in confusion and each retired to the place where he believed to find himself safe.

We found ourselves very much embarassed by this news at Pondichery. The king of Golconde wished us this, there were all the appearances that Sivagy would act in his interests, we also rightly foresaw that the Duke of Gingy would moreover incite him against us and that the Dutch would not fail to injure those who could trouble them in their commerce, over and above the fact that they were our avowed enemies. In this perplexity I wrote to Chircam and I sent to him a trustworthy person to learn the measures that chief (had taken) to defend himself against the enemies who were about to fall upon him. I thereafter got information that Sedisour and other captains, who left the side of the Duke of Gingy last year and threw themselves on that of Chircam, had gone back to that chief and returned with their troops to Gingy and that the Duke's son had done the same thing, and that this secession had weakened the army of Chircam, who on his part was greatly embarassed. He gave a warning to the principal merchants to withdraw.

The man I had sent to Chircam returned

and reported to me that he had found that chief in great consternation. He had represented to him, according to the orders I had given, that we were not safe at Pondichery that every thing was against us and that we should consider that this (state of things) only arose in part from the service that we had rendered him against the Duke of Gingy He asked his permission for us to retire to the fortress of Tequenepatan[5] in case we were forced to do it, so that we would (yet) help to save it for him. Chircam excused himself on what the Dutch would think of it, namely, that he had handed over that fortress to us and this would afford them a good pretext for attacking us there He offered us Paleamcote[6] for a place of retreat and this was all that he could do—that meanwhile

[5] Tegnapatan or Devanampatnam, a little to the north of Cuddalore old town and east of Cuddalore new town in the South Arcot District, Cuddalore Taluk, about 12 miles south of Pondichery The Dutch had a small settlement at the place and wanted to acquire the small fort, which was already there, from the Marathas who were masters of the Jinji country from the time of its capture by Sivaji in 1677 Shortly afterwards, in 1678, the Dutch abandoned the Devanampatnam settlement and retired to Pulicat They seem to have entertained a design of capturing Pondichery and the castle of Devanampatnam In 1680 the Dutch got permission from the Marathas to erect a factory at Porto Novo In 1690 the English purchased the fort at Devanampatnam from Raja Ram and it was named Fort St David (Prof C S Srinivasachari) Tegnapatan is about a mile from Cuddalore

[6] Palamcotta, the chief town of the Tinnevelly district, Madras Presidency

there was nothing to fear from Sivagy and he had enough forces for resisting him.

This is what our envoy, who returned on the 2nd of May, reported to me. He told me also that the ambassadors of the neighbouring princes were close to Chircam for adopting the measures in the present juncture. What our envoy reported to us made us still more anxious; as a place of retreat Tequenepatan would have been convenient for us, besides it was on the sea-board which we ought to choose to save ourselves, Paleamcote is a fortress in the territories to the south-west of Pondichery at a distance of twenty leagues in our measure of length. To offer it as a retreat to us was to mock us as well. We however awaited the course of events in order to determine our (policy).

On the 22nd I received a letter from Ibrahimcam, the eldest son Chircam. He informed me that he had arrived at Trividy[7] and wished me to let him know in reply whether I liked to go there to meet him or whether he would come here for consulting us upon the present affairs. I sent back the man who had brought me his letter and

[7] Tiruvadi, about 15 miles west of Fort St. David. In 1750 the French garrisoned this place with 50 Europeans and 100 Sepoys. (Orme, *War in Indostan,* Vol. I, 2nd edition, p. 147).

charged him to assure him that I would be at Trividy the next day.

I mounted horse at 11 o'clock at night with Sieurs Herpin and Permain and 10 soldiers. We arrived at Trividy next day, the 23rd, at 9 o'clock in the morning. There I found Ibrahimcam and a number of his men much occupied, the former with despatching the family and the others with making packages [Fol. 280 r°] and in lading the coffers and generally their more valuable belongings there, all to be transported to Valgondepour.[8]

I had a two hours' consultation with Ibrahimcam about the present affairs. He wanted to make me believe that he did not fear Sivagy, that Ecugy,[9] Madure[10] and other chiefs of the country would join their forces with the troops they had and that they were

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[8] Valikandapuram: "Eight miles north-north-east of Perambalur. Its name is said to mean 'the village where Váli was seen,' and it is popularly supposed to have been the place where Ráma met Váli. The place is called called Volcondah by Orme." (*Trichinopoly Gazetteer*, p. 307).

[9] Ekoji, also called Vyankoji, was Shivaji's step-brother by Shahaji's second wife Tuka Bai.

[10] The Nayak of Madura. This must be Chokkanatha Nayak who ruled from 1659 to 1682. He removed his capital from Madura to Trichinopoly. He waged war against Mysore and Tanjore and this quarrel between Madura and Tanjore finally led to the Maratha conquest of the latter principality. (R. Sathyanatha Aiyar, *History of the Nayaks of Madura*, pp. 154—190).

in a position to defend themselves there. He added that there were eight to ten thousand horse in march under the Generalissimo Baloulcan[11] who were coming to those parts. He wanted even to persuade me that Sivagy did not like their coming. However, inspite of the good countenance he put upon it, he was seen to be in a hurry to order his goods to be transferred and his carriages to be despatched. He also asked us to retire to Paleamcote, we replied that it was not our custom to leave before having seen the enemy.

I then spoke to him about his father's refusal (to us) of the fortress of Tequenepatan as a place of retreat. He also alleged the same reasons to us, meanwhile he told us that his father would write to the governor to receive us there if we were pressed. I noticed that we were embarrassing him and that he intended to leave. We left him and he at once mounted on horse back to rejoin the family, the elephants, the camels and other conveyances that were already on march. We then retired to a quarter of league from there, where we dined and whence

[11] Bahlol Khan. Originally a general of the Bijapur army, he afterwards became regent of the kingdom. He died in December 1677 and his party was unable to retain its predominance in the state. Siddi Masaud, the next *karbhari* or prime minister, belonged to the Deccani party.

we set out for Pondichery, where we arrived on the 24th at six in the morning.

The whole conduct of Chircam convinced us that things went worse than Ibrahimcam was pleased to have us believe. We had also news that the vanguards of Sivagy's troops had arrived at (a place) two days' (journey) from Gingy.

Meanwhile a Portuguese ship had anchored in our road on its way to Madras from Goa. We resolved to put up on board the most valuable things the company had in the lodge which were in fact not very considerable, still we deemed them more safe at Madras than at Pondichery; this being done, the ship instantly set sail. Not being in a position to defend themselves, the petty princes of these parts decided immediately to send (messengers) to Sivagy; there was Chircam only who put a good countenance, though he could not help betraying the bad state of his affairs; he changed his resolution about the safety of his family whom he pushed into the woods of Arelour.[12]

The majority of the inhabitants of Goudelour[13] and other places of the coast left

[12] Ariyalur, chief town of the sub-division of the same name in the Trichinopoly district. "The *Zamindārs* are Vanniyas by caste, and originally, held the estate as *arasukāvalgārs* or 'heads of police' ", (*Imperial Gazetteer of India*, Vol. VI, pp. 1-2).

[13] Cuddalore, 12 miles south of Pondichery.

and proceeded to the south; the inhabitants of Pondichery sent what valuables they had to the forests in our neighbourhood, we also sent there certain goods that were kept in the lodge, there was consternation everywhere.

One of our men returned on the 28th from Gingy. He had witnessed there the arrival of a detachment of one thousand horse from Sivagy's troops who encamped near the place. The commander had come there to confer with Nasirmamet.

We sent information to Surat about the condition of the province.

We decided to go to inspect the condition of the fortress of Valdour[14] for ascertaining whether we could find a refuge in it in case of necessity, and we were there in the evening of the 30th. There were provisions enough in the place, munitions and a garrison of seven to eight hundred men, which was more than what was needed for its defence, but there was lack of funds. [280, v°]. The houses near the place were being felled, the garrison gave sufficient evidence of their resolution but there was no money for their pay. We spent the night there in conversing with the officers, on the morning of the 31st we returnd to Pondichery whence I wrote to

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[14] Valdour, about 15 miles west of Pondichery.

Chircam, informing him about the condition in which we had found the place.

We were informed the same day that the agreement between Sivagy and Nasermamet was concluded and that some troops of the former were already in Gingy. Nasermamet had received a sum in cash and some territories with an annual rent of fifty thousand *écus*[15] in perpetuity, and he was preparing to leave the place with his family.

Chircam had always wanted to persuade us that we had nothing to fear from Sivagy, that he had sufficient forces to fight him, that reinforcement had come to him from Visiapour; we however did not give any credence to what he wrote us; with the treaty with Nasirmamet concluded, it is certain that they would forthwith fall upon him, we had reason to fear also to find all against us, Sivagy, Golconde and Nasirmamet. At this juncture I assembled the more important persons of the lodge and after having considered the state of affairs we arrived at the decision of sending an envoy to Sivagy in order to try to maintain us at Pondichery. I wrote to

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[15] An obsolete French coin, originally of gold, first struck by St. Louis in 1250. The silver écu was first coined by Henry III in 1580 and was current till the reign of Louis XVI. From 1641 to 1793 a silver écu was equivalent to 60 *sols* and its value varied from 3 to 6 *livres* or French pounds. Larouse, *Dictionnaire Universel Encyclopedique*).

that chief, representing to him that our company was established in his territories of Rajapour[16] and that as such we prayed to be preserved in these parts. A Bramen who served in the lodge was sent to him. I instructed him about the reply he would have to give to the complaints that we foresaw would be made against us about the capture of the king of Golconde's ship in the Masulipatam Road[17] as well as the capture of (the fort of) Valdour[18] from Nasirmamet. Then I wrote to Chircam about the precautions we had taken believing that he would not take it amiss.

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[16] The French factory at Rajapur was founded in 1669 by J. Boureau. (Kaeppelin, *La Compagnie des Indes Orientales et François Martin*, p. 60).

[17] The French were at war with the king of Golkonda on account of San Thomé (see note pp. 249-50). In 1676 M. Herpin was sent on a small vessel with forty men to capture a Spanish ship that was supposed to be on its way from Manilla to Porto Novo and had on board a large sum of money. Failing to seize the Spanish ship that did not make the usual voyage, Herpin entered, according to previous instruction, the Masulipatam road and captured a ship belonging to the king of Golkonda (Kaeppelin, *La Compagnie des Indes Orientales*, p. 158).

[18] Sher Khan Lodi had permitted the French to settle at Pondichery and further helped them with a loan on very high interests. In return whereof he expected their assistance in his war against Nasir Muhammad of Jinji. Martin himself led the expedition against Valdour. He left Pondichery on the 24th September, 1676 and the fort was reduced the next day. (Kaeppelin, *La Compagnie des Indes Orientales*, pp. 159-160).

JUNE.

The Bramen set out for Gingy on the 1st June.

A group of dyers that we had at Pondichery in the service of the company left at night without our knowledge. They betook themselves to Madras.

On the 4th we received a letter from Chircam couched in the same tone as the previous ones, that he expected reinforcement, that he would beat Sivagy and that he gave us liberty to retire to Valdour or to remain at Pondichery.

Shortly afterwards we got information that Sivagy after giving orders at Gingy for the preservation of that place was gone to attack Velour,[19] *an important fortress eight or* ten leagues from there (Gingy). This place belonged to the king of Visiapour and a Kafir[20] was its Governor; he was solicited by

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[19] Vellore, in North Arcot District, 37 miles from Madras. It was considered one of the strongest forts in that region. Krishnaji Anant Sabhasad wrote about it "that fort was so strong, that there was not another like it on the earth. Round the fort was a ditch of flowing water. The water was bottomless (so deep was the ditch). In that water lived ten thousand alligators. Two carts could be driven side by side, over the rampart of the fort, so strong was it. The rampart had four circuits one after (within) another." (Sen, *Siva Chhatrapati*, p. 127).

[20] Probably an Abyssinian.

Nasirmamet to come to terms but he flatly refused to follow his example.

On the 5th we received a letter from an uncle of Chircam who assured (us) that the reinforcement which had been sent was near, that cannon had been fired at Trividy, and in other places of the country sugar and betels had been distributed among the inhabitants for such a good news. We did not give it any credence at all.

Our Bramen informed us by a letter which we received on the 6th that he had arrived at Gingy and proceeded to encamp [281 r°] before Velour.

In the agreement with Nasirmamet it was settled that some territories, dependent on the kingdom of Golconde, should belong to him. On the refusal of Sivagy to deliver Gingy to the officers of the king of Golconde as he had engaged himself to do, those officers also refused to put Nasirmamet in possession of lands which had been ceded to him by the treaty and which were in the state of their prince. This opened their eyes and convinced them that Madena was allied with Sivagy to the prejudice of the interests of the king of Golconde; that unfaithful minister had cheated his master in his intention of re-establishing the Hindus in Carnate. Poor Nasirmamet was shuffled and got only a portion of what had been promised to him;

fallen from his former greatness, he became so melancholy that he died a short while after.

Ecugy, a brother of Sivagy by his father,[21] came to terms with him after several negotiations from both sides. Sivagy had some claims against Ecugy on account of some lands the latter held under the jurisdiction of Gingy and which he made much of, eventually as I shall relate.

Detachments of Sivagy's troops seized many villages around Valdour and Congimere;[22] the well-to-do people who were (still) there threw themselves into the woods and waited for the conclusion of the war.

We received a letter on the 17th from our Bramen who informed us that he had seen Sivagy by whom he had been well received, that he was coming back to inform us of the conversations that he had with that chief.

The troops of Sivagy ravaged the country everywhere, they were masters of the open plains, there remained nothing but the fortresses that held out for Chircam but their garrison dared not come out.

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[21] Ecugy, frère de père de Sivagy.

[22] Congimere is most probably Congimedu (North of Pondichery) of Orme's map, (*War in Indostan*, p. 33). Kunimedu, 13 miles north of Pondichery and about 1 mile from the sea (Prof. C. S. Srinivasachari).

Our Bramen returned from Sivagy on the 19th. He reported to us that he secured three audiences with that chief by the assistance of one Janardanpendit,[23] also a Bramen and one of his (Sivagy's) ministers. In the first audience Sivagy strongly complained against our people for having defied the king of Golconde whom he called his father, his lord and his sovereign, by the capture of Saint Thome and seizure of the ship in the road of Masulipatan. He continued his complaints against the insults we had offered the Duke of Gingy by the capture of Valdour. The Bramen, who was prepared for all these replied to him and gave him satisfaction on all these charges; this first audience terminated in that manner. The second almost wholly revolved round the same matters, Sivagy then added that since we had taken Valdour from Nasirmamet for the benefit of Chircam we could also transfer the same to that chief and restore it to him. Thereupon the Bramen replied that Chircam had been always our friend, that we had obligations to him and we should not draw sword against him. Sivagy then demanded that we should send some Frenchmen to help

[23] Janardan Narayan Hanmante, brother of Raghunath Narayan Hanmante. He afterwards became Sumanta or one of the eight principal ministers of state. He espoused the cause of Rajaram after Shivaji's death and was appointed to command the army sent against Sambhaji, by whom he was surprised and captured.

him to take possession of Velour ; to which he replied that we could not leave Pondichery. The chief then made another attempt ; he asked what we would give him for leaving us in peace. Our Bramen replied that we had nothing in the lodge that there was no trading doing on account of the war we were having against the Dutch, but that we expected some ships. The second audience terminated with these conversations. At the third, Sivagy assured our envoy that we might stay in complete security at Pondichery without taking the side of either party ; that if we offered the least insult to his people there would be no quarter for us or for those of our people who were in the factory [281 v°] of Rajapour, that he would send an *avaldar* in a few days to govern Pondichery and that we might have to live with him in the same manner as we had done with the officers of Chircam ; the chief dismissed the Bramen, he entrusted him with a letter for me in the form of a *firman*, his minister also wrote me in the same terms; the envoy returned with these assurances and the two letters. Sivagy had been given to understand that we were two to three hundred Frenchmen at Pondichery, that there were seventy at Valdour, this is what had made that chief ask us to help him to take Velour, the Bramen was assured that the information that was

given to Sivagy made him change the design he had formed, after he had entered Gingy, of coming to these parts, fearing that we would (in that case) join ourselves with Chircam and it was this reason that caused him to march against Velour. The Bramen reported what he had been told and it appeared that there was something in it, for, a few days after Sivagy was assured about us, he raised the siege of Velour in order to proceed to fight Chircam, the governor of that place defended himself to his best, he rejected all the proposals made to him for coming to terms.

The ambassadors of the Naiques of Madure and of Maiousour were near Sivagy as well as the envoys of the paleagers of Velour, Onlourpatian[24] and others.

Shortly after the return of our Bramen 50 cavaliers and some infantry arrived at Pondichery, I sent to reconnoitre them. They said that they came to seek Chiracm and wanted to encamp for the night near a mosque which is to the south of the colony.

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[24] Onlourpatian is Ulundúrpétta. It was the seat of a Poligar and means the town of black gram. Its local god is the Lord of Black Gram ; and it has got a famous shrine of Kali. The trunk road from Madras to Trichinopoly runs through the place, it is situated in the Tirukoilur Taluk, due west of the place of that name. It is now on the chord line of railway between Villupuram and Trichinopoly. (Prof. C. S. Srinivasachari).

I could not refrain from giving them permission, meanwhile I caused them to be watched and we were under arms the whole night. The next day the 20th, the commander of these troops sent me a demand for some money on loan and some provisions. I replied to his men that we had neither the one nor the other. Upon this refusal they wanted to do violence to the inhabitants, we took up an attitude of resisting it, these movements obliged the commander to withdraw with his troops. He marched toward the interior. These were men who were looking for pillage. They had been to Tequenepatan where they were refused admission into the fortress, they were received at Goudelour when it was made known that they were really Chircam's men.

Four of our soldiers deserted on the 21st, it appears that this was due to fear.

The troops of Sivagy who were near Valdour retreated and joined the main army.

We were informed on the 22nd that Chircam had arrived with his army at Trividy, eight leagues from Pondichery. He sent us word by one of our men, who was in his suite and whom he had sent to us, that his affairs were in a good condition and that we would be acquainted with news thereof in a few days. Meanwhile we learnt from another source that Sivagy's men had captured from

him two small places, Panemoule and Trinenelour.[25]

The overthrow of Chircam was already in sight; he owed the company some money, I wrote to him about it, I put up the pretext that we had no money to subsist on and that this was the only means we had of maintaining ourselves. I received his reply on the 25th in which he pointed out to me that he was also in [282 r°] need, that I should take into consideration the present circumstances and that we must suffer together.

There was a sort of sedition in the lodge, the circumstance that had contributed to it was that the sailors and soldiers refused what was given them for subsistence though it was enough for living. They were also excited by some turbulent spirits, which led me to arrest a sergeant and a surgeon and to cause them to be thrown into the dungeon.

I thought it was proper to go to see Chircam in order to endeavour to get some money

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[25] Trinenelour is Tiruveṇṇanallur, 14 miles south-east of Tirukoilur in the South Arcot District, intimately connected with the great Tamil poet Kambar whose first patron was lord of this place. Panemoule, 13 miles north by west of Villupuram Junction on the South Indian Railway, near the south end of the Jinji hills. It is situated in the midst of a picturesque country. In the middle of the *bund* of its tank is a rock on the top of which is a Saiva temple with inscriptions of the Pallava King Rajasinha. (Prof. C. S. Srinivasachari).

from him and be precisely acquainted with the state of his affairs. There were nevertheless some measures to be attended to, I could not make this journey without Sivagy knowing of it, possibly it might make him change his attitude with regard to us. I had a consultation with the principals of the lodge whereby the journey was resolved upon, and deferred exculpating ourselves to Sivagy, till he should write about it.

I started on the 27th at three in the afternoon, we were four cavaliers, and ten French soldiers under a sergeant with twenty native soldiers. At 8 we arrived at Toquenambat, it is a village four leagues from Pondichery and halfway from Trividy. We rested for an hour, after (which) I received some letters from Surat which Sieur Deltor, who had remained at the lodge, had sent me. Inside these, there were some letters from the company of December 16, dealing with the state of their commerce ónly, with the exception that it had given very much confidence to the rebellious spirits who had been sent back and who had induced the Directors to blame the conduct of some of the chiefs of the Surate council (for some thing); there was, however, nothing to reprove, but this is an error into which one frequently falls upon the reports of worthless people. I also received in the same way some letters

from Sieur Destremana,[26] French merchant at Golconde. He informed me that the league had been confirmed between the king of Golconde, Sivagy and the (corps of the) Daqueni party against Baloulcam who had taken possession of the Government of Visiapour. There was little appearance of his (Baloulcam) being able to send reinforcements to Chircam, as he had necessity of all his forces for defending himself against so many enemies.

We arrived at seven in the morning of the 28th to a village about a quarter of a league from Trividy; from there I sent (a messenger) to inform Chircam of our arrival, he asked me to see him in the afternoon. An accident to our interpreter was the cause of our inability to discuss the affairs during this visit which we made at four in the evening. I noticed that Chircam and all his men were very sad, only a general discourse was entered into, postponing the essential (one) for the next day. We returned at seven to the camp, at night we had an alarm on a rumour which ran (to the effect) that Sivagy was near.

We went to see Chircam on the 29th. He was in his *divan*[27] with his principal officers. After some general conversation I asked of him a private interview. He made his people

[26] He was also physician to the King of Golkonda.
[27] A council chamber or a place properly equipped for sitting in.

leave, there remained only his uncle, an old man of nearly eighty years, and his eldest son. I caused (our interpreter) to enquire of him the condition of his affairs and the decisions he had come to, with a view to decide upon our measures also. He replied (to it) that as for the conditions of his affairs, they were quite satisfactory, that he had been informed that Badourkam[23] had sent word to the king of Golconde that if he did not give up the alliance with Sivagy he (Badourkam) would deliver [282 v°] Visiapore to the Mogol, that he also offered to come to terms with Sedimousour,[29] the chief of the Daquenis, and to submit to him, the minister remaining content with the office of the commander-in-chief, that there was every sign that the king of Golconde and Sedimousour would listen to these proposals and that their effects would be seen before fifteen days expired. As for his decisions, (he added) if Sivagy sent only four to five thousand horse against him he would hasard a battle, but if he (Sivagy) came with all his forces he (Chircam) would have to retire under the guns of one of his fortresses, that what caused him the greatest trouble was the lack of funds. He then asked me, after

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[28] Bahadur Khan, foster brother of Aurangzib, and Viceroy of the Deccan. It may be a clerical error for Baloulcam.

[29] Siddi Masaud, see note 11, p. 269.

apologizing, how the present juncture appeared to me, but afterwards being pressed to tell him what I thought, I informed him what had been written to me from Golconde, I then added that according to appearances the league would not change its views so soon; that we were touched to see him in so little state (ill equipped) to resist Sivagy whose army consisted of twelve thousand horse and many thousand infantry, that in my opinion he should furnish his principal fortresses with good garrisons and supply them with victuals and munitions of war and retire with a body of cavalry near the woods of Arelour, that he knew well that Sivagy could not remain more than two months longer in these parts on account of the necessity of going to preserve his estates in the Decan and on the coast of India, and that after his departure he (Chircam) would have the liberty of re-establishing himself, as his lands would not disappear and would exist for ever. His uncle forthwith interrupted the interpreter and said that this was what he had represented but he had not been listened to and that Chircam suffered himself to be guided by some Bramens who betrayed him. This matter was again dilated on after which the principal Bramen was called in to see whether there would be room for admitting some provisions into the places that had been named to him;

this man, according to the nature of the people of his sect who look to their own interest only, foresaw the ruin of Chircam and answering in a sufficiently cold tone raised many difficulties and it is true that he ought to have thought of this earlier. Things continued to be the same without anything being decided on. Chircam then proposed to me that we should join him. I pointed out to him that in the first place we numbered only 35 to 40 Frenchmen who could not be of any great use to him at the present juncture, that I believed that we would serve him much better by staying at Pondichery on account of the information we would be able to give him. It was this (reason) that led me to send a Bramen to Sivagy, this man was present and related to him what had been treated, Chircam, his uncle and his son approved of our (conduct). He had the intention of sending his family to Tequenepatan on account of the facilities he had for retiring to that place by sea. He asked for my opinion but as I knew that he was not on good terms with the Dutch I told him that he should assure himself about them beforehand.

I then represented the interests of the company and the fact that we needed money to subsist on. He answered that I saw the condition in which he was, that this (money) was what he also needed, for if he had funds

he would not be lacking in troops to fight Sivagy. I then caused his uncle to be sounded by our [283 r°] Bramen with a view to ask for his advice as to whether we should demand from Chircam a decree in the form of cession of Pondichery as security for the debt of the company. He replied that things had not been pressed so far, that he would take charge of this matter and serve us in this respect in (proper) time. We spent two hours in these conversations after which we withdrew ourselves and I have not seen Chircam since. His army was composed of three thousand horse and three or four thousand infantry but the mere name of Sivagy made them tremble. Chircam was by nature one of the capable men in India for governing, but was little qualified for war. He had also the weakness of letting himself be guided by his Bramens who made him believe that Sivagy's army would disappear at the sight of his forces. We returned to our camp and arrived at Pondichery on the 30th.

July.

On the 2nd July I learnt that Chircam's uncle and his (Chircam's) son were at Valdour. I wrote them a letter of courtesy, they also replied in the same spirit and informed me that they had come there to pay the garrison and to throw some provision into the place.

On the 5th we got information that Sivagy had left the siege of Velour where he had left a part of his troops and he had arrived at Gingy whence he had started with six thousand horse to fight Chircam.

This news made me apprehensive about Chircam I spoke to our Bramen about it, I told him that it was absolutely necessary that he should go to Trividy with a view to obtain some security from that chief for the company's debt. He set out on the 7th, while at three leagues from Pondichery, he saw that all the inhabitants were on their flight, they told him that Chircam had been defeated, this obliged him to retrace his steps to give me this unpleasant news which was confirmed from diverse places on the same day. Afterwards came four cavaliers of his (Chircam's) army, who retreated to the northern side and they told us the same thing.

Many other cavaliers of the same army came on the 8th also into Pondichery and from them we learnt the details of Chircam's defeat. On the 6th Sivagy had advanced with his troops within view of Trividy. Chircam at once caused his men to be put into fighting order and advanced against his enemies, it is not known whether he still had the foolishness with which the Bramens had inspired him, to believe that his enemies would disappear when he approached them,

but it is certain that his march had something of a martial (character). This intrepidity did not, however, last long. Sivagy's army did not swerve in the least, it awaited the shock. Chircam recognised thereby that he had taken a false step, the posture of his enemies astounded him, he decided to make a retreat. Sivagy, who understood (the science) of war perceived his (Chircam's) surprise, he made his troops march, the retreat was precipitated and converted into a kind of flight, the enemies pushed on and then all were scattered. Chircam fled with his son and some of his principal officers at full speed. Sivagy, who knew well that to take him prisoner was to finish the war, pursued him in the same manner. The poor chief, after having done all that was possible and being closely pursued, had time only to throw himself on the 7th into a wretched fortress called Bonnegirpatanam,[29a] two leagues from Porto Novo where his eldest son and some of his officers joined him.

There he was then besieged by Sivagy's troops who pursued him. It was his [238 v°] intention to retire into the woods of Arelour but he was so closely pursued that he could

[29a] Bhuvangiripattanam, now a small union lying four miles north-west of Chidambaram and separated from it by the river Vellar. It was used by the English as a grain depot during the Carnatic wars. (Prof. C. S. Srinivasachari.)

not throw himself there. It could be well imagined (believed) that this news caused us an easily conceivable anxiety; we lost thereby the only support we had on this coast.

I then pointed out to our Bramen that it would be an important service to our company to try to join Chircam before he falls into Sivagy's hands for endeavouring to obtain from him some security for the company's debt. He was fully prepared for what I wanted and left on the 8th to seek Chircam.

Many cavaliers, some dismounted and stripped of everything, passed through Pondichery and retired towards the north; we assisted them as much as we could. The entire country was covered by these fugitives. There were not (even) ten cavaliers together.

On the 10th we learnt that the garrison of Valdour had left the place, that of Tequenepatan did the same thing, and the same (happened) in the other fortresses of Chircam. It could be said that so sudden a revolution had never been witnessed if we had not since instances of greater revolutions in Europe.

As we knew that Sivagy treated our nation in the factory of Rajapour favourably and even held correspondence with the Director, Monsieur Baron, the idea came to me of writing a letter to that chief in the Director's name. I communicated it to the gentlemen of the lodge who approved of the

idea, the purport of the letter was that Monsieur Baron had learnt of Sivagy's departure for these parts and having no doubt that all favourable success would attend him there, he supplicated him to take under his protection the Company's servants who were in the factory of Pondichery, the rest were of a courteous character only. This letter, properly drawn and sealed, was sent to our Bramen with orders to seek Sivagy and to present to him with what we had written to him.

Sivagy's men entered into the fortress of Tequenepatan on the 11th, the commander of the troops paid a visit to the Dutch who were near the place. Believing that Chircam would not succumb so soon but (relying) still more on the assurance that we had from Sivagy that we could stay at Pondichery, I had despatched a man to Madras to report about the goods we had sent there. This man informed us that the English governor of that place had received a letter from the king of Golconde ordering him not to give any assistence to Sivagy but to be on his guards and to defy him. This prince had since recognised that he had been cheated with respect to the promise that Sivagy had made him of restoring Gingy to him. Yet the Bramen Madena who was the author of this expedition suffered nothing and was still at the head of affairs. Being warned the same day that Sivagy had complained of

us, I wrote to Madras to let our goods remain there. Two ships belonging to the English company had arrived at Madras from Europe, nothing but general information could be learnt there, the English are very reserved about important news.

We obtained information from Madras of a cruel deed committed at Bantam and (which was) contrary to the Law of Nations. The son of the king of Bantam had [284 r°] some dispute with the chief of the factory that the company of England had in that town. There were angry words on either side, the young prince felt affronted and swore to have revenge. The Javanese are implacable in their hatred, without faith, and without honour.

Three days after this quarrel the chief of the company of England, accompanied by his second, two or three others of his people and the chief of the company of Denmark, went for an outing in a *balon*[30] (these are light boats) on the river; while returning from the outing to come back to their lodgings the English were assasinated by some Javanese who were waiting for them in the river pretending to bathe and they held, hidden under the water,

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[30] Baloon. "A rowing vessel formerly used in various parts of the Indies, the basis of which was a large canoe, or 'dug out.' There is a Mahr. word *balyānw*, a kind of barge, which is probably the original." (*Hobson Jobson*, p. 53). The word may also be derived from Bengali *Balam*, a large rowing barge.

the sagayes,[31] which they used for dealing their blows; the chief of the Danes was dangerously wounded there, he has none the less been cured since, complaints about this action were made to the king of Bantam who promised to do justice in this matter, this is all the satisfaction England has had, she did not put herself in the trouble of pressing this matter.

On the 14th we received a letter from our Bramen dated from the town of Bonnegirpatanam, he informed me that the place has been vigorously attacked, that they spoke very ill of us in the camp for not having sent some Frenchmen for paying a visit to Sivagy and that he would deliver our letters the next day.

We got another letter from our Bramen on the 15th; he had seen Sivagy and presented our letters, that chief seemed to be satisfied and said that he would answer them, adding that he was surprised, no one had been sent to visit (him), the Bramen excused us as best as he could, meanwhile he warned us that it was absolutely necessary to send a Frenchman with some presents for the visit, that this was the only way of preserving us at Pondichery, the princes and the chiefs of this quarter do not ask for these ceremonies as a point of honour but for their private interest, for none ever come to visit them except with

[31] Assegay or *Zaghāya,* a throwing spear.

some presents. The Bramen also informed us that Chircam was parleying (with Sivagy).

On receipt of the Bramen's letter I assembled the men of the lodge on the 16th, they were all agreed that we could not do without paying a visit to Sivagy, there were only such presents as embarassed us, we had nothing of value or of curiosity at Pondichery. At last we decided to take an old brocade of gold and silk, the colour of which was nearly gone, five or six rolls of white cloth, a gold coloured shawl, this is a kind of mantle made of fine wool with which they cover themselves, a pair of double barelled pistols and four pieces of coloured linen.[31a] This was really nothing but we could not (afford) more. Sieur Germain was entrusted to make these presents and Antoine Cattel[31b] (was sent as) interpreter with him, they started the same day.

We received some letters from our Bramen on the 17th. He gave us notice of the agreement between Chircam and Sivagy. The former ceded all the territories under his government and engaged further to pay 2,000 pagodes in cash, as he had no money, his eldest son Ibrahimcam would remain as a

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[31a] They added to the above-mentioned articles one maund of dried dates and a maund of raisin. (See Le Stat General des Presents et Depences faites a Pondichery, Archives Coloniales, Correspondance Générale, Inde, 2e Série, Vol. II).

[31b] A Portuguese interpreter in the French service.

prisoner until satisfaction was given with respect to this sum, all the goods that Chircam had in Goudelour were to be restored to him.

After the treaty had been signed by both the parties, Chircam came out of the fortress of Bonnegirpatanam, went (came) to salute Sivagy who received him cordially and who even sympathised with him. After a few words of civility he mounted his horse and betook himself to the woods of Arelour followed by twenty cavaliers. This treaty had its effect only after the payment of 2,000 pagodes for delivering Ibrahimcam from the hands of the Bramens, [284 v°] from whom he had suffered much but this was done after many months and to raise this sum the princes of this quarter voluntarily taxed themselves either from amity or from pity. Chircam was not in a position to furnish it. He could do nothing to get back the goods he had at Goudelour. Two Bramens sent by Sivagy arrived at Pondichery for (the government of) governing this colony.

At the present juncture an evil affair was about to befall us and it would have caused us some trouble if it had not been promptly settled. One of our men had for his valet a small boy of the caste or tribe of *parias*,[32] the

[32] Pariah. "The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not *the* most numerous, in the Tamil country.

master surprised him in some offence and chastised him so severely that he died the next day, his death alarmed the whole tribe, they sent to make their complaints to me and demanded that I should do justice. The Frenchman had already been put into prison but this did not satisfy them. They resolved to salt the dead body and to carry it through the country with a view to assemble all the people of the tribe for coming to force us. I gave order to some men to settle this matter, they succeeded therein with a little money which was distributed among the principal men of the caste. It would do us a considerable damage if the Bramens had entered there. The Frechman whom I caused to be thrown into prison fell ill there, I had him taken out, he died after some days.

When the garrison of Valdour abandoned that place, a relative of Chircam who was there, sent me a horse to be kept for him;

The word in its present shape means properly 'a drummer.' As with other castes low in caste-rank they are also low in habits, frequently eating carrion and other objectionable food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name *Pariah* has come to be regarded as applicable to the whole body of the lowest castes, or even to denote outcastes or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the *Pariahs*." (*Hobson Jobson*, pp. 678-679).

the Bramens having been informed, demanded it, and we were compelled to deliver it to them.

I received one more letter from our Bramen on the 18th which confirmed the news of Chircam's treaty, that Sivagy after having examined the fortress of Bonnegirpatanam had given orders to demolish it, the majority of the oppulent people of this country had withdrawn themselves to the woods of Arelour, Sivagy wrote to the Naique to send them (back) and threatened to ruin him if he failed, the Naique did not yield to his threats, besides he was in a place where it was not easy to force him. Sivagy sent some Bramens to all the villages in the country for governing them, the number of these scamp who had followed Sivagy for trying to get some employment is something amazing, they counted more than twenty thousand. The people known to have some property who had stayed in the country were arrested as well as some Moorish merchants who were at Porto Novo, and solely for drawing money all those who had the reputation of having it were hunted.

I got the same day a letter from Sieurs Germain and Cattel about their arrival at Bonnegirpatanam, Sivagy had left that town for proceeding still further, they must follow in order to overtake that chief. They gave me news of having met a body of horsemen who conducted three hundred horses that were led

by hand and four elephants that had been captured from Chircam, these were taken to Gingy.

There arrived at Pondichery one of those French deserters who had gone to Golconde. Of them there was no more than a residue of fifty-two. They had killed [285 r°] one another, many died of debauchery and horror among the country people, there was only the king (of Golconde) who continued to support them.

I received on the 20th some letters from Sieurs Germain and Cattel. They had joined our Bramen who was informed by them of the present that they carried. He did not find them to be of proper value. They asked of me 15 rolls of scarlet cloth to be added to them, some coloured linen and fifty pagodes in cash. We had no cloth, we sent the coloured linen and the fifty pagodes. The Naique of Arelour had attacked some troops of Sivagy, killed some horse-men and captured horses in the woods.

On the 24th I received some letters from Sieurs Germain and Cattel. They had been arrested with our Bramen and led into the fortress of Paleamcote, the governor would not recognise them. He wanted to see a copy of the *firman* we had from Sivagy, I caused it to be forwarded immediately. I sent it by express on the 29th. I learnt that they had

got it and they had set out to find Sivagy. The governor of Paleamcote gave them some sepoys (*lascarins*) as escorts.

Sivagy acted as master everywhere. He wrote to the governor of Madras to turn out of the town all the people who had withdrawn there from the territories of Chircam, he even threw some menaces if he should delay to execute it. The governor, however, mocked him; several small places serving only to cause the expense of maintaining the garrison, the artillery and the munition were destroyed, what were within were transported to Gingy; the majority of the officers of the king of Golconde, who had followed Sivagy, enlisted themselves in his service, some were from the country and others from the (seats of) government. No one could pass through the country without a pass from Sivagy's officers. The express that had brought us the letter of Sieurs Germain and Cattel had encountered two Dutchmen in *Palanquins*[33], others on horse back and a numerous retinue of soldiers of the country and of men laden with present, who went to pay a visit to Sivagy.

There were under arrest in the lodge two men who were to pay 300 *ecus* on Chircam's account, the Bramens had information about

[33] "A box litter for travelling in, with a pole projecting before and behind, which is borne on the shoulders of 4 or 6 men." (*Hobson Jobson*, p. 659).

them, they forced us to surrender these men to them.

I report all these details to make known the tyranny of the government of these scums of Bramens. They went so far that during the absence of our Bramen they wanted to seize all that he had in his house on the pretext that a brother of his managed at Porto Novo the affairs of the commander-in-chief Baloulcam and that he must have still some of his goods. That man had retired to the southern direction, they claimed that his relatives were to represent him. Nevertheless I settled this matter, meanwhile I sent information of this conduct to Sieurs Germain and Cattel.

AUGUST.

Some days expired without getting any news from the outside as orders had been issued not to let letters pass through the country.

One of our men whom I had sent to obtain some news about Chircam returned on the 6th August. He had been to the woods of Arelour where he had met that chief from whom he had brought me word from an unsigned letter. He testified therein that he was much obliged to us for having recollected him in his misfortune, that he repented for not following the advice of his friends rather than

the counsel of the Bramens who had deceived him. He still expected some succour from Visiapour which would afford him means to re-establish himself. The express charged with the letter reported [285 v°] that Chircam had been well received by the Naique of Arelour and had been lodged sufficiently well according to his rank, that many cavaliers, to the number of four to five hundred men, had retired there, that Chircam had written to the petty princes of the locality to see whether they would assemble to create some disturbances, but there was little appearance that they would declare against Sivagy.

The Sieurs Germain and Cattel and the Bramen returned to Pondichery on the 9th. They had gone to the camp of Sivagy on the bank of the river Couleron[34] where he was en-

[34] Coleroon, "The chief mouth or delta-branch, of the Kāveri River. It is a Portuguese corruption of the proper name *Kŏḷḷidam*, vulg, *Kolladam*. This name from Tam. *kŏl*, 'to receive', and *'idam'*, 'place', perhaps answers to the fact of this channel having been originally an escape formed at the construction of the great Tanjore irrigation works in the 11th century. In full flood the Coleroon is now, in places, nearly a mile wide, whilst the original stream of the Kāveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of notice of the Coleroon in Ptolemy's Tables is an indication of its modern origin. As the sudden rise of floods in the rivers of the Coromandel coast often causes fatal accidents, there seems a curious popular tendency to connect the names of the rivers with this fact. Thus *Kolliḍam,* with the meaning that has been explained, has been commonly made into *Kolliḍam* 'killing-place'. Fra Paolino gives the name as properly *colárru,* and as meaning 'the River

camped with his army. They were introduced to the audience of that chief by the minister who had served our Bramen in the camp before Velour, the presents were offered. Sivagy did not make much account of them but he had been informd that we were not very opulent and we had no commerce. The minister had for his part some coloured linen and money in cash, this was given to despatch them in a day or two.[34a]

They remained three days only in the camp. Sivagy caused a formal *firman* for our security at Pondichery to be delivered to them. He wrote to me and also replied to the letter of Monsieur the Director. The minister also answered my letter, our people got a present of one piece of cloth each and four or five pagodes per head, after which they had the leave to depart.

I have already remarked that Sivagy had some claims against Ecugy, his brother by his

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of Wild Boars! But his etymologies are often wild as the supposed Boars". (*Hobson Jobton*, pp. 234-235).

[34a] From *Le stat General des Presentes et Depences faites a Pondichery depuis le 18 8'bre 1673 jusquez au 31 aoust 1693*, (Archives Coloniales, Correspondance Genérale, Inde, 2e Série, Vol. II) it appears that the following officers also got presents at the same time as Shivaji. (1) Subedar or Governor of Jinji.
(2) Janardan Pandit, General of Shivaji's army.
(3) Dauda Pandit, his principal Brahman.
(4) Majumdar of Jinji.
(5) The Govérnor's scribes.
(6) The brother of the Governor of Tiruvady who was appointed to take possession of Pondichery.

father, with respect to the succession to the deceased. Ecugy had in his possession one third of the lands of Gingy which their common parent Sagimagro[34b] held on his part. There were also his personal property and valuable effects. Sivagy demanded his share of these goods. He had written several times to Ecugy to come and meet him, and that they would settle the matter between them, the latter recoiled, at last after having taken, according to his idea, all possible securities from his brother by some oaths, customary among them, but which were not inviolable to those who cared more for their interest than for religion, Ecugy crossed the river Couleron and came to see Sivagy. The first conversations gave evidence of amity and tenderness only, then it came to the negotiation when Ecugy discovered that his brother would not let him go unless he had satisfied him about his claims. He also used his cunning and while he offered friendly words he sought some means of withdrawing himself from such a bad strait, he succeeded therein one night, he had a *cattamaron*[35] kept ready for him on the

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[34b] Shahaji Maharaj. The name has been similarly transliterated in another manuscript, *Memoires sur la Compagnie des Indes Orientales* 1642-1720. (Fr. 6231 of Bibliothéque Nationale of Paris).

[35] "Catamarán, Tam., *Kaṭṭu,* 'binding,' *maram,* 'wood.' A raft formed of three or four logs of wood lashed together." (*Hobson Jobson,* p. 173). "The

banks of the Couleron under pretext of necessity, for he was watched, he approached the banks of the river, threw himself into the *cattamaron* and crossed to the other side which was his country and where he had some troops. On receipt of the information which was given to Sivagy he caused Ecugy's men who were in his camp to be arrested, among them (was) one Jagarnatpendit[36], a Bramen who commanded the troops of his (Sivagy's) brother, a man of courage and ability The brothers did not meet again since, however, Sivagy took possession of a part of the lands of Gingy which belonged to Ecugy, but it would have cost him more if he had remained in the camp.

Cattamaran is a raft composed usually of three, but sometimes of four logs of wood, which are fastened together with ropes made from the Cocoa nut Tree These are cut to a point at one end, whilst the other is left broad and flat, the opposing surfaces at the junction of the sides of the wood are made smooth but the upper and under parts of the raft are rounded off They are paddled along by the Natives, and by their means communication can be held with the ships in the roads, much quicker than by Massoolah Boat and in weather when the latter could not venture through the surf" (J J Cotton, *Indian Historical Records Commission, Proceedings of Meetings,* Vol VI, p 48)

[36] Jagannath Pandit, son of Vyankaji Datto Krishnaji Anant Sabhasad says that Ekoji's Peshwa, Kakaji Pant, and Majumdar, Konher Pant, were also with him They were dismissed by Shivaji with presents and sent back to their master (Sen, *Siva Chhatrapati*, pp 125 126) According to the *Shahanav Kalmi Bakhar* Jagannath was Ekoji's *Diwan*, (p 37)

The camp of Sivagy was only five or six hundred paces from the woods of Arelour which extended very far and from where every night a number of horses was carried away. There were people in these woods who were skilled in horse lifting.[36a] Sivagy complained about it, the Naique mocked him and always replied [286 r°] that these were not his people, meanwhile more than four or five hundred horses had already been stolen. Sieurs Germain and Cattel were witnesses of

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[36a] Martin is referring here to the Kallars of Ariyalur. Orme writes about them: "The subjects of this, as well as of all the other Polygars in the southern part of the peninsula, are Colleries, a people differing in many respects from the rest of the Indians, and hitherto little known to Europeans; they sally in the night from their recesses and strong-holds to plunder the inhabitants of the neighbouring villages of their cattle, which if they cannot bring away alive, they kill with their long spears: by constant practice in these exploits they acquire so much dexterity and audacity that they will for hire undertake to steal and bring off a horse even from the center of a camp; they are so far from thinking it a disgrace to be accounted thieves, that they value themselves upon excelling in the profession, and relate to strangers stories of desperate and successful thefts accomplished by their countrymen, with as much complacence as other people commemorate the heroic actions of their ancestors; and indeed when booty is the object, they regard danger and death with indifference. Of the party of Colleries employed at that time (1755) by the English to steal the enemy's horses, two brothers were taken up and convicted of having stolen, at different times, all the horses belonging to major Lawrence and captain Clive. Father Martin, a jesuit, who resided ten years in the neighbouring country of Morawa, describes the Collaries as more barbarous than any savages in any part of the globe." (*War in Indostan,* Vol. I, second edition, pp. 381-382).

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a most daring coup, they had proceeded two or three hundred paces in the camp for the shelter of a tree-shade. They saw an ugly man enter with a kind of sickle in one hand a cord in the other and a wretched piece of cloth in the middle of his body, in the garb of a grass-cutter. This man entered into the camp, it was about midday, the horses were fastened about their legs with cords that held them to the stakes, and the horsemen were lying on the earth. Some of them were asleep. After having observed things and noticed a valuable horse, the thief cut all of a sudden the ropes, which were fastened round the horse's legs, passed the cord he had round its neck in the form of a halter, jumped upon the bare back of the horse and pressed it out of the camp. Before a pursuit had been thought of, he had already reached the woods. The camp of Sivagy was without pomp, without women, there were no baggages, only two tents but of simple cloth, coarse and very scanty, one for him and the other for his prime minister.

About half a league from the camp our men again met the Dutch who came to pay *their visits. There were two of them in palanquins* as I have already mentioned, one was the chief of their factory at Tequenepatan, the other, a merchant skilled in the oriental languages. They had a retinue of some European soldiers, some led horses, (their)

banners and pavillions, instruments according to the fashion of the land, forty or fifty soldiers of the country, many men and oxen laden with presents, provisions, tents, even chairs, tables and bedsteads, in as much as they were not short of anything during their journey. Our people stopped at a place near which they came to encamp. The Dutch sent (a messenger) offering them their compliments and the option of (either) their going to see them (the French) or if they (the French) cared to take the trouble of their coming to see (the Dutch) them. Sieurs Germain and Cattel had not the equippage for receiving a visit, that made them accept the option of going to their camp. They were well received there, toasts were not spared, the envoys informed themselves of the methods of treating with Sivagy, our men courteously told them what they knew about it, after which they retired.

This kind of embassy of the Dutch had not all the success that they expected from it. They were well received by Sivagy just as their presents, but afterwards a sum of 25 to 30 thousand *ecus* was demanded of them upon the sole pretext that it was needed, the envoys excused themselves and replied that it was necessary to write to their masters. They were detained in the camp for two or three months to their great expense, and they only extricated themselves by several thousands of pagodes,

which they had to give, (but) of which the ministers had the best part.

The misrule, on the part of the Bramens *continued, every thing* was seized. A Capuchin father who served as the almoner in the lodge went to Porto Novo. I ordered a horse to be given him for this journey. On the way he was dismounted by the cavaliers of Sivagy who took possession of the conveyance which we could not get restored.

Our Bramen was always pursued, it was pretended that he must represent his brother who had managed the affairs of the Generallissimo Baloulcam at Porto Novo as I have already mentioned. There were even [286 v°] orders for arresting him. It was necessary to finish this matter. He could not find a surer means than to go to Sivagy for getting an assurance from him. After his departure they caused to be sealed the door of his house where his father and mother, each aged more than eighty years, were shut with the women and the children, and it was forbidden to let anything enter or leave, however, as there was no justice in letting people of such age and innocent children die of hunger, I caused the seal to be removed so that people had the liberty to bring them the necessaries.

The Soubedar of the country (a kind of Intendant who looked after the revenue of the lands under his charge and caused the

revenue farmer and the officers of the villages and of the colonies to render account thereof) arrived at Pondichery on the 15th with some cavalry and infantry. I sent to wait on him Sieurs Germain and Cattel who accompanied him to the house of the avaldar. This haughty and insolent man complained that I had not been to receive him and then ordered that all the country people in the service of the company should be made to come. I stopped it and sent our interpreter to tell the Soubedar that these people were not under his jurisdiction. He came to menaces and added that he knew well that we had the goods of Chircam in the lodge and he would force us to deliver them. The interpreter who was a man of spirit answered him very accurately but firmly, however, this officer came back in order to show that we did not fear him; it became necessary to decide to pay him a visit at his house, this we did on the 16th. I presented him several rolls of cloth and some calicoes, his scribes also had their share. He left on the 17th in the morning to continue his visit in the country.

During the whole of the rest of the month there was a continual hunt for people believed to be able to give money. The Dutch were (like) practically invested in their lodge at Tequenepatan and were forced to give present in order to have free êntree and exit, letters

written to Sivagy served no purpose, his answers were in truth courteous and full of friendly assurances but his Bramens had his word for not complying with them, the petty princes of these quarters then recognised the mistake they had committed in not uniting themselves to oppose jointly the entry of Sivagy. Ecugy was most concerned about it on account of his loss of the lands he had under the jurisdiction of Gingy, which was taken from him by his brother during the rest of this month with the same rapidity with which he had taken possession of those of Chircam. Sivagy after having examined the site of Gingy, which offered a very great protection, gave orders to cut off a part, to demolish the colonies outside and to make new fortifications.

September.

There are no important notes to make in the month of September with respect to us except that the Bramens always sought to do some injury, applying themselves directly to us or to the people of the country who were in service of the company.

During the whole of this month we received letters from Chircam based on the high hopes he had that assistance would come from Visiapour and that he would organise a league

of the princes of these quarters against Sivagy, but there was little sign of either the one or the other. Baloulcam, the commander-in-chief, was not in a condition to detach a body of his troops to send to these parts, and the neighbouring princes were too intimidated by the mere name of Sivagy to unite against him and still slow to decide on their expedition. Chircam intimated in a letter that the sum necessary for releasing his son Ibrahimcam was ready by the liberality of his friends, each [287 r°] (of them) having contributed, with a shortage, however, of 3000 *ecus* which he requested me to send and which he would pay off later on. I replied him that he knew well that we were without money and he had applied (to the) wrong (place). It is believed that it was the policy of this chief to make a beggar of himself. It is in this belief that the Naique of Arelour gave him two villages yielding a revenue of 1500 *ecus* per year. It is, however, credited that he had some effects under the private charge of his principal wife who took possession of precious stones and jewels which are supposed to be worth nearly hundred thousand *ecus*.

Sivagy continued his conquests, the governor of Velour still defended himself, only this place resisted him, meanwhile the state he had in the Decan and on the coast of India

suffered in his absence. He held a grand council with his minister and resolved to return there from these parts. He left the government of these quarters to Ragarnat pendit[37], brother of his minister Janardan-pendit, and some troops to finish the conquest that remained to be accomplished. This prince was so uncommunicative about his plans that long after he had left, many people were persuaded that he was still in the province. His name alone struck his enemies with terror.

This month I received a letter from Surate, as there was no commerce in this factory there was nothing new about the affairs of the company, there was peace in the lodge. I continued to give the Director, Monsieur Baron, information about the condition of these parts.

Many ships returned to the coast from Bantam and from other places. The English and the Dutch continued their commerce as usual, only our company did nothing.

OCTOBER.

There was nothing particular in the month of October except the continuation of vexation by the present government to the people of the country irrespective of persons and

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[37] The celebrated Raghunath Narayan Hanmante.

nation. The Dutch had their share (of trouble) at Tequenepatan on the pretext that they had some goods of the Bramens who had been in the service of Chircam. It was also intended to impose a tax upon the country people who were in the service of their (Dutch) company and the same thing (was tried) at Pondichery on our (employees). We always opposed it. We wrote about it to our Bramen who was near the governor of the province but the Soubedars or Intendants had an understanding with the officer. All the methods of exacting money were allowed and approved, however, we resisted (their efforts) so far as people in our service were concerned, we always prevented them from being taxed.

We were assured that Sivagy had retired, ever conquering and capturing places while making his way, the princes of these parts had good game for the present. Ecugy also asked others to unite with him. He had even taken the field with his troops. The fortune of Sivagy prevailed over all, the other chiefs were very much confident of preserving their estates.

Chircam was still in the woods of Arelour full of high hopes. I received his letters from time to time. The war continued in the kingdom of Visiapour, Baloulcam, joined with Delalcam, one of the generals of the Mogol, against the king of Golconde and the party of

the Daquenis[38]. There was a vigorous action, Delelcam and Baloulcam with 14 to 15 thousand horse made a retreat for eight days fighting constantly before the army of their enemies consisting of more than 40,000 horse and 50,000 infantry they extricated themselves vigorously. [287 v°].

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NOVEMBER.

Nearly the whole of the month of November passed in rain which is usual during the northern monsoon that often commences at the end of October or at the beginning of November. This wind, however, did not moderate the ardour of Sivagy's officers for exacting money by all possible means. There were several orders reiterated for making the dyers and other country

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[38] In 1677 an alliance was formed between Bijapur and the Moghul Government. The Mogul general Diler Khan was a Pathan and he naturally befriended Bahlol Khan who belonged to the same race. The invasion of Golkonda, however, proved a failure "From Kulbarga, the last Mughal outpost, they advanced to Malkhed, 20 miles eastwards, the first enemy fort on the way to Golkonda. But near Malkhed, 80 miles from the capital, the tide of invasion was arrested. The Mughal Van, some 5,000 cavalry under Bahlol Khan advanced, but were opposed by five times their number of Qutb Shahi troops under renowned leaders. After a long and severe battle, Bahlol was about to be routed, when Dilir Khan came to his aid and enabled him to make an orderly retreat." (Sarkar, *History of Aurangzib*, Vol. IV, pp. 147-148).

people, who were in the service of the company at Pondichery pay, and even for arresting some whom we got released. It was necessary even to use violence. We wrote about it to the governor-general of the province. We indicated that we would not suffer the privileges we had obtained to be touched. This affair still dragged on, meanwhile we forbade our men to pay anything.

The troops that Sivagy had left in these quarters continued their conquests and prepared themselves even to cross the river Couleron for entering the territories of Taniaour and of the other neighbouring princes. Ecugy opposed them with four or five thousand horse and several thousand infantry. The two armies lay in view of each other but without attempting anything. Meanwhile the envoys of the two sides sought to discover some way of agreement. The troops of Ecugy were not so numerous as those of Sivagy, but his cavalry was much superior, it is also said that because the gentiles (Hindus) are very superstitous and as they draw their good or bad omens from everything that presents itself (to them), Sivagy's officers had not dared to attack on the apprehension that they would have an ill success, on account of a number of vultures that flew over the camp without ceasing for several days. This is a bad sign with them.

At the time of Sivagy's departure that chief gave orders to destroy many small places situated in the plain country and to construct some fortresses on the mountains and heights he had noticed. To fortify themselves on elevated places is an industry general among the gentiles (Hindus). Ruins of many places in the Carnate and in the kingdom of Golconde of which they had once been masters are still seen.

It will not be out of place to mention that the cavaliers of Sevagy ordinarily got for their pay two pagodes per month. All the horses belonged to that chief who employed some grooms to take care of them, the cavaliers did not in any way meddle with them. There were ordinarily three horses for two men, this is what contributed to his usual celerity. He also frequently surprised his enemies who thought him to be far off when he fell upon them. I have already remarked that his camp was not encumbered with baggages or women. The families of those cavaliers who belonged to these parts were stationed in the lands of the coast of India, this is what attached them to his service. This chief also paid his spies liberally, who have given him considerable facilities for his conquests by the sure information they have supplied him.

Sieur de Jager, one of the Dutch envoys at

the camp of Sivagy, was at last released during this month. He passed through Pondichery .... (here follows news of war in Europe) * * * [288 r°] * * *

A great battle was fought on the 26th of this month between the armies of Sivagy and Ecugy. It was the latter who commenced it, the *mele* was severe for the people of these parts, many were killed and wounded, among those were some men of importance. The two parties retreated and the loss was almost equal.

Chircam was still in the forest of Arelour, if he had money he could have attempted something but he was short of funds. He waited for some change to take place in the affairs of Visiapour.

DECEMBER.

The war between the troops of Sivagy and Ecugy still continued, detachments of both the parties harried the country and destroyed everything.

JANUARY, 1678.

The petty princes of these quarters always waged war against one another and came to terms a few days afterwards. It is the genius (spirit) of the Hindus not to make a rule of keeping their word while they see some way of aggrandising themselves at the expense of

their neighbours, this always preserved their hatred against one another and this made them lose in course of time the authority that they had in this part of India.

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[288 v°]

This month I sent several times to Chircam who was still in the woods of Arelour for trying to obtain the money, that chief postponed (payment) in the hope he held out to us that we should soon witness some change in his affairs. His son was on the point of being released, one Santagy,[38a] brother of Sivagy on his father's side, had stood bail for his ransom. The conditions were that after Ibrahimcam should arrive in the wood of Arelour, Chircam would not stay there more than a few days and he should then withdraw to the territories of Maduré or Mousour.[38b]

The officers of Sivagy who were in the province, observing how little of union other Hindu princes could expect among themselves on account of the scanty chance of their being ever able to reconcile their interests, (saw) the facility they (Sivagy's men) would have of crushing them (the princes) whenever they

[38a] Shantaji, a natural son of Shahaji, joined Shivaji after his arrival in the Karnatak. He fought against Ekoji with success and converted a defeat into a victory after Shivaji had left for home.

[38b] Mysore.

would like to come there, (and they) did not think it necessary to keep all the cavalry they had, (and) decided to keep only three to four thousand horse and to send the rest to Sivagy, who saw the prospect of having both the Daquenis and the Patans on his hands, by the agreement that came to be concluded between these two nations.

After the glorious retreat of Delelcam and Baloulcam before the army of the king of Golconde supported by the Daqueni faction, their common friends interposed (mediated) to bring about peace. There was some difficulty in inducing interested (persons) to consent, however, the agreement was concluded on condition that the ministership of the kingdom of Visiapour would always remain with the Daquenis, of whom Sedimousour was at present the chief, and the office of generalissimo (would similarly belong to) with the Patans of whom Baloulcam was the leader, and endeavour should be made to restore the territories of the kingdom siezed by Sivagy.[38c]

[38c] "Abul Hassan Qutb Shah brought the heads of the rival factions together and influenced them to agree to the following terms: (i) Bahlol should resign the regency in favour of Masaud ; (ii) Masaud should pay six lakhs of rupees, the arrears of pay due to the Afghan soldiers, who would then be disbanded and would quit Bijapur, while Bahlol would retire to his own fief ; (iii) the kingdom was to be saved from further dismemberment ; and (iv) a Resident from Golkonda would advise the administration of Bijapur." (Sarkar, *History of Aurangzib*, Vol. IV, p. 150).

After this agreement, the two parties entertained each other in turn and swore to observe the terms of the treaty. I had written to Baloulcam, the two expresses, I had sent, were with the army at the time of this settlement. The chief gave me a very civil reply and also sent me information about this agreement. He charged me also to continue our amity with Chircam and assured me that we would soon witness some changes in these parts. Two days after the return of the express I received some letters from Sieur Destreman, who was at Golconde, wherein he gave me notice of Baloulcam's death (which took place) several days after the conclusion of the treaty, and that chief, before dying, had exhorted all the grandees of Visiapour to be loyal to their king and to exert themselves for the restoration of this kingdom to its former glory. He also recommended to them his children and the Daquenis engaged themselves to maintain them in the possession of the offices and the lands of their father. Baloulcam lived morally well (in strict morality ?), he was a man of his word, little given to women, who did not drink wine, who did not smoke tobacco, and who did not eat betels, which is very rare among Indian Mahomettans. His death was very painful

him Goudelour of which he would be the absolute master and where he would have the liberty of carrying on his business. He was even permitted to build a mosque which he had commenced to raise there and wherein his men were once employed. It is supposed that the general who governed these territories apprehended the reported alliance of the Mogol, the king of Golconde and the chiefs of Visiapour for conjointly waging war against Sivagy, and as Chircam was much liked by the petty Hindu princes of these parts, and the revolution that had taken place there, would not find them so well disposed as not to ally themselves with Chircam in order to try to restore things to their previous condition, and it (was this reason that) obliged the general of the province to treat with this chief. This matter resulted in nothing.

They were vigorously labouring at Gingy for demolishing a portion of the wall of that place and to fortify the (area) enclosed by it.

Chircam informed us that his son Ibrahimcam had at last been released and that he had arrived near him. I sent (an envoy) to congratulate him on this deliverance and a small present according to the custom, the envoy had orders also to press for money.

The Soubedar or Intendant of these parts came to Pondichery, he was a rude, violent, and selfish man as all Bramens are. At first

bouring petty princes. Throughout the month I pressed him by many envoys again and again for the money. He always replied that he could not pay. At last he sent by one of our men a quantity of emeralds which he estimated at thousand *écus* but which was not worth a quarter. It is certain that this chief was very down, the Naique of Arelour furnished him a part of his subsistence.

Although the agreement, that had been concluded between the Daquenis and the Patans, apparently should have restored peace in the kingdom of Visiapour and contributed to the re-establishment of that state, none the less the two nations sought incessantly some occasions for falling out, the party of the Patans being considerably weakened by the death of Baloulcam little sign was perceived of the deceased generalissimo's sons' succeeding to the offices of their father, the Daqueni faction, being stronger, wanted everything for itself. This is what was communicated to us from Golconde as well as (the news of) the confirmation of the treaty (concluded) between the Mogol and that state by means of hundred lacs of Roupies that the king engaged to pay.

The Dutch had not been able till now to obtain the *firman* from Sivagy's officers for the security of their commerce at Tequenepatan, they at length got it and the permis-

sion to establish themselves at Porto Novo on the same terms as in the time of Chircam's government. This affair has cost them a good deal.

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Chircam wrote to the sons of the deceased generalissimo Baloulcam, he sent me the letters and requested me to arrange their delivery (to make them reach). He also told me that it would serve us well if I should write to them. I followed his advice and despatched the express to Visiapour.

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APRIL.

[290, r°]

We had information from Golconde that there was serious division in that court. The minister Madena was tired of seeing still so many great Persian, Patan and Daqueni nobles drawing considerable salaries. He caused diverse documents to be drawn under the signature of every one of them in order to compel them to give up their employment. He even reduced the salary of some. There were some among these who raised themselves against this Bramen and who spoke loudly. However, by a subtle and malicious policy he at last consummated his design by expelling the old officers and filling the principal offices

with Bramens, this is what has at last caused the death of this disloyal minister and the fall of the kingdom.

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The rumour still ran that some troops of Visiapour were on their march with a view to come to these parts. From the precautions (that we have noticed) which they took for furnishing their places with provisions and munitions of war, it appeared that even Sivagy's officers apprehended it. However, the best [290 v°] informed (people) gave no credence to it.

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A Bramen, we had near Chircam, informed us that he had retired to Trichinapely,[40] to the court of the Naique of Maduré, that chief appeared to be much embarassed with himself. There was no occasion of getting anything from him.

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[40] "A district and once famous rock-fort of S. India. The etymology and proper form of the name has been the subject of much difference. Mr. C. P. Brown gives the true name as *Chiruta-paḷḷi*, 'Little Town.' But this may be safely rejected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is about 1520 as *Tiru-śśilla-paḷḷi*, apparently 'Holy-rock-town.' In the Tevāram the place is said to be mentioned under the name of *Sirapalli*. Some derive it from *Tri-sira-puram*, 'Three-head-town,' with allusion to a 'three-headed demon.' " (*Hobson Jobson*, pp. 938-939). The city is on the right bank of the Kaveri, 250 miles by rail s.-w. from Madras. (*Encyclopædia Britannica*, Vol. 27, p. 265.)

MAY.

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Sivagy's officers continued their outrages on the inhabitants (of this part). There were some ancient grants made by princes of the country to diverse private people. These were resumed (including) even those of the Hindu *pandarams*,[41] these are people almost retired from the world to a life apparently very austere. There was one of these *pandarams* in a small village, north of Pondichery, who derived a large revenue from lands granted even by some Mahomettan princes though they were of a hostile religion. This man, who passed for a saint among the Hindus, gave food to all the travellers generally without distinction of religion or race. I had the curiosity of seeing there one evening sixty travellers eat, they rationed themselves at his place, to each was judiciously given a quantity of country food sufficient to satisfy a man. Some times there met nearly one thousand people on their return from a (place of) pilgrimage that is near it and none was ever denied (food). The *pandaram* was not spared, the best part of his revenue was

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41 "A Hindu ascetic mendicant of the (so called) Śudra, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, *paṇḍāram*. C. P. Brown says the *Paṇḍāram* is probably a Vaishnava, but other authors apply the name to Śaiva priests." (*Hobson Jobson*, p. 666).

exacted from him, though the Bramens perform [291, r°] the function of priests and sacrificers among the Hindus and they should on that account maintain the religion, their self interest carried them so far as to refuse to celebrate a festival that was made every year in a *pagode*,[42] two small leagues from Pondichery, because they found that that they would have to bear the expense thereof. They permitted some private people to make the expenditure (in this connection), a number of people from different places came there, each made his offerings according to his means or his devotion. The festival, that lasted for eleven days, being over, the same Bramens wanted to know how much amounted the cost of the ceremony and the receipt from offerings. It was found that somewhat more was received which they seized. Their interest alone forms the religion of the Bramens.

Chircam was all the time at Trichinapely much embarassed with himself. Our envoy

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[42] Pagoda. "This obscure and remarkable word is used in three different senses: (*a*) An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous 'Porcelain tower' of Nanking, now destroyed, may be recalled as typical. In the 17th century we find the word sometimes misapplied to places of Mahomedan worship, as by Fariya-y-Sousa, who speaks of the 'Pagoda of Mecca'.; (*b*) An idol; (*c*) A coin long current in S. India. The coins so called were both gold and silver, but generally gold." (*Hobson Jobson*, pp. 652-653).

was always near him to press him for the money, but without being able to advance anything, he sent us another instalment of emerald which he estimated at 500 *écus* but which was not worth the half. This chief had the misfortune of going to seek bread from people whom he scorned before his disgrace.

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[291, v°]

We had information that Chircam after having waited for the Naique of Maduré at Trichinapely,—that prince having arrived there and remained three days without having spoken of giving him an audience,—got vexed and returned to the woods of Arelour. While on his way, the Naique sent some men after him to make him retrace his steps, he did not want to hear of it and pursued his way. The chief of Arelour received him very well as usual. Ecugy and other Hindu princes made offers of employing him which he refused. It appears that he did not trust them, he was the only man who could uphold the party of the Moors and that of Visiapour in these parts, he had some credit with the people, and if he had some forces he would be able to restore himself to a condition to (establish authority) take all Hindus to account and perhaps these princes sought

to employ him among them in order to arrest him. Sivagy's officers, learning that he had returned to the woods, sent (envoys) to threaten the Naique of Arelour that unless he compelled him (Chircam) to leave, they would declare war against him (Naique). This poor chief was in a pitiable condition not having a single assured place of retreat, our envoy was always with him for trying to get the money but with little signs of succeeding therein. Rumours still ran that troops from Visiapour would come; credence, however, was not given them, that kingdom not being in a position to send forces to these parts.

JULY.

We received also some letters from the eldest son of the late noble Baloulcam on whom at last the office of his father had been conferred. This chief sent us (some letters) for Chircam also. He advised us to continue the amity that existed between us and that we would soon find the troops of Visiapour in these quarters.

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[292, v°]

Sivagy's officers always pressed Chircam to get out of the woods of Arelour and always threatened the Naique with waging war against him.

There was always something to say about the conduct of the Bramens, their spite in committing treachery and at last unscrupulously hurling themselves as on lost bodies on all occasions where there was chance of getting money. I have already said enough about it, it seems to me that one ought to know this wicked caste.

AUGUST.

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We had by the same means some letters from Golconde about the arrival of an ambassador of the Mogol who had been received there with all the honours that could be rendered to a sovereign at the audience that he had of the king of Golconde. He demanded of the king three crores of Roupies, 3,00,00,000 of this money in cash, it would be difficult to believe if Sieur Destreman had not assured us of learning it from good quarters. This ambassador also demanded 12,000 horse for making war against Sivagy. The king of Golconde replied that as for the money, his finances were exhausted, and as for 12,000 horse, they were ready and that he himself would go at their head. It was added that the prince could not, however, avoid paying (at least) a part of so considerable a sum. The great lords of his court, perceiving the weak-

ness of the government of this prince and that he entrusted it entirely to the minister Madena who daily reduced their salaries, kept some understanding with the court of the Mogol. It is believed that it was by their advice that considerable sums were daily demanded with the object of having a pretext of attacking the kingdom if they were refused, or if the money or a part of it was paid it would still ruin and render the king incapable of raising troops when he would be attacked.

It would be a matter of surprise, knowing (as we do) the grandeour of the Mogol and the troops he had ready, that he could not reduce an enemy like Sivagy who could pass only for a petty chief and a common rebel and who desolated all his territories. But it was known that Sivagy, a man of spirit and cunning achieved more by artifice than by open violence, that he had an understanding with the generals of the Mogol with whom he shared his spoils; this was what sustained him. The Mogol none-the-less spared nothing for getting rid of him, Sivagy discovered a conspiracy by his brother-in-law against him which was said to have its source from the Mogol. The traitor was arrested and had his eyes put out.

The officers of Sivagy pressed the Naique of Arelour so much that Chircam and his eldest son were at last forced to leave and to

take shelter with the Naique of the Maravas.[43] He wrote to me at (the time of) his departure, sent back our men who were near him, assured me that he would never forget the obligations he owed us, that the company would lose nothing of what was due from him and that he would send us the first (instalment of) money that might come to him. I learnt on the return of our people the reason why he did not get some employment at Maduré, it

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[43] The Nayak of the Maravas was the Setupati of Ramnad and the Marava country, in those days, extended over the modern zemindaris of Ramnad and Shivaganga though the Maravas had penetrated further into the Tinnevelly district. (See Irvine, *Manucci's Storia do Mogor,* Vol. IV, p. 442). The Maravas are of Dravidian extraction and have been little affected by Brahmanical influence. They claim descent from Guha, Rama's boatman. The Maravans are described as follows:—"Of strong limbs and hardy frames, and fierce looking as tigers, wearing long and curled locks of hair, the blood-thirsty Maravans, armed with the bow bound with leather, ever ready to injure others, shoot their arrows at poor and defenceless travellers, from whom they can steal nothing, only to feast their eyes on the quivering limbs of their victims." "To this class belonged most of the Poligars, or feudal chieftains, who disputed with the English the possession of Tinnevelly during the last, and first years of the 19th century. As feudal chiefs and heads of a numerous class of the population, and one whose characteristics were eminently adapted for the roll of followers of a turbulent chieftain, bold, active, enterprising, cunning and capricious, this class constituted themselves, or were constituted by the peaceful cultivators, their protectors in time of bloodshed and rapine, when no central authority, capable of keeping the peace, existed." "Though the Maravans," Mr. Francis writes, "are usually cultivators, they are some of them the most expert cattle lifters in the Presidency." (Thurston, *Castes and Tribes of S. India,* Vol. V, pp. 22-23).

was because when the Naique returned at Trichinapely where Chircam was, the chief did not meet him, that he had not even informed himself of his news, and that he did not ask for his audience before two or three days after his arrival. This was a little too much of arrogance (considering) the condition in which he was.

There were some movements among the Hindu princes that seemed bound to rekindle the war among them. These petty kings could not suffer one another.

A party of the Redis[44]—these are people who make the most of their lands, withdrew

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44 "The Reddis are the largest caste in the Madras Presidency, numbering more than two millions, and are the great caste of cultivators, farmers and squireens in the Telugu country. In the Gazetteer of Anantapur they are described as being the great land-holding body in the Telugu districts, who are held in much respect as substantial, steady-going yeomen, and next to the Brahmans are the leaders of Hindu Society. In the Salem Manual it is stated that the 'the Reddis are provident. They spend their money on the land, but are not parsimonious. They are always well dressed, if they can afford it. The gold ornaments worn by the women or the men are of the finest kind of gold. Their houses are always neat and well built, and the Reddis give the idea of good substantial ryots. They live chiefly on rāgi (grain: *Elensina Coracana*), and are a fine, powerful race.' Of proverbs relating to the hereditary occupation of the Reddis, the following may be quoted. 'Only a Reddi can cultivate the land, even though he has to drink for every clod turned over.' 'Those are Reddis who get their living by cultivating the earth.' " Thurston, *Castes and Tribes of Southern India*, Vol. III, pp. 222-223).

to the woods because Sivagy's officers did not observe the conditions of their treaties with them. There was a general disorder in the province and (this was) always (caused by) the Bramens. They also wanted to cause us some damage at the commencement of the month of September on the pretext of getting measured (surveyed) a garden that we had outside the lodge, the residences of our married Frenchmen who were in the colony and the houses of the people of the country who were in the company's service and to enforce a tax upon (us). I strongly opposed it.

We received some letters from Golconde at the commencement of the same month. The ambassador of the Mogol pressed the king hard for furnishing him with the sum he had demanded, the prince, however, delayed, possibly, for making (the ambassador) understand that his funds were exhausted. He gave orders to melt down all the gold and silver vessels of the preceeding king, to coin money with them. He even caused old medals to be brought out of the treasury to be melt in the same manner, this went on slowly. Delilcam, one of the generals of the Mogol, who was with an army on the frontiers of this state, being informed of this delay, caused the king of Golconde to be told that if he did not expedite more he (the general) would go himself to oblige him to make more diligence.

was because when the Naique returned at Trichinapely wheie Chircam was, the chief did not meet him, that he had not even informed himself of his news, and that he did not ask for his audience before two or three days after his arrival. This was a little too much of arrogance (considering) the condition in which he was.

There were some movements among the Hindu princes that seemed bound to rekindle the war among them. These petty kings could not suffer one another.

A party of the Redis[44]—these are people who make the most of their lands, withdrew

[44] "The Reddıs are the largest caste ın the Madras Presıdency, numberıng more than two mıllıons, and are the great caste of cultıvators, farmers and squıreens ır the Telugu country In the Gazetteer of Anantapu they are descrıbed as beıng the great land-holdıng body ın the Telugu dıstrıcts, who are held ın much respect a substantıal, steady-goıng yeomen, and next to th Brahmans are the leaders of Hındu Socıety In th Salem Manual ıt ıs stated that the 'the Reddıs are prov dent They spend theır money on the land, but are nc parsımonıous They are always well dressed, ıf the can afford ıt The gold ornaments worn by the wome or the men are of the finest kınd of gold Theır hous are always neat and well buılt, and the Reddıs gıve t ıdea of good substantıal ryots They lıve chıefly rāgı (graın *Elensına Coracana*), and are a fine, pow ful race' Of proverbs relatıng to the heredıtary occu tıon of the Reddıs, the following may be quoted 'O a Reddı can cultıvate the land, even though he has drınk for every clod turned over' 'Those are Red who get theır lıvıng by cultıvatıng the earth'" Thurst *Castes and Trıbes of Southern Indıa*, Vol III, pp 223)

That was rude to a sovereign. However, the poor prince who would be able to respond vigorously if he had had the resolution, a spirit of ruling and to employ his forces, yet caused some precious stones to be sold for a considerable sum in order to please the Mogol.

After a vigorous defence on the part of the garrison, the Governor was at last compelled by *a kind of contagious disease*, which had broken out in the place and which carried away every day eight to ten persons, to surrender the fortress of Velour which was besieged since the arrival of Sivagy in the province. The capitulation made, he got out with one hundred infantry and thirty horsemen. This fortress is important, the troops of Sivagy had pushed their conquest further in other provinces in such a way that we were assured that there was only a distance of about thirty leagues by road between his estates on the coast of India and his conquests in these parts.

SEPTEMBER.

[293 v°]

Goupalpendit, Soubedar or Intendant of Tequenepatan and Porto Novo, who was then at the former place, wrote to me and requested me to give him my opinion about the movements of the Dutch and promised to inform

us of what he might learn, he asked of us a reciprocal correspondence. I replied to his letter on the 11th, I gave him the same assurance. * * *

On the 12th the Dutch continued to embark their merchandise and their private effects, including their moveables. Goupalpendit wrote me that he had learnt from good quarters that the Dutch intended (to harm) us, that after having embarked all that they had in their factory they would come to make a descent at Pondichery to capture us.

[294 v°]

I caused (a letter) to be written to Gingy to the Governor-General about the condition in which we were, the movements of the Dutch and that they might have the fortress of Tequenepatan as well as other places in view.

I got information on the 19th that one of the two vessels that were before Tequenepatan had set sail at night, the women and children of the factory were embarked on it. The Dutch proclaimed loudly that they would totally withdraw, the officers of Sivagy hastened to induce them to stay. They urged for their pretext that much damage had been done to them and they could not remain any longer. It has been reported to us that during the conversation that the chief of the

factory had had with the *avaldar* of the place the former wanted to buy the fortress of Tequenepatan, (and demanded) that the Dutch should be the only European merchants at Porto Novo and that Pondichery should be left to them. That officer replied that it exceeded his power and that it was necessary that he should write to the Governor-General. I did not give much credence to this report.

* * * * *

OCTOBER

[296, r°]

We received three letters from Chircam during this month. We learnt thereby that he was with the Naique of the Maravas against whom Ecugy had declared war, partly because he had given shelter to this chief. He, however, did not want to accept any employment, nor suffer his son to do so, he allowed only some of his relatives (to enter into the Naique's service). None the less, he found himself in some encounters against the enemies of the Naique who gave him a pension. Chircam also despatched to us some express to know the condition in which we were, a rumour having spread in these parts that the Dutch had taken Pondichery and that we were in their hands. He, however, added that in case we had withdrawn to the forests and had no

safe place of retreat, he offered one with the Naique of Arelour where we should be welcomed and where he would come to join me. I thanked him for his offers and informed him of the condition in which we were.

The Soubedar Goupalpendit (made his people) work in the fortification of Tequenepatan, the garrison was always numerous. [296, v°] We received some letters from Surate. Sivagy still aggrandised himself by the places he captured in the territories of Visiapour. He had tried to surprise one night More de Chaoul, this is the name given to a fortress on the other bank of the river that runs along that place and which fortifies it. The people of this chief were repulsed by the Portuguese garrison who were there and who were masters of the fort as well as the town.

NOVEMBER

For sometimes past our Bramen has been near Ragarnatpendit, Governor-General of the province, for watching that nothing is done against us. In an audience that he had, (with Ragarnatpendit) that officer strongly complained that we made no commerce at Pondichery, that we brought no profit to the state, that we were even the cause of the Dutch wanting to leave Tequenepatan where they made a considerable trade, that he could not suffer us to continue like that any longer,

but he would, however, wait for a year or two more, on condition that we lent him ten thousand pagodes of which he had need for the maintenance of his troops, that he would give us for the payment (of the debt) (power) to make collections in many aldées[45] (villages) in the neighbourhood of Pondichery. Our Bramen after hearing his proposals replied to him that if it was intended to put us entirely out of Pondichery we would not hesitate to withdraw by the first ship that came to us, but after that we should also be in a position to make some return to those who had insulted us, that the intentions of Sivagy were not other than (that indicated by) the manner in which he treated us, that we awaited the news of peace in Europe and some ships, that then we would make all the commerce that the Dutch did and more, that with regard to ten thousand pagodes that we had been asked to lend, we had no money. On this reply from our Bramen Ragarnatpendit assumed a sweeter tone. He then charged him to write me about the conversation that they had had together. It was the Dutch who set this Governor-General to treat us in this manner. They threatened to leave, though it is well known that they would not do so in the end. It is true that the Governor-General lacked

[45] Portuguese *aldea*, a village.

money for paying the troops, but that proceeded from two causes, the first (was) that the Bramens, from the highest officer to the lowest, robbed with impunity; the second reason (was) the ill treatment accorded to the people which drove many to leave and pass on to the territories of the neighbouring princes, so that the province did not yield two thirds of its ordinary revenue. It must, however, be admitted that the Bramens were more careful in making the lands profitable than those under the government of the Mahomettans had appeared (to us) to be. A number of places [297, r°] around Pondichery, covered with brambles and brushwood only, of which no body thought (anything), was reclaimed and these have produced well since, but the best part of these improvements went to the profit of the Bramens. The kingdom of Visiapour drew little by little to its end, the great nobles were simultaneously in hostility and each was cantoned within his own jurisdiction. (government). This was due to a policy of Sivagy who fomented this division, fearing that if they were united together they would conjointly wage war against him. This chief obtained readily great succours at the hand of the king of Golconde who was very glad that this state (Visiapour) was destroyed.

* * * *

Monsieur Baron, the Director, sent some letters of Sivagy in our favour for the Governor-General, we were reliably informed that when the Dutch went to see Sivagy, while he was in this province, that chief after having entertained them for a long time with the hope of expediting a *firman* for them, left them a letter, while leaving the army, for the governor of the province which (he) told them was an order for promptly discharging them but it was known afterwards, that he charged that officer by that (letter) to exact from them as much as he could and even to detain them there. The knowledge that we had of this (fact) led us to open the letter that was sent to us, in which he (the Governor-General) was simply directed to treat us (as we had been) in the same manner as under the government of Chircam. We then sent it to the Governor-General. It had not much effect, it was not always a good policy in these quarters, where self-interest governs everybody, to secure letters of recommendation from the prince to his officers. They think, on account of these letters, that complaint has been made against their conduct and as they do not want in arguments and pretexts for getting it approved they make those who have written feel the consequences, the more so, the further the sovereigns are from them, and they become

thereby like absolute masters of their governments.

The rumour also spread at Golconde that the Dutch had carried us away from Pondichery * * *.

We had two or three expresses from Chircam during this month to inform him of our news. He always communicated to us his hopes of the coming of troops from Visiapour but of which there was little sign. Meanwhile, as it was absolutely necessary to learn [297, v°] the condition of that chief's affairs and still more to attempt to get the money, the council resolved to send to him Sieur Germain who was given necessary instructions for his guidance.

DECEMBER.

Sieur Germain started on the first of December with the Bramen Anemonte. They made this journey of more than 60 leagues on foot during the most difficult season of the year, one dared not give them conveyances, nor men for their suite, with the object of concealing (the fact) that they went to Chircam. That would have been suspected not only by Sivagy's officers but still more by the petty Hindu princes through whose estates they had to pass. Sieur Germain was in the garb of an adventurer who went in search of his party.

* * * *

There was a strong rumour in the country
t the troops of Visiapour were near. The
vements of the Bramens contributed to
firm it. They sent their best belongings to
neighbouring states. The Governor-
neral of the province even set on march a
detachment of cavalry to take possession
he routes (passes) by which the Mores could
er into the country. However, we received
the same time some letters from Golconde
which it was mentioned that division con-
ued among the great nobles of Visiapour
l famine in the kingdom, the people not
ving the liberty of cultivating the lands on
ount of the parties that scoured the
intry. We learnt moreover from the letters
t the king had left for Masulipatan. Some
ople (thought) that there was some mystery
out this journey, that this prince was
prehensive of being attacked by the Mogol,
der the pretext of visiting his estates he
used what he had of valuables to be trans-
rted among his ordinary baggage to be de-
sited in the fortress of Conepely, 15 to 20
gues distant from Masulipatan. [298, r°]
is is an extremely strong place, with a cir-
it of four to five leagues, enclosed by some
ountains and open only by some avenues
iich are well fortified. It is said that there
s collected inside what (could) feed five to
thousand persons with all the necessaries of

life. It was believed that if the king of Golconde found himself pressed, he would retire there, it has been learnt, however, by the sequel that these suppositions were not true.

We learnt another news by the same letters, that the Mogol had caused the ablest Casis[46] in his estate to assemble—these are men of letters among the Mahomettans—of whom he had asked their opinion about the claims he had upon the kingdom of Golconde. Here is the foundation: Mirzomla (l'emir somla), who had previously been the generalissimo of the armies of Golconde and who had conquered that portion of the Carnate which is dependent upon this kingdom, having been forced by the jealous people (there were) in the court to leave the service, threw himself in the party of the Mogol during the reign of Sha-Jehan. This chief persuaded Oranzeb, who I believe was then Governor of the Deccan, to besiege the fortress of Golconde, the capture of which was easy and which would lead to the conquest of the kingdom. Oranzeb, who concealed his ambition under the mask of feigned devotion of a faquier, accepted the proposal, the troops marched, seige was laid to the fortress and (it) was reduced to the last extreme. It is said that Mirzomla repented after having reduced the king of Golconde to this extremity,

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[45] Arabic *Kādi*, a judge.

that he persuaded Oranzeb to assure himself of the kingdom in another way by allying himself with this prince by the marriage of Sultan Mamoud, his eldest son, with the eldest of the king's daughters, that in consequence of this marriage the kingdom would come to Oranzeb after the death of this sovereign. The proposal was made and accepted, and the marriage was consummated. Oranzeb retired, but after having carried away the riches of the city of Baganagar[47] which was pillaged and which was then extra-ordinarily wealthy, besides, the surprise of Oranzeb's march gave no time for withdrawing what was there in the king's palace. This history is reported with all the circumstances in the accounts of the travellers of this century. There were two more daughters of the king of Golconde, the second was married to a chief who is called Grand Mirza and the third to the prince who has succeeded the deceased king and who, we are assured, is descended from the race of the ancient kings, here is then the foundation of the pretentions of Oranzeb : the Casis peremptorily gave judgment in his favour, it is, however, not believed that he was so scrupulous as to assemble the casuists of his state to support his pretentions to a kingdom which

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[47] Bhaganagar, capital of Golkonda, so called after a Brahman lady, who once had for her guest the founder of the city. (Sen, Siva Chhatrapati, p. 72, *infra.*)

was well off and yielded more than 40 millions of pounds every year.

* * * *

JANUARY. 1679.

[298, v°].

I received some letters about the arrival of Sieur Germain near Chircam by whom he had been very well received. This chief, as well as his eldest on, had served the Naique of the Maravas well in an encounter against Ecugy's troops; this chief pressed him to raise some cavalry with a view to push his affairs further. He had (a) standing (body of) nearly 50,000 infantry ready, of this number nearly 30,000 (were) musketeers, but all these troops were of no use except in the woods, in the defiles and in other places where the cavalry has not the freedom of spreading itself as in a plain country; one thousand horse would have beaten them.

* * * *

[299, r°]

Chircam still based his hopes upon the coming of troops from Visiapour but there was little sign of them, meanwhile he kept intelligence with the neighbouring princes with this view. He made Sieur Germain stay near him in expectation of money.

* * * * *

to him that this should not be apprehended of us, that he knew us, that our general who was at Surate kept considerable correspondence with Sivagy, and that we could not undertake anything without his orders. The Soubedar did not come back except after a long time.

During this month we also received some letters from Sieur Germain. The Naique of the Maravas have conferred considerable salaries on Chircam and his son, but the money did not come. They were both of them reduced to the mean condition of not having wherewithal to subsist on. There were some more encounters between the troops of this Naique and those of Ecugy. The Maravas had been repulsed in the absence of Chircam, since his return to the army he had made the enemies retreat, but all these had not much effect. The army of the Naique was before a miserable place called Couvourcotta, which they could have carried in a trice but none the less attacked it only from a great distance. Chircam still based his hopes on the coming of troops from Visiapour but there was no sign of them. Sieur Germain further informed us that there was nothing to expect from this chief in the circumstances in which he was for the present, this led me to write him to come back.

* * * *

APRIL.

[300, r°].

Sieur Germain returned from his journey to Chircam at the commencement of April. He brought some letters of credit for the persons on whom Chircam had sent bills. He also brought a letter for receiving a sum of 12,000 Roupies in Bengalle from a man who owed it to Chircam, nothing, however, was obtained from all these debts. Chircam had with him at the place of the Maravas 425 cavaliers, if he had money he might have drawn to his side all the cavalry of Ecugy but the Naique would not spend voluntarily. The troops were still before Couvourcotta which was of no account and which should have been taken by a *coup de main.* The envoys of Ecugy and of the Naique had assembled for making peace which was concluded several days after the departure of Sieur Germain, on condition that the fortress should be left alone, provided that things should remain as before. This news we learnt from some letters of Chircam. This chief added that the Naique had undertaken to give him some lands that should bring him twelve to fifteen thousand *écus* of revenue every year, and then he would share with us what would come to him. Sieur Germain did not consider the Naique so liberal and the sequel showed that he had reason (to

think so). There is a journal of what he noticed during his journey. I shall possibly insert what is most curious in that at the end of this narrative.

We learnt from some letters from Golconde that the troubles at Visiapour [300, v°] were settled among the nobles of that kingdom, that (this news) caused anxiety to the officers of Sivagy who were in these parts, the more so as they have been assured that Sivagy's eldest son who had gone over to the Mogol was placed at the head of an army in the country of his father and had already taken some places.

The Soubedar or Intendant Vitulospendit[49] persecuted us more during the whole of this month. His intention was to force us to make him a present of a horse of Achem which was in the lodge and belonged to Sieur Deltor. We did not like to accustom those people to engaging ourselves to give whatever might please them. This officer, enraged and rendered obstinate by the resistance we made,

[49] Vithal Pildev Atre Garadkar (*Shahanav Kalmi Bakhar*, p. 37). Malhar Ramrao Chitnis calls him Viththal Pildev Garudkar (Sane's edition of *Chitnis Bakhar*, p. 285). He is frequently mentioned in Le Stat General des Presents et Depences faites a Pondichery depuis le 18 8bre 1673 jusque au 31e aoust 1693 (Archives Coloniales, Correspondance Générale, Inde 2e Série, Vol. II) as Vitulospeli pendit. From the same statement it appears that Viththal Pildev held the office of Governor of Jinji till 1686 when he was replaced by one Ananda Rao, another Brahman officer.

threatened to turn us out of Pondichery. He even gave orders to the people of the woods near which we were, to assemble and come to blockade us in our lodge. The Governor-General was at a distance of twelve to fifteen days' journey from Gingy. We wrote to him about the conduct of the Soubedar. He gave us a favourable reply, he even sent us a letter for this officer, but he did not make much account of it, possibly there was an understanding between them. I then sent our Bramen to see if there was any means of appeasing this man, but on condition that he would not get the horse.

February, 1680.

[307, r°] The rumour continued that some troops of Visiapour were on their march for coming to these parts but with little appearance (of its truth). Sivagy continued to ravage the Decan. Some of his troops had pressed forward within eight to ten leagues of Surate, the Mogol with all his forces could not check their progress.

April 1680.

[308, r°] The rumour was strong in the province that the troops of the Mogol, joined with those of Visiapour, were on their march to come to these parts, though there is no sign (of it), the Bramen officers sent their

DESCRIPTION OF SURATTE AND THE LIVES OF THE GREAT MOGOLS.

[*Translation of an extract from François Valentyn's Oud en Nieuw Oost Indien, Vol. I, pp. 264-267. Beschryving van Suratte en de Levens der Groote Mogols.*]

In the year 1663 (or, as others state 1661), Aurangzeb had trouble with one of his court named Sivaji, a little man (in the language of his country called a man like a rat), but great in deeds. Jemeah[1] was the birth place of this Sivaji and it was from ancient times the seat of the kings of Deccan, under whom his father was Lord Keeper of the Great Seal, which Aurangzeb handed over to him when he conquered the kingdom. This Sivaji, the most distinguished and powerful of the petty Hill Rulers, was descended from the old line of the Rajas and from the stock of the Bonceloes,[2] a very warlike and brave race. His grandfather was held in great esteem

[1] Junnar, sometimes spelt "Juneah" by seventeenth century scribes.

[2] The Bhonslas, to which family also belonged the Sawants of Wari and the Ghorpades of Mudhol.

under Nizam Shah, his name being Raja Vangoeji, and his father's was Raja Shahji; he was Commander-in-Chief of the army under the same king.

We have already seen in the account of the affairs of the Kings of Visiapour that there were three brothers and that the other two were called Sambhoji and Ikoeji.

On the fall of the King Nizam Shah, the father of Sivaji and his other sons entered the service of the King of Visiapour, under whom they held very important offices. Sivaji however always caused trouble, wherefore the King of Visiapour attacked him with an army under Abdul Khan, whom, however, Sivaji very cunningly deceived and treacherously murdered, at the same time getting possession of the strong city Pangola.[3] Shivaji's office carried with it the duty of holding a silver stick and riding in advance of the prince when he went out in order to clear the way. But having fallen into disfavour and being banished by Aurangzeb, he took to highway robbery. Indeed, having collected a large following of rascals, he became so strong and bold that he openly took the field against Aurangzeb and did him much injury in various places by his incursions.

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[3] Panhala about 12 miles north-west of Kolhapur town.

This man is indicated by the letters A A A in the illustration [on page 248] clad in a gold embroidered mantle and with a turban on his head.

In January of the year 1664 he arrived in the important trading city of Ahmadabad with a flying force of from ten to twelve thousand men, which inspired such consternation in Surat and above all, in the heart of the cowardly governor of the district that he, who had been appointed to protect the traders there, sought help in vain from the Dutch and English. These, however, had enough to do to protect themselves, for their whole force consisted of only 30 to 40 men of each nation. In consequence, they could give but little assistance; wherefore on the 15th of the same month, they each enlisted 70-80 Muhammadans.

The following day news came to Surat that Sivaji had arrived with his army at the village of Utena, scarcely a mile and a half from the town. Thereupon the governor sent an officer to entreat him not to approach nearer, as it caused great consternation and would be very displeasing to the Prince, who had, so he said, sent him elsewhere, to which message Sivaji attached little importance, quietly taking the envoy prisoner, the better to seize his opportunity in the attack on the town, and carrying him with himself thither.

The same fate also befell two Dutch officers sent out to get information, but they were released towards evening and arriving, without arms, among their own people, confirmed the report that the freebooter with his force was indeed Sivaji.

Towards noon an extensive fire broke out in the town, which Sivaji's men gradually entered, and immediately made their way to the custom house for plunder.

The terrified governor at once took refuge in the citadel with all the Mughal officers, with the help of whom he might have kept out the bandit for a long time. The latter, finding no resistance, gave himself up to plunder and burning until far into the night, having even the audacity to approach the citadel. It is true that the governor's men continued to fire all night long, but more damage was done to the town than the enemy.

A pitiful weeping of women and children for the loss of their husbands and fathers, houses and goods, was heard throughout this period and was enhanced by reason of the spread of the conflagration. No one knew where to turn to slake his thirst, even though the fire burnt itself out in the end during the night, and some peace ensued. On the 17th, however, the conflagration was seen to break out in new places and more fiercely than before.

Sivaji sent one Nicolas Kolastra, a Greek merchant of Surat, to the Dutch and English Chiefs with the information that Shah Shuja, his ally and friend who accompanied him, had presented the town of Surat to him as a gift, and that he had therefore decided to call upon the Europeans in a friendly manner for a considerable sum of money to pay his men; otherwise he would give up everything in the town to fire and sword.

Although it was well known that this pretence was a lie and that Shah Shuja had long been dead, it was necessary to speak the invader fair and put him off by asserting that merchants have no cash and it was therefore impossible for them to help him.

Meanwhile the burning and blazing, the weeping, wailing and lamenting of the unhappy people abandoned in the town were terrible to see and hear. Also, in spite of the already great danger caused by the conflagration, Sivaji's people continued to augment it with fresh fuel.

Everything of beauty existing in Surat was that day reduced to ashes and many considerable merchants lost all that the enemy had not plundered through this terrible fire, narrowly escaping with their lives. Two or three Banian merchants lost several millions and the total loss was estimated at 30 millions.

On the 18th January, having worked his

will, Sivaji withdrew at noon with his men from the town, taking an incredible amount of booty. He and his followers appropriated only the most valuable spoils and distributed the less valuable things, which could only hamper their retreat, among the poor, whereby many acquired much more than they had lost through fire and pillage.

On withdrawing, Sivaji encamped half a mile from the town so as to make it appear that he intended to remain there for a time, but he departed at the first gleam of daylight, delighted to have plucked such a fine feather from Aurangzeb's tail.

The envoy of the emperor of Abyssinia, Khwaja Murad by name, an Armenian, who was staying in Surat till further orders, lost all the presents intended for the Emperor through fear for his life or at least his liberty, because Sivaji demanded them from him or threatened otherwise to carry him off a prisoner; all which loss was attributed to the conduct of the timorous and inexperienced governor of Surat.

Aurangzeb, who had his hands already over full of more important things and saw no chance of suppressing by force this freebooter, who now possessed an army of 100,000 (since many more men had joined him), decided, by means of one of his greatest nobles, to offer a pardon on his word as

Emperor to Sivaji for all his misdeeds, and in addition the third place among the Princes of the State, and moreover that his son should be promoted to the command of 10,000 horsemen.

Sivaji allowed himself to be persuaded by all these offers. He therefore went to Delhi with his son and some followers and proceeded himself with a few servants to the Court of Aurangzeb. But he charged his son to remain with the army outside the city and there to await his further orders or see what treatment would be meted out to him.

He was very well received at court by the nobles, splendidly entertained and conducted to a princely palace which was to serve as his abode, but seeing that, at his audience with Aurangzeb, the fourth, and not the promised third, place among the Omrahs was given him, he was so angry that he openly upbraided the prince, asking if this was in accord with the princely word to which he had trusted. He openly said that he refused to sit in the place below a traitor and would therefore depart, but was restrained by some of the nobles and appeased with an undertaking that the promise should be fulfilled.

The reason why Sivaji called the noble who sat in the third place a traitor was as follows. Aurangzeb had sent this man with an army against him some years before, and he had on that occasion turned traitor to the

Mughal, writing a letter to Sivaji and suggesting, since they were both Rajputs and fellow-believers, that they should not remain at variance and that he would leave Sivaji in peace if he on his part would let him alone; all of which Sivaji had undertaken to do.

Indeed, so far from having attacked Sivaji, as Aurangzeb's orders had enjoined, this noble had occasionally feasted with him as a friend. Subsequently the two would resume the strife, but matters were always so managed on both sides that scarcely any troops were present and nothing was accomplished.

All this was now revealed by Sivaji to the assembled Omrahs, and in order still more to expose the baseness of this unworthy noble who had been placed above him, he handed over his traitorous letters to Aurangzeb, again asking, with some indignation, if he must sit below such a man, and if such action was in accord with the Royal word.

Aurangzeb, unaccustomed to hearing such defiant speech from his Omrahs and consequently disinclined to brook it from a rebellious freebooter, had him forthwith taken into custody, and although four of his attendants were left to him, he was nevertheless so treated that he clearly realised that he was indeed a prisoner.

He immediately gave his son notice of his

condition demanded of him certain necessaries and charged him to depart thence without delay, breaking camp with his army and finding means to escape.

To the nobles of the Court who went daily to visit him and whom he received in a friendly manner, Sivaji feigned ignorance of his position and informed them that he hoped shortly, through their influence, to be reinstated in the favour of the Emperor and to obtain the promised post.

Meanwhile his servants went every day to the market to purchase fruit, etc. for him. This, according to the custom of the country, they carried in large long baskets, such as were used by the Omrahs to interchange presents, either with or without covers. These baskets were, however, generally examined by the guard.

When this state of things had gone on for two or three months, the men on guard, having become accustomed to it, did not always make a close examination of the contents of the baskets. Consequently, on a certain day, of which he had previously informed his son, Sivaji, seizing his opportunity, after feigning illness and keeping his bed with a supposed fever for several days, had himself carried out in a basket.

Now, in addition to Shivaji's four attendants, Aurangzeb had placed with him

a Muhammadan in whom he had great confidence, ostensibly as a companion for Sivaji, but really as a spy on his movements. This man was an obstacle to Shivaji's plan of escape, but having noticed that he was an *iveterate bhang*[4] *smoker and wine-drinker*, Sivaji saw that, on the day appointed for his departure, the Muhammadan was so well provided with intoxicants that he became exceedingly drunk. He was then arrayed in Sivaji's robe and thus attired, was laid in Sivaji's bed. Wherefore, without the guard having the least suspicion, since they had seen him, as they believed, reclining on his bed with servants fanning him, Sivaji was carried out in a basket to a place 15 miles beyond Delhi, where his son awaited him with some thousand men.

Not long after his flight an Omrah arrived with a physician to visit Sivaji, but being informed that he slept, they went away again.

His servants judging that he was now sufficiently far off, thought it time to look to their own safety, and as they were free to come in and out, crept away one after the other, leaving the drunken Muhammadan lying alone in the chamber and shutting the door

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[4] "The dried leaves and small stalks of hemp (*i.e. Cannabis Indica*), used to cause intoxication, either by smoking, or when eaten mixed up into a sweetmeat." (*Hobson Jobson*, p. 59).

after them. At length he awoke, found that he was wearing Sivaji's robe and was astonished to see himself in his bed, although neither Sivaji nor his servants were visible. Too late he realised that Sivaji had obtained his freedom by making him intoxicated, for though at first he looked upon it as a joke, he learned the truth on enquiring from the guard for Sivaji and his followers. The Muhammadan therefore lost no time in effacing himself, for had he remained, he would certainly have lost his life.

The gate through which the fugitive had been carried was finally discovered and it was learned that he had found horses there ready for him, that he had ridden the nearest way to his camp and could not possibly be overtaken.

At last Aurangzeb also learnt with wonder how artfully the escape had been arranged. He sent some light troops in pursuit, but the bird had flown and Sivaji was so adequately covered by his son's troops that Aurangzeb's people dared not pursue him further.

So recourse was once more had to cunning and an attempt was again made to entice Sivaji to the Court by an assurance that, if he had had patience for a few days, the third place among the Omrahs would have been given to him as promised, because the other Omrah had been promoted to a Governorship

elsewhere and the place was therefore open. He was urged, therefore, to return and occupy that place. But the fox was too old to allow himself to be deceived a second time and Sivaji replied that he could not conceive how Aurangzeb was so foolish as to believe that he would give himself into his hands again; that he had been deceived by him once but that he was now determined to find means of avenging such faithlessness and hoped that the opportunity would soon occur. Shortly after he took Wingurla from Aurangzeb and caused him much trouble for many years subsequently, and Aurangzeb, powerful as he was, could find no means to withstand him.

This Sivaji accomplished great things afterwards in the year 1676 at Golconda, in Surat and elsewhere, but these we pass over as being not to our purpose here. He died in 1680 on the 1st June, being succeeded by his son Sambhoji, who caused all his father's loyal friends to be burnt at his funeral in order to provide him with their company.

EXTRACTS FROM DUTCH RECORDS.

(India Office transcription).

EXTRACTS FROM DUTCH RECORDS.

FIRST SACK OF SURAT.

MSS. DUTCH RECORDS, VOL. 27, NO. DCCXI.

[*Letter from the Governor General and Council of India to the Director of the Dutch East India Company, Dated August 4th, 1664, from Batavia.*]

On May 15 the fleete *Leerdam* returned from Surat with a cargo of diverse merchandises to the value of *f* 242,359'11'9 (£20,196'2) and we are daily expecting the "fleete *Amstelland*" with the remainder of the goods.

The *Leerdam* brought us letters from the Director dated March 15th mentioned a fearful catastrophe which has befallen the town. On January 15th the town was suddenly invaded by the outlaw Sivasi, pillaged and for the greater part destroyed by fire. The company's property had not suffered in any way. However as great many creditors of the company have been carried off by the invaders it is doubtful whether they will ever be able to pay their debts, but the loss is far

below ƒ20,000 (£1,700) at which it was calculated. King Orangceph has ordered the town of Surat to be surrounded by a stone wall and has granted a years exemption of tolls and duties to the merchants. The company and the English being also included. This exemption was to begin from March 16th, 1663, and we calculate that the company will thus gain a sum of ƒ50,000 (£4,200) so that this catastrophe has brought us profit. Governor Arayet[1] Chan had been ordered to appear before the king to answer for his want of vigilance. Another Governor, named Geadishan,[1a] had taken his place.

MSS. DUTCH RECORDS VOL. 27, DCCXIX.

[*Extract from the day book at Surat referring to the invasion of Sivagie and his presence there from January 15th to January 21st 1664.*]

January 15th. On Tuesday morning while engaged in the unloading of the *Haarlem*, we heard that the Governor Anaeit Chan had received tidings from Gandivie,[2] a place about 15 cos from here, that last night a great general pretending to be sent by the

[1] Inayet Khan was governor of Surat from 1658-1664. (*Bombay Gazetteer*, Vol. II, p. 91).
[1a] Ghias-ud-din Khan.
[2] About 28 miles from Surat.

king from Amadabath had presented himself there with an army of about 10,000 men and that he was thought to be the redoubtable Sivagie. As we are accustomed to all sorts of distressing rumours which generally prove false, we did not attach much importance to the report but unfortunately we soon learned that to be true. Numerous fugitives rushed into the town. The Director was informed that the English President Mr. George Oxenden had requested permission from the Governor to remove to Sualy[3] and that the Governor had angrily refused it, saying that if the English and Dutch were to leave the town nobody would feel safe and the rush would become general. All thus increased our alarm, for the *Leerdam* had been entirely cleared and the company's stores were full of valuable goods. Director Van Adrichen at once sent to the docks in order to reship the goods on board the *Haarlem* and ordered two cannons to be brought on shore and applied to the Governor for permission to place his wife and children in safety on board one of the company's vessels. The Governor was not at home being engaged in taking all possible measures to prevent the invader's progress.

3 "Suwāli, the once familiar name of the roadstead north of the mouth of the Tapti, where ships for Surat usually anchored, and discharged or took in cargo." (*Hobson Jobson,* p. 883). Suwali is about 12 miles west of Surat.

Later on the Director received the same answer as the English President, the Governor begging him to lend him all the assistance he could in this fearful predicament. However as the danger was becoming more imminent, it was decided to engage about 6 Moorish soldiers for the protection of the factory. We were fortunate to secure them although we had to spend a large sum of money. In all, we had now about 80 men all provided with arms. A letter was at once despatched to President Coenredt Roermondt at Sualy with the request to send 15 of the most able sailors from the *Leerdam* with muskets and ammunition. Eight European free men also offered their services, notwithstanding the defence of the Governor the Director decided towards the evening to send his family on board the *Maccaser* giving order to the Captain to keep his vessel anchored in the middle of the river and carefully watch the signals from the factory and in the event of danger at once sail for Sualy. Having terminated these arrangements the Director divided his party into three divisions and despatched information to the company's agents at Amadabath of the state of affairs.

Wednesday 16th. Nothing of any importance happened during the night. The mate of the *Leerdam* came in early morning to advise of the arrival of the 15 sailors. Soon

after we heard that Sivagy was coming gradually nearer. He was now at Oudena about 4½ miles from Surat. It was rumoured that Governor Ajete Chan had sent one of his chiefs to Sivagy to request him not to disturb the peace of the country. This message so irrated the rebel chief that he had kept the messenger a prisoner. He had also detained two of the Director's servants who had been sent to investigate the true position of affairs but they were released in the evening and returned to the factory. They reported that it really was Sivagy for one of them had once seen him at Rajapore. About 10 O'clock the mate brought the sailors within the town with two metal guns. The Director without waiting for the Governor's permission ordered some goods, which had arrived from Brotche to be brought in the factory. He also sent messengers to the weavers and dyers with orders to bring the goods in hand at once to the factory which they did in the greatest haste and confusion fully occupied with these several arrangements, the English President at the head of some 200 men, marched through the town, declaring that he meant to withstand Sivagy with this handful of men. He called upon the Director to know his intentions. The Director replied that he did not intend to make any demonstration unless he was first attacked; if so that he was prepared to defend the

lives and property of the company. About midday Sivagy had reached the gates of the town and the Director signalled to the Captain of the *Maccaser* to proceed to Sualy. Scarcely had these preparations been taken and the outer gate closed when we saw great flames rising from the centre of the town. The troops of Sivagy whose progress no one opposed then marched towards the king's custom house which they plundered. The Governor who has a troop of 1000 horse never attempted to stop the ravages. With 100 of his horsemen and his whole retinue he took shelter in the castle where the principle (*sic*) inland regents had already sought refuge leaving the town a prey to the rapacity of these mercenaries. The invaders meeting no resistance ventured even under the walls of the castle. A constant firing was kept but the guns inflicted more damage on the town than on the assailants. That day and the next the plunder continued but the fire did not seem to increase. In the morning of the 17th a Greek who had formerly lived at Surat called Nicholas Colosta came accompanied by a horseman demanded to see the Director. When admitted he told in Portuguese that the rebel had seized him and forced him into their service. He came in name of Sivagy to inform the Director and the

English President that Prins Sia Sousa[4] had formerly given Surat to him and as he wanted money to pay his troops, he asked us to supply him with it not naming any special sum however. As it is well known that Prins Sia Sousa had lost his life in Aracan more than three years ago, the Director at once saw through the subterfuge. He replied that the company were merchants and that they did not keep their money lying idle so that there were very little money at the factory but that if a present of some spice would please Sivagy he was willing to give him same. The Director further charged the Greek to remind Sivagy that at Vingurla he had never troubled the company but rather shown himself friendly by giving them free escorts and therefore he quite hoped Sivagy would protect the company's servants in Surat against the evil-minded. In the afternoon we had again a false alarm but the menacing attitude of our guns kept the marauders away. However the flames broke out with redoubled force at several places at once and it was evident that the fire was intended for our destruction but when the flames were rapidly spreading towards the factory the wind suddenly changed

[4] Shah Suja, the second son of Shah Jahan and elder brother of Aurangzib. He was chased out of Bengal, of which province he was the Governor, by Mir Jumla and took shelter in Arakan where he perished with all his family.

and the company's property saved. Having heard that the English had made several sorties the Director sent a note to the English President informing him of the reply given to Sivagy's messenger and asking for news as to their position. The answer was that they had given the marauders a warm welcome and killed several of them. For fear of the fire extending to our store house order was given to pull down the roofs of a dop and as a protection against an attack at the gates we were busy raising barricades insides of all sorts of goods. The king's secretary who had also sought refuge in the castle sent a written request to the Director asking him to remove two chests with valuables, which he had left in his house, to the factory and keep for him in safety. The Director replied that he ought to have done as we and defended his own property and that if we did as he wished he would probably later on demand compensation from us if his property became a prey of the flames as well as ours. Our uneasiness was further increased because we knew that the *Maccaser* owing to the low tide proceeded but slowly on her way to Sualy, and it was rumour that Sivagy had about 40 frigates in the river, also intent on plunder. About nightfall we received the joyful intelligence that the *Maccaser* had safely reached Sualy, the ladies had gone on board the *Leerdam* and the goods

again shipped. Although we were kept in a constant state of excitement by the noise the marauders made, for some cause or other they did not come too near.

Jan. 18th. This morning the Governor of the Surat Castle sent a message offering if necessary to send us some ammunition which was gratefully accepted. As the tumult seemed somewhat to subside, it was supposed the invaders were preparing to withdraw. In order to ascertain this fact one of our soldiers volunteered to investigate. He was at the same time entrusted with a note to the English President to which we received an answer later in the day.

The President proposed that should we receive another demand from Sivagy we should inform him that we intended to put our forces and those of the English together and conjointly defend our rights. He had been informed that our answer had made Sivagy furious. The Greek who had been assailed and wounded and taken shelter in the English factory which was nearest. Our spy returned in the evening. He had been over all parts of the town. The houses of the principal merchants had been laid in ashes. He had also gone to the camp outside the town where he saw Sivagy sitting on the ground and his creatures bringing him the plunder.

As there were no tents in the army it was supposed that their stay would only be short.

Jan. 19th. The Director received to-day a proposal from the castle to join in the dispersion of the plunderers but the Director sent a reply that the men he had were necessary to defend the factory and could not leave it, that it was the Governor's duty to free us and the town from these rough hordes. The news then spread that the regent of Brotche was approaching with a considerable force to relieve the town. The plunderers therefore renewed the fire and the blazing was so fierce and spread so quickly that it was resolved to remove the greater part of the goods and the books of the company on board one of the small vessels lying in the river. But again the wind veered and we were saved. The English President seeing we were in danger sent a messenger with the offer of assistance, for which we were very grateful, but there was no necessity of accepting it. We continued in the greatest anxiety for another day.

Jan. 20th. This morning news came that Sivagy with his plunder has left the town which was soon confirmed. With a view to the loss and expense the company has suffered through the weakness of the Governor the Director decided to remove the goods from the *Leerdam* which had been placed in the temporary store house and on which no duty had

yet been paid and to refuse paying the king's toll on these or at least deducting the expenses for the defence of the company's property.

In a letter from Brotche factory Wagensvelt informs us that thousands of fugitives have arrived at that place, that trade is stopped and Dalle Suberder Chan[5] was preparing for the relief of the town. He will come too late.

Monday 21st. Peace is restored. We have sent a report of the events to factor Clant at Brotche and Mr. Wagensvelt. It was soon evident that Sivagy and his troops had really withdrawn for the poor people soon came out of their hiding places. Many found their houses burnt to the ground. Half of this opulent city has been destroyed. Only a few houses close to the European factories have been spared from plunder as the robbers dare not venture too close to our cannons. If the rich merchant princes had only been willing to spend a few thousand rupees for the defence of their property they would not now have to regret the immense losses. The houses of company's agent Kistena with all its contents has also been destroyed. We fear that this will entail further loss on the company. The ambassador from Ethiopea, who was on his way to Delhi was also taken prisoner but as he

[5]Diler Khan ?

had no other valuables besides the presents intended for the king he was released.

SECOND SACK OF SURAT.

Mss. Dutch Records Vol. 29 No. *DCCLXIII.*

[*Letter from the Dutch Resident at Surat to the Director of the Dutch Chartered East India Company, dated Nov. 19th, 1670.*]

The French who here established a factory in the district under Sivasi's government had been informed by an autograph letter of his intended invasion with the advice that they should not disturb themselves for that he would take care of their safety. On his arrival the French factory was surrounded by Sivasi's soldiers, who were noisy and turbulent neighbours but otherwise inoffensive. The French did not attempt to make any opposition although at that time they numbered 150 whites, had about a dozen cannons of fair calibre, 400 fireballs and a large number of grenades, and they quietly suffered that two of their black servants were shot before their eyes, notwithstanding by valuable present they had obtained from Sivasi's representative the declaration that they should be free from molestation.

On board the English vessels were plenty of whites to defend their factory. They were sent on shore, numbering 110, among whom was a colonel, on his way from the king of England to the king of Persia. This colonel did good service. The English factory had been attacked by Sivasi's mercenaries and they were on the point of being overpowered when the colonel saved the situation but before Sivasi withdrew from the town a better understanding had been arrived at.

The king of Cashar[1] had put all his reliance on the French. A little time before the arrival of Sivasi he had taken shelter with all his treasures in the old palace *carawansara*[2] just opposite the French factory but was soon forced to leave it when all his wealth fell in the hands of Sivasi. The king now reproaches the French for not having come to his assistance and threaten to harm them whenever he finds an opportunity. He has already written to the king of this district about them saying that such deceitful people should not be allowed to reside in the land. Before Sivasi's appearance at Surat we had embarked the effects of the company and the most valuable merchandises on board the Galeot[3] "*Fortune*"

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[1] The king of Kashghar, then a fugitive in India.

[2] Persian *Karwānsarāī,* a resting place for merchants and strangers in general.

[3] Gallevat, a war boat with oars. For details see Sen, *Military System of the Marathas,* p. 180.

and despatched to the basin of Sualy. We could only oppose to Sivasi's hordes 35 men in all, but luckily they did not molest us. A messenger had come from the invader to assure us that no harm would befall us if we remained quiet and requested that we should send one of our people to give our assurances that we would not interfere for or against him. Our messenger when brought in the presence of Sivasi who asked as to the best plan to despoil the principal merchants of their possessions and was required to bring the answer the next day together with that of the English to whom the same problem had been submitted. But when the messengers were ready to start the next day the news spread that Sivasi and his troops had left the town. Two of Sivasi's men who had come to the factory to serve as escorts to our messengers were thus left behind and we did not know what to do with them. We could not trust them in the town for they would certainly be killed. We could not keep them in the factory for the Governor would demand them and we should be accused of harbouring the enemy. We had them conducted at night outside the town and they safely reached the headquarters of Sivasi.

The cause of this hasty departure of the invaders cannot be ascertained. Nobody opposed him and nobody seemed inclined to disturb him. He left Surat on the 16th

October and on the 23rd it was again rumoured that he was returning with 6000 horse and 10,000 foot and that he had already reached Pant a place about 25 miles distant. At once there was a general exodus and the town was changed from a busy port into the death like quiet of a desert. The Turkish merchants, who were using the *Caruna Sara* as their factory left the place in a hurry. The English and French also abandoned theirs leaving only half a dozen men to guard the removal. We got reinforcements from the fleete in all 52 men and placed two small guns in readiness with as many muskets and other implements of war as we thought necessary. Our small force, with displayed flags and beating of the drum thus proceeded from the fleete to our factory. This display of courage on our part had a good effect on the effiminate Moorish regents who had fled into the fort on the river. When the rumour of Sivasi's arrival proved false we were highly commended and the Governor promised to write to the king about it. These repeated false rumours keep the town in a continual state of excitement specially as it is certain that Sivasi is camped about 35 (93 ?) miles from Surat and can reach this place in three or four days.

Of course trade is entirely at a standstill. The affairs of the company were progressing so well here that we heartily deplore the

unsettled state of affairs. The little Banian vessels which will take this letter to Ceylon is ready to start on her voyage we must therefore conclude. On the shore of Sualy Nov. 17th, 1670.

CORONATION OF SHIVAJI.

DUTCH RECORDS, VOL. XXXIV. LETTERS FROM INDIA, 1674-1679.

[*No. 841. To Joan Mastsuyker, Governor General and the Council of India, from Abraham Le Feber, etc., dated Wingurla, 13 October, 1674.*]

The freebooter Sivasy has been making preparations for some time past for having himself crowned king, and in the month of June everything was ready and the Brahmans and Bhuts[1] (who are learned men of the highest caste), and 11,000 persons from many places round about, with their wives and children, were assembled to perform the ceremony, according to the custom of the country, near the castle of Rairy. Suasy made known his intention to the principal and most learned persons, and said that he could not be crowned until he had abandoned his

[1] Bhāṭ, a caste of geneologists and bards.

present caste of Bhonsla and taken the caste of Kettery,[2] and that it was fitting that they should induct him into that caste. Thereupon the learned men answered that that could hardly be, as his ancestors had always been Bhonslas. Suasy replied that the Bhonslas were descended from the Kettery caste and that that he wished could certainly be done. So the other party, taking into consideration that Suasy could not be crowned unless he first became a Kettery, and that he had promised not to act or rule tyrannically and badly as before, on the 8th of June last, with great ceremony, they granted him the caste of Kettery and intended also to initiate him into the rules of the caste; but he demanded to be taught the Brahman rule. This, however, they refused, but one of the chief among them complied, and Suasy ordered 7000 pagodas to be given to him as a present. This day was given up to the ceremony and a sum of 17,000 pagodas distributed to the crowd which had collected to witness it. On the 14th June Suasy made a great distribution to the learned men, for the washing away of the sins he had committed, of gold to the weight of his body (weighing 17,000 pagodas, or about 160 pounds), and the same of silver, copper,

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[2] Kshatriya, the second of the four original castes among the Hindus. The kings and warriors belonged to the Kshatriya caste.

spelter, tin, lead and iron, and of very fine linen, camphor, salt, nails, nuts and mace, with the same quantity of other native spices, butter, sugar, etc. Of all fruits and all sorts of eatables, betel and arrack[3] included, he also gave to the weight of his body.

Two of the learned men proposed 1,600 pagodas in addition, on account of the sin Suasy might have committed by his burnings, involving the death of women, children, cattle and Brahmans.

On the 15th of June, all the fitting ceremonial having been accomplished, he (Suasy) washed his body with water from the Ganges, which he had brought for the purpose, and gave to each Brahman that day 100 pagodas and to the chief of them 5000 pagodas, and promised to give him 2000 pagodas a year.

On the morning of the 16th of June he seated himself on the new throne which had been made ready, and was invested by the assembly with the name Sivraj.

[Here follow details of gifts to Ministers.]

Then his other Ministers came before him to do him homage and stood in two rows at the side of the throne, and his eldest son, Sambasy Raja, sat at the foot of his throne.

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[3] More probably, betel and areca. Betel leaves (*Piper betel*) are chewed with areca nuts and *chunam* by Indians. Betel was very popular with the Luso-Indian and Portuguese inhabitants of Goa.

On the 17th June a general gift of largesses was begun to all the assembled envoys and learned men: 3, 4 or 5 rupees to each and 1 or 2 to the women and children. This distribution continued for 12 days, and every day Suasy feasted the people. It is said that this ceremony and distribution of largesses cost 150,000 pagodas.

Suasy's mother having come to be present at her son's coronation, although about 80 years old, died 12 days after, leaving to her son about 25 lakhs of pagodas—some say more.

In the beginning of September last, in Condael, about four hours from here, one of Suasy's generals called Amasy, came with 3,000 soldiers to surprise the fortress Pondo; but Mamet Chan who was there, being informed of his coming, armed himself against him, so that the aforesaid pundit had no luck and has accomplished nothing.

ENGLISH EMBASSIES TO THE COURT OF SHIVAJI.

(From unpublished papers in the India Office.)

ENGLISH EMBASSIES TO THE COURT OF SHIVAJI.

TREATIES WITH SHIVAJI.

O. C. 3758.

A Narrative of the severall Treatyes between Sevagee Rajahs Envoys and the Hon'ble. Gerald Aungier, President, &ca., touching the Losses sustained by the Honoble. Company and their Servants, occationed by Sevagees plundering and robbing the Towne of Rajapore in the yeare 16 (59/60).

Sevagee Rajah having made some overtures of composing the old difference betweene the Honoble. Company and him, occationed by his robbing and plundering Rajapore, Captain Stephen Ustick was sent to begin the treaty with him, but could effect little, for that Sevagee would not heare of making aney reparations. After his return Sevagee sent his Envoy called Sundergee to the President att Bombay, who made soe slight proposalls that the President and Councell thought not fitt to accept them, but sent him back to his Master with an account of what wee demanded for restitution.

1672 (1672/3 February.)

Whereupon, in February 1672 Sevagee sent another Envoy called Pillagee to treate againe on said affaires. But in regard the Dutch fleete was then upon this Coast and dayly expected to attempt this island, the President thought it not fitting to prosecute the Treaty, but to suspend it; and the rather because it seemed not consistant with the Honoble Companys intrest to conclude itt, for that the Envoy tooke advantage of our present troubles and warr with the Dutch; soe that the Envoy was dismissed, carrying a civill letter to Sevagee, to keepe the Treaty on foote, giving him the reasons why his Envoy was sent back againe with no progress into the buysness hee was sent about.

1673 May 19.

Mr. Thomas Niccolls was sent to Sevagee to treate with him concerning our demands and for composing the said difference, who could effect nothing and soe returned againe the 16th of June following, unto whose Narrative the Honoble. Company are humbley refferred.

June (1673).

Sevagee sent an other Envoy called Bimmagee Pundett to treat further concerning said affaire, who was received severall

tymes by the President, and after many long discourses and treating, the said Envoy was brought to a nearer and better accomodation then aney had done before, though farr distant to our demand. Att length, when the said Envoy (as hee declared) could proceed noe further, hee desired to returne home againe to his master, and that for the more speedy determination of the controversy betweene us, some person of trust might bee sent with him to treate further with Sevagee, and to urge those many reasons the President had declared unto him. Whereupon the President sent Naransimay in company with the said Envoy, with instructions for his management of the Treaty, resolving to put an end to those great charges the Honoble. Company have bin at in sending and receiving Envoyes about this affaire, giving the said Naransimay power that if hee could bring Sevagee to allow 8000 Pagothos to be paid in ready money or goods, and five years, or att least three yeares, free custome at Rajapore, that hee should, upon those tearmes, conclude with him, and not to accept of aney thing less without further order.

SEPTEMBER, 24, 1673.

The said Naransimay returned in company with aforesaid Bimmagee Pundett from Sevagee and was againe received, who after

some complements on the first day of his reception, though (as customary) nothing was urged concerning the affaire in dispute, yett hee declared to the President that Sevagee had given him full power to conclude the Treaty, and that he had some objections against our demands, which when answered, he doubted not but to our satisfaction and content to settle and put an end to this affaire, wherefore hee desired to bee dispatched with all possible speed, in regard Sevagee had a great flying army ready for action, and if hee should march away before his returne, hee should with much difficulty find where his Master was quartered, wherefore the President ordered Mr. John Child, Mr. Stephen Ustick and Mr. Francis Day to give the said Envoy a meeting on the first of October and to receive his objections against our demands which Commissioners, according to order, meett at Mr. Childs house the said day and offered the papers of the perticulars of the Honoble. Companys demands, amounting to Pagothos 39,957 ; 36 Jetts, with the Intrest thereof, which said accounts was interpreted to the Envoy.

In answer to this account the Envoy replied, seemed much startled at soe great demand, that his Master sent him with full power and great hopes to end the controversy between us; but what his Master received into

his treasury belonging to the English when hee robbed Rajapore, was so disproportionable to our demands, that hee feared little would bee effected herein. However, for the better accomodation thereof, hee desired our particulars might bee examind with his accounts of what his Master really received from the English.

1st. As to the brimstone, Granado shells, brass potts and such like weights and combustable goods, his Master never received aney, nor can itt be expected, for, said hee, the Granado shells alone would have required 2,000 men or thereabouts to carry them, and his Master at that tyme had the King of Vizapores forces at his heeles, soe that hee was forced to leave Rajapore and retire to his strong holds, leaving the towne to the Kings army, who had itt in their possession three months after hee had robbed itt, and when hee returned to it, found noe such things, so that itt cannot bee reasonably expected his Master should bee responsible for the same.

2d. As to the debts due from the Rajapore merchants to the Company, hee holds his Master not at all lyable to make satisfaction, for should it please God this dispute between my Master and you bee now composed, and that my Master hereafter should robb Surratt or aney other place where your Factors are, you may as well demand such

debts as are owing you in the severall places, hee having disenabled your debitors to pay you by robbing, when you can really expect noe more then your Factors and such goods as are yours to be free from his souldiers. Otherwise my Master must inquire of you who are your debitors, that he might nott robb them, which cannot bee expected att such a tyme.

3. As to the King of Vizapore, Edell Shaw, and Rustome Jehmahs debts, his Master is as little lyable to make their debts good as the Rajapore Merchants for the afforesaid reasons.

4. As for what lost by the severall perticular English men, his Master admired the same should amount to so great a summe (and for the Brokers loss he holds himself wholy unconcerened to make good, being a Country Merchant and not liveing imediatly in the English Factory), having received in all no more then the following perticulars, vizt: one morter peece, three horses, one silver bridle, one plate[d] sadle, &ca. horse furniture, Mds. 6½ and 5½ Tolas, a remnant of Scarlett cloth, one half peece and a remnant of course cloth, five rings, two sett with dyamonds, two with rubyes, and the other with a saphire, sixty three Pagothos. Tipkee,[1] twenty two

[1] See page 85, *supra*. According to Fryer, a *Tipkee*

Dabull Lawres,[2] Gold 1¾ seer and 1¾ tolas, two little brass gunns, eight looking glassess, all which proceding perticulars, proceding by an impartiall valuation, will not amount to above Pagothos 4000, including the 1500 Ryalls[3] of 8 belonging to Mr. Henry Revington, which is allowed in the 6½ mds. of silver. To all which wee answered that although he pleaded his Master received no more then about 4000 Pagothos and brings Noransimay who was implyoed in this affaire by the President and Councell to Sevagy as a witness to perswade us that he received no more, Sevagee Rajah himself shewing Noransimay an old book wherein the perticulars were mentioned, which although graunted to be true, yett Sevagee Rajah ought in justice to make us full satisfaction, for had not hee robbed Rajapore, the Company had never sustained that loss.

To this the Envoy answered that his Master hath robb'd severall Kings and Princes

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Pagoda was equal to 4 Rupees (*A New Account of East India and Persia,* p. 207)

[2] See note 1, page 80, *infra.*

[3] "The commonest European coin in the East was at this time the Spanish rial of eight ; it may be taken as equivalent to two rupees." (Moreland, *From Akbar to Aurangzeb,* p. 330). Sir Thomas Roe says that a "royall of eight" was worth 4s. 6d. in English money (*The Embassy of Sir Thomas Roe to India,* ed. Sir William Foster, p. 424). The exchange value of a rupee was then about 2s. 3d. (Irvine, *Manucci's Storia,* Vol. IV., p. 436.) When Tavernier visited India, the exchange was 208 to 214 and 215 rupees for 100 Spanish *real.* (Travernier, *Travels in India,* ed., Ball, Vol. I., p. 24).

and many merchants but never made aney satisfaction, and what hee now offers to us is purely out of a desire of friendship with the English who beare so good an esteme in all nations, and not aney private intrest of his owne, as it appeares by his friendly usage in permiting this Island to bee furnished from his territoryes dayly with severall sorts of provissions and other necessaryes, although what assistance the English can afford him, itt may bee easely perceved his Master wants it not; for notwithstanding this old differancey betwixt us and himself, hee hath been continually imbryoled in warr with the great Mogull, and his dominions rather increaseth then diminisheth; and for what damage the English can doe him, his Master is not at all concerned at, for they can onley meete with some few of those merchants vessells which belong to his ports. However, his Master is willing to settle a friendship and good corrispondence with us [as] may appear by the tender of 5000 Pagothos to end all disputes betweene us concerning Rajapore.

To which wee againe replyed that this was so farr disagreeing to our demands that wee cannot but conclude with ourselves that hee had no order to end the dispute, but as others did formerly, came on the same account onely to discourse in a formall manner rather then to compose the buys-

ness; and however the little occasion he pretends to have of our friendship and also the little esteeme hee hath of our remember his Masters salt fleet might have been disturbed here, to his no small detriment, and his owne trading vessells, as well as those of his merchants, if wee once had begunn to seize, might soone require [*sic.* requite?] our loss, and possibly hee may see it sooner then hee expected, seeing wee have endeavoured all faire means and cannot procure aney thing of satisfaction, and that if hee hath no better tearmes then these to offer us, hee nead not give him self aney further trouble, for wee think this answer not fitting to deliver unto our Governor, but could heartily wish that, since it hath bin so ordered that he and wee are appointed to bring this business to some issue, he would bee so prudent as to so well consider his Masters Intrest and to shew the great witt he discovered by his many arguments and strong disputes in advising with himself how to afford us some better means of accomodation, and wee shall be ready to give him an other meating when hee shall appoint.

3 October 1673.

The 3rd current the said John Child &ca, gave Sevagees Envoy a second meeting, and the whole day being near spent in fending

and proving the preceding buysness, att last the Envoy consented to allow the English 7000 Pagothos. To, which wee answered that itt was pittifull a thing wee scorned to accept of. Upon which the Envoy desired a hearing from our Governor, which wee told him he could not, except he had some better tearmes to offer, whereupon he answered us so that from it we had reason to beleive he would make some further proposall, and being passionatly desirous, wee promised to use our intrest with our Governor for the gratifying his request.

The 4th currant the said Envoy was admitted by the Governor a hearing in Bombay Castle, the President haveing before been informed of all passages betweene Mr. Child &ca. and the Envoy, however was forced to spend maney houres in hearing the said Envoy['s] severall arguments from himself and severall objections, till att leangth the Envoy proffered 9000 Pagothos to bee paid in 7 yeares tyme in goods and out of the customes when the English settled at Rajapore, but at last his finall proposall was, and higher he dare not rise, having gone already, as hee declared, beyond his orders, to allow us Asmolah[4] Pago-

[4] "The *Sungar Pagod* is 8s 9d The *Tipkee Pagods*, 4 *Rupees* But in *Vattaw* differs from 100 *Sungar*, to 118 and 123. The *Asmeloh Pagod* is 1 *per cent* less than the *Sungaree*. (Fryer, *A New Account of East India and Persia*, p 207)

thos 10,025, which should be paid as followeth (vizt.) 2500 Pagothos to bee allowed in Rajapore Customes of such goods as the Company shall export or import and the other three parts in goods where they shall be required (vitz.) one part immediately upon our setling a Factory in Rajapore, one part that day twelve month after, and the remayning part the next ensewing yeare. And for the King of Vizapore, Ally Edells share and Rustom Jemahs debts, Sevagee is to use his utmost endeavours they may bee recovered.

And for such debts as are owing to the Honoble. Company by the Rajapore Merchants upon our setling there, if they are able, hee will endeavour to make them willing to give us full satisfaction or such as may bee for our content.

EMBASSY OF LT. USTICK.

O. C. 3649.

The Council at Bombay to the Company dated 14 June and 12 July 1672.

As to the Treaty with Seavagee, we have made a fair progresse in it, having sent Mr. Ustick lately to treat with him in person, by whom he was received with extraordinary

respects and outward expressions of much friendshipp, but as to satisfaction for former damages, the disproportion betwixt our demaunds and what he pretends to have taken from us is soe great that we shall hardly come to a right understanding therein. We hope to prevaile with him for some allowance, but how much we cannot assure our selves off, his great successe haveing made him as high in his owne thoughts as he is reputed in the eye of the world. We are not wanting to let him know how considerable your power is, and how advantagious your comerce will be to his Porte, nor doth Sevagee need a monitor to tell him the want we have of his wood, with which your Island is supplyed, and the other emoluments you will reape by haveing his Countrey open unto you, soe that the benefitts of a fair correspondence being reciprocall, there is noe doubt but we shall close in the end, and there is nothing [?to] sticke betweene us but ascertaining the summe to be agreed upon for satisfaction and the manner how it is to be paid, concerning which we hope to give your Honour a more full account in our next.

* * * * *

Sevagee suffers not his neighbours to rest, even in this dead time of the raines, having surprised the countreyes belonging to two

Radja's, called the Radjahs of Guar[1] and Ramnugar, both bordering on the Portugall[s], of whom also he demaunds tribute, threatning [to] make warr upon them if they doe not pay it him, in so much that the Portuguesse estate, though it was very low before, yet now is much more in daunger; by this means he hath also opned a nearer way to Suratt, and it is credibly beleived here that he hath now sent his victorious army thether. If so (which God divert), he will doubtless doe great mischiefe, but at the worst we have reason to hope, through the overtures of friendshipp which of late have passed 'twixt us, that he will not attempt any evill to your estate. However, we dare not assure our selves of it, in respect he doth so little regard his word; therefore have given Mr. Gray and's friends there timely notice to prepare for the worst, and not to trust him too much.

EMBASSY OF THOMAS NICCOLLS.

O. C. 3784.

(*Instructions to Thomas Niccolls.*

MR. THOMAS NICCOLLS.

Dureing the Honoble. Company[s] settlement on this Island the various circumstances

[1] The Rajas of Jawhar and Ramnagar. This substantially corroborates Carré's account in pp. 236-241.

which hath occured in their affaires, togeather with the continued warrs and disturbances betwixt the Great Mogull and Sevagee and betweene Sevagee and us hath hindered us from makeing inspections by way of trade into the neighbouring partes, whereof we are in a manner totally ignorant.

[Here follow instructions for visiting "Negotam" and "Juneah" with a view to establishing English settlements if the prospect of trade is thought sufficiently hopeful.]

"If you heare any news you must not faile to advise by all conveighances and by cossits[2] hired on purpose, touching that motion of the Mogull and Sevagees armes and what the successe of their warr are . . . .

Bombay Primo May 1673.

O. C. 3786.

[*Instructions for Mr. Thomas Niccolls to be observed in his Treaty with Sevagee, given him in Bombay the 17th day of May 1673.*]

The occation of this your present journey to Sevagee is to treat with him and receive his answere touching severall matters of import.

Severall overtures of treaty hath passed betweene us for the accomodating and recon-

[2] Arabic, *Kāṣid*, a courier.

ciling the former difference caused by the violence which he hath used to this Companyes estate at Rajapore. Touching which wee were neer come to a conclusion, hee having sent one of his Envoyes hither, by name Pillagee, on purpose to bring it to an issue; but the Dutch fleete under Reickloff Van Goens arriveing just at that time, forced us to suspend the treaty until a better opportunity, when it was agreed betweene us that after the departure of the Dutch shipps, Pillage[e], on advise from us, should returne hither to prosecute and conclude the Treaty. Now so it hath happened that not withstanding severall letters hath been sent for Pillagee, he hath not appeared nor returned any answere, but we have received a kind letter from Sevagee himselfe, wherein he seems very desirous to conclude the Treaty, and sayes he hath given Pillagee full instructions to make an end and determine the said controvercy with us. Since which another unhappy accident hath succeeded, for by letters lately received from Carwarr,[3] we are given to understand that Sevagees army having surprized and ransacked the city of Hubely,[4] therein hath seized and plundered a considerable parte of the Companyes estate, the perticulars

[3] Karwar, 50 miles south-east of Goa and 295 miles south-east of Bombay.

[4] Hubli, about 13 miles south-east of Dharwar.

whereof wee have not as yet. Wherefore this new act of violence succeeding the former, gives us reason to suspect that his intentions may be still ill towards us. And for the better understanding what his designe is, wee have thought good to send you up to discourse with him, as well to demaind satisfaction for the former injury. As for his last act of violence at Hubely, you may tell him wee have a better opinion of him then to think it was done by his order. If so, you may tell him tis our desire and we do expect he doe imediately make restitution of what hath been plundered from the English if he doth desire to keepe freindshipp with us; but if otherwise, wee desire to know his mind that wee may take a course some other wayes to doe the Company and nation right.

You are earnestly and resolvedly to press for his resolution to this demand before you admitt of any Treaty concerning the former business. And you are further to give him to understand that a vessell belonging to Rajapore bound for Muscatt, being driven into this Port, wee have thought good to lay an embargo on the vessell and goods till wee receive his answere touching this business of Hubely. You may further discourse with him as occasions serves what hath passed between his enemy Sidye and us, and that wee have not admitted his wintering here, to lett him see

that wee doe not concern ourselves in the quarrell betwixt them, and that wee doe not give him further assistance then the pure necessity and freindshipp to the Mogull requires us, as our present affaires stands, nor shall we give him further except Sevagee provokes us to the contrary.

You are further to give him to understand that upon the confidence wee had of a good conclusion of the former Treaty betweene us, wee gave permission to severall merchants belonging to this Port to send a Fleet of vessells laden with salt for the supply of his country, which wee understand to be a great office of kindness and freindshipp to him, seeing he could not possibly be supplyed by any other meanes; but the said merchants hath presented unto us many complaints that the Haveldars and Governors of the said Porte wherein the salt was unladen doe refuse to pay the money due for the said salt, which proceeding wee doe not any wayes understand and esteeme it as a breach of the friendshipp, for that they promised to pay halfe the money in Bombay before the fleete went and the other halfe at the delivery of the salt, but they have totally broke their contract. Wherefore our desire and expectation is that he doth give order to the said Haveldars and Governors to make speedy satisfaction for the said salt, if he doth desire to keepe amity with us or to

be ever againe supplyed with the like kindness.

These particulars wee would have you represent unto him in a fair and discreete way, and desire his speedy answere. And in case he gives you reasonable satisfaction that he intends freindshipp and amity with us, you may then move touching the sending of Pillagee hither againe for the concludeing of the former Treaty and setling a future correspondence with us. Wee herewith deliver unto you letters to Sevagee, Annagee Pundett and to Pillagee, which you are to deliver to them with your owne hands and to procure an answere thereunto with all speed.

In case Sevagee himselfe be not there, you are to apply your self to his sonn or whoever is chiefe in command and to endeavour that you may gaine a speedy dispatch and returne againe unto us before the raines are sett in, and you are to advise by all conveyances what you shall learne worthy our notice. Soe comending you to the Almightyes protection and remaine.

Your loving Freinds.

Bombay, 17th May 1673.

The merchants of this Island are often troubled with the renders of the maine who demaunds coustome for the firewood that is brought hither; wherefore you may endeavour

to get his *Cole* or order that he take noe custome here for such things, nor timber, for he payes noe custome here for such things. But if they make us pay custome they must expect the like from us. You may also inquire what customes they will take for the passage of goods through his Country to the Mogull or Decan Country and to gett his order to the Haveldares for their passage at the lowest rate you can.

[Endorsed].

Instructions for Mr. Thomas Niccolls to be observed in his Treaty with Sevagee, Dated 17th May 1673 (Copy) No. 14 [per] Caesar 1673.

O. C. 3787.

Diary of Thomas Niccolls.

[1673].

Having received orders and instructions from the Honble. Gerald Aungier, Governor of Bombay and President of India, &c. to treate with and demand satisfaction of Sevagee for plundering the Honble. Companys Factory of Hubely, as also the old business of Rajapore.

1673 MAY THE 19TH.

Being Whitsun Munday I departed from Bombay with Samgee, a Banyan and his

servant and two servants of my owne and two Peons and Six Banderiens[1] and four and twenty Coolies,[2] in all 37 persons, to goe to Rajery hill where Sevagee ordinarily resides, and about midnight we landed at Neguttanna,[3] a towne at the head of a fine river in Sevagees Countrey, where wee stayed that night.

20th. Having wrote to his Honour and sent the boate back again, wee came in. Wee proceeded on our journey and left a towne called Polly[4] on our right hand, and not farr from it on our left hand a hill called Sier Gurr,[5] which Siddy Sambole long kept from Sevagee (though in the middle of his countrey) but at last was forced to quitt it, not receiving recruit from the Sidy of Danda Raspoory. About two a clock wee reached a little towne seated by a river. The townes name is Cooluck where wee boated and travelled about six miles farther and lay that night at Calloone.

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[1] Bhandari, name of a caste. The usual occupation of the Bhandaris is to draw toddy from coco-palms. They were at one time largely enlisted in the Bombay militia.

[2] The word now signifies a hired labourer. It is probably used here in its original sense, the name of a race or caste in Western India who used to serve as labourers and burden-carriers. "The *Kolis* proper are a true hill-people, whose especial locality lies in the Western Ghats."

[3] Nagothna, 15 miles south of Pen and about 40 miles south-east of Bombay.

[4] Pali or Sarasgad.

[5] Surgad, 8 miles east of Roha town.

21th. This day wee travelled in the raine and about noon reached a towne called Pawnoosa where we dined, and a little before night we came to Rajery, a miserable dirty towne at the foot of the hill of Rajery Gurr, where wee understood that Sevagee was gone on a piece of devotion, as he gave out, to wash his body in a Tanck about two daies journey of, and that he would returne in a few daies. I judge Rajery to be 30 miles from Neguttanna.

22th. I sent up the hill to Sumbagee Rajah. Sevagees Sone, for leave to goe up the hill to speake with him in his fathers absense. Who presently gave order to his fathers guard to let me come up, but it rained soe hard all this day that wee could not goe.

23th. In the morning wee went up that steep hill, where in many places there are staires made, and going into the gate the staires are cut out of the firme rock. Where the hill is not naturally strong, there they build walls of about 24 foot high, and within 40 foot of the first wall there is another such a wall, that if the ennemy should gaine one, they have another to beate him out, soe that if the hill be furnished with provisions, a few men may keepe it from all the world; and as for water, there are many large tancks cutt in the rock, which every raines fill with water sufficient and to spare for the whole

yeare. On the top of the hill is a large towne, though of poore ill built houses, but on the highest peake is Sevagees lodgings, built quadrangle, with a large house in the middle where he heares businesse of import. After I had stayed here a while, Pelagee came to me and acquainted me that Rajah Sumbagee was a younge man and of little experience in weighty affaires and whom his father did not trust with matters of import, soe delivering his Honours letter to him, I enquired of him why he came not to Bombay to finish the businesse of Rajapore which he had begun. He said there was order for the satisfaction of that businesse, but he receiving noe letter from Bombay, did not goe. In the evening came Geragee Rajah to see me and to buy any thing I had to sell, who discoursed to me much of the greatnesse of Sevagee and his late successe, and that he will now pay his army, and at last bought some cloth of me, but I could never gett of him what I sold it for to the full.

24th. Sumbagee sent for me to goe sitt in a place where he would come presently to me, where Sevagees Secretary was, who began to discourse about many frivolous questions. One was how many men, horses and souldiers our King had in England. I asked him how many leaves there were on their trees. He told me he could not tell. Neither could I tell him what number of men

and horses our King had. Then the Rajah Sumbagee coming, wee left of discourse, and when I sawe he expected to heere my businesse, I told him I had order, in his fathers absence, to acquaint him that when there was some hopes of making a friendly end with his Father about the old business of Rajapore; that some of his fathers forces had plundered one of our Factorys at Hubely of a very considerable estate, and that I was sent to demand sattisfaction, as well for the one as the other; and withall that I had some other businesse of less import about salt sent into Sevagees countrey by contract, and that now the salt was delivered Sevagees people would not keep their contract; and also that what boates were sent for wood to our neighbouring rivers were of late troubled about customes. To all which the young Rajah answered he could say nothing to these affaires, more then that he would send to his father to acquaint him of my being there and that might hasten his returne, which he expected in a few daies, and desired me to goe downe againe in reguard of the unhealthfullnesse of soe high a place; soe I tooke leave and went downe.

25th. I wrote to his Honour to acquaint him of my proceeding.

30th. Newes that Sevagee had sent for

some fresh cloathes, which is a signe that he intends to stay long abroad.

31th. I went up in Handole to Pillagee to desire him to come to me to take his advice if I had best stay or goe. In the afternoon he came to me and advised me by all meanes to goe, in regaurd it was uncertain when the Rajah would returne, and if the floods should come, I could not passe all this raines.

June.

1st. Wee had newes that Sevagee hath taken a little hill neare Goa.

2d. I sent up the hill Samgee to Sumbagee Rajah to take his orders about the salt businesse and wood, but in the afternoon wee had certain notice of the Rajahs being at his Mothers Castle, about a mile of, and at night wee sawe him goe up the hill.

3d. I went up the hill to speake with the Rajah. About 11 a clock he came into the roome where I was and turned all his souldiers out of it, but would not speake with me, it being not as yet a good hour. At 4 a clock he sent to me for what letters I had, soe I sent him his Honours letters by Samgee, and at 5 a clock he sent to me to make me ready, and he would presently speake with me; soe I was brought where he was to sitt but not as yet come, where I stayed for him. When he

was neare I rose and met him at the doore and begged his pardon that I knewe him not when he came into my roome. All was well, and [he] tooke me by the hand and shewed me where I should sitt, and which was on the left hand near to one of his side pillowes, and then he asked me my businesse. I acquainted him that when there was great hopes of a friendly accomodating the old businesse of Rajapore and that the President had it in his thoughts to choose persons fitt to sent there, he received letters that the Factory of Hubely was plundered of a very considerable estate by his people, which had broken of his Honours thoughts for the present of setling any factory in his countreys, and hath sent me to knowe from himself whither this last businesse was done by his appointment or command, or whither he did approve of the action.

Hee answered, "I never gave any orders to disturb the English in any way of their factorys, but have ever had a good liking or opinion of them." Then I told him, since he had declared soe himselfe, we still tooke him for our good friend, notwithstandinge our present losse, and being our friend we hoped and expected he would give satisfaction for what was taken from us. He answered, "my people which were thereabouts are there still, and I have not received any letters from them

of any such matters; neither can I as yet give you any other answer to your demands, and that it is necessary for me to knowe who the persons were and under whose command, and a particular of what goods were taken."

I asked him, if all these should be produced, would he now give me his promise to make satisfaction, but he seemed not to take notice of that question but sent away a servant to fetch some Pawne[6] for us. I sat still awhile. Then he asked me if I had any other businesse. I told I was not yet answered to my last demand. He answered, "I cannot give you any other answer at present".

Then I acquainted him that wee were ready and willing to doe kindnesses to his people, and had made contracts in Bombay to carry salt into some of his ports for them. Yett when they had gott the salt home in their owne countrey, they abused us and did not keepe to their bargaine; and I desired his orders to those places that right and justice might be done us. He told me it should be done to our content. Then I told him that of late our boates, which were sent to the neighbouring ports about us for timber and fire-

[6] "The betel-leaf (*q. v.*) Hind. *pān*, from Skt. *parṇa*, 'a leaf'. It is a North Indian term, and is generally used for the combination of betel, areca-nut, lime &c., which is politely offered (along with otto of roses) to visitors, and which intimates the termination of the visit." (*Hobson Jobson*, p. 689).

wood, were troubled with certain persons that farmed the customes there; and in regaurd wee never used to pay customes for such things before, neither did we make them pay customes for such petty things, wee desired his letters to the habaldarrs about us that wee might not pay custome for them, and he answered, "I will give you my order, you shall pay none hereafter."

Then I asked him, if wee should have occasion to carry goods through his countrey, what customes would he demand of us. He answered he would consider of that.

The he gave us some bettle nutt and Pawne, and to me two course striped cuttanees[7] and two salloe[8] sashes, and to Samgee one piece of the like cuttanee, and then rose up, and wee parted; and as soone as I came into my chamber, he sent Pillagee to me to tell me I might goe downe the hill and leave Samgee above for the letters. I told Pillagee that I expected I should have spake with him again about Rajapore businesse and that I could not goe for Bombay without Pillagee went with me. Pillagee said he would acquaint the Rajah with what I said, and soe I left Samgee above and went downe the hill.

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7 "Some kind of piece-goods, apparently either of silk or mixed silk and cotton." (*Hobson Jobson*, p. 289).

8 A soft cotton stuff of Turkey red colour.

I expected that Sevagee would have spoke to me concerning the Sidy, but he said not one word of him, neither of the ship, although he received letters this day from the merchants of her, and at his rising from me he was urged to speake to me about it; but he did not, but told the fellow, as I am informed by one of our persons, that if the English would part with the goods, they might, but he could not force them, and I doe believe he would be glad if wee would sattisfy our selves any such way to excuse him for it.

6th. Samgee stayed above two daies on the hill ere he came downe, and when he came brought only his orders about the salt and wood businesse, and the Rajah sent me word he would send an answer to the President by one of his owne people named Beema Pundett, and that I might goe to Choull to gett a boate, and he should be there in a daie or two after me; soe I left a peon there to come with Beema and wee left Rajery to goe for Choul.

7th. and met his Honours letter at Nigeampoor[9] about 12 a clock, where it thundered much and soe much raine fell, wee could not ford the river, but were forced to stay there all night.

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[9] Nizampur, in the Kolaba District about 8 miles north-east of Mangaon.

8th. The waters were abated, and wee got over and to Astomee[10] about two a Clock, where I hired a boate to carry us to Choul, were wee arrived at night, and wrote to his Honour of my proceedings, and sent what papers I had from Sevagee, and in regaurd his Honour in his last letter ordered me to stay till I heard further from him, I wrote to his Honour I would stay untill I heard further from him.

9th. I went to the Captain of Choul to give him a visit, who understanding I lay at a Moore house last night, he ordered me a house and other necessaries in the City, to whom I was much obliged.

This City, or Citadell rather, is built circular, the whole being encompassed with 9 bastions, some after the old manner of ½ moones, but most angular, with but few ordinance, but are said to be very good. It is also entreanched as farr as they durst for fear the sea breakes in within; it hath been furnished with fair buildings but now ⅔ parts thereof are ruinous and the rest hardly two families in a streete. Whither occasioned by the unhealthinesse of the place or that they are removed I knowe not, soe that at present there are none but a few souldiers, except

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[10] Ashtami, a small town opposite Roha on the other side of the creek.

eccelesiastick. Within the walls are 6 churches, viz. St. Domingo, St. Francisco, St. Augustino, St. Paulo, Misericorida and De Sey. Without the walls are four, viz. St. Sebastiano, St. Joane De Merce and De Madre De Dios and one over the river called Nos Seignora De Marr.[11]

13th. I received his Honours letter to goe for Bombay.

14th. I went to Batty, but noe boate come to fetch me.

15th. In the afternoone the Haval Durr of old Choul sent me word that the Brahmany was come from Sevagee and desired I would stay a day for him at Batty, which I did, but he came not.

17th. This morning the boate came and we went aboard presently and about two a clock arrived at Bombay with safety.

This is a true account of what passed in my journey to Sevagee.

THOMAS NICCOLLS.

(Endorsed) May and June 1673.

Mr. Thomas Niccolls his Diary of his journey to Sevagee.

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[11] *Igreja de Nossa Senhora de Mar,* or Church of our Lady of the Sea built by the famous Franciscan friar Antoniso do Porto.

EMBASSY OF HENRY OXINDEN.

O. C. 3807.

[*Instructions given by the President for Nara Simay to observe in the Treaty betweene the Hon'ble. Company and Sevagee Rajah.*]

[June, 1673.]

The Envoy of Sevagee Rajah, called by the name of Bhimagee Pundett, having declared on behalfe of the said Sevagee Rajah that he is contented to pay 12,000 Pagodes, in regard of the loss that the English had received by the robbery of Rajapore, the Governor and Council cannot accept of the aforesaid summe by reason of having no just accompt of the greate loss they had, which amounts to above 90,000 Pagodes, and though the said Envoy declares that Sevagee Rajah did not receive so much, yett the loss to the English in Rajapore occasioned by him was so much, besides the loss of particular English men which amounts to near 20,000 Pagodes new, besides the said Companys loss. And having an express order from his Majestie of Greate Brittaine not to agree in the Treaty of peace with the said Sevagee untill the said summe of 20,000 Pagodes of the said English men be restored, yett the President and Councill, to manifest their good will have granted, for the consideration of friendship

with the said Sevagee Rajah, to accept, instead of 20,000 Pagodes, the summe of 12,000 pagodes, to be paid for the said particular English men, which summe is tō be received in ready money or in goods. And as to what belongs unto the Honoble. Company, the President and Councill hath agreed that instead thereof, the said Sevagee Rajah shall grant the English nation liberty to trade seaven yeares time with the port of Rajapore, not paying any customes, or five yeares at the least, which will be a greate advantage and profitt to Sevagee Rajah in increasing his estate and creditt.

As to the two gunns that Sevagee Rajah desired by his Envoy, Bhimagee Pundett, you shall answer that after the business is ended and peace made, he shall not have only two, but as many as he will, and likewise any other thinge that he hath need of.

For granting the Customes free for seaven yeares Sevagee Rajah may thinke it too much, to which you are to answer that though wee doe not pay customes for our goods, yett other merchants shall pay for theire goods and for any others that the said merchants shall bring in returne of ours, by which the said Sevagee Rajah will reap great profitt and his Port will thereby flourish.

If Sevagee Rajah shall make any question about the vessell of Rajapore which was forced

by a storme into Bombay, you are to answer that all vessells that are driven by stormes into the Portugall lands, or the lands of Sevagee Rajah, are lost, which he understands very well; and for this reason the said vessell and goods were embargode.

Concerning the robbery and taking away of our goods at Hubely by the people of Sevagee Rajahs, in case that he denyes it, you are to answer that wee have certaine advises thereof from our Factors in those parts, but wee have not any certainty of the quantity that was robbed, which wee shall know very suddainly and then acquaint him thereof.

It is necessary that you shall question Sevagee Rajah concerning the Hoy which last yeare was bought from the Mallabars by the Havalder of (illegible), and to endeavor to the utmost to gett an order for the said Havalder to deliver the said Hoy as likewise for some wine that is yett in Alher, for if they delivered the French Hoy, likewise bought from the Mallabar, tis but reason that they should deliver our Hoy, it standing much with our creditt to have her delivered.

Likewise I desire you to doe your diligence to conclude and agree with Sevagee Rajah about the 12,000 Pagodes and free customes for seaven yeares, giving him good exemples for it. But if hee will not stand to it, then follow the last remedie, which I order you to make

an end for 10,000 Pagodes and free customes for five yeares. And in case he will not allow the said 10,000 Pagodes, then to agree in nine or eight thousand and free customes for four yeares, of all which you are to acquaint me by a letter to Bombay, that I may order what shall be most convenient.

[Endorsed]

Instructions for Naransimay to be observed in his treaty with Sevagee.

Naran Sinay's Letter.

(*F. R. Surat, vol. 88, fols. 78-83.*)

Honourable Sir,

I arrived at Rairy on Tewsday of the last weeke which was the 24th March and on the same day I went to Banchar[1] to visitt Naragy Punditt which place is at the mountaines foot, and enquireing for him I encountered with his eldest sonne Parlad Punditt who advised me that his father Naragy Punditt was at the mountaines head and made me waite the Rajah Sevagys order to goe up, upon which I sent one of my servants to give the Rajah notice of my arrivall, who returned the same day with order from Neragy Punditt that I should remaine in his house untill the time of mourning was over for the death of the Rajah Sevajees wife; which I did resting there five dayes without opperating anything,

[1] Probably Panchad below Raigad.

in the interim came Naragy Punditt to his habitation to celebrate the Jentues New yeares day and the next day carried me up the hill with him and enordered me a good entertainment in a large house where I remained five days more.

Yesterday at noone being the third of April Naragy Punditt accompanied me up to the Rajahs court and brought mee before him who received me with much courtesy, gave me a seat very neare him enquiring of your Honours good health of which I gave him an account and reciprocall returned his complement; at which letting (or setting) I entered on the Rajapore business, and Naragy Punditt according to his accustomed favour in our behalfe demonstrated the matter better then I expected to his master the Rajah on which Savejee presently enordered his scrivans to passe orders concerning this affaire, viz. to pay the Rajapore money at three payments to witt 2500 Pagotas of the Rajapore customes 2500 to be paid the first monsoone comensing the first September next, and 5000 to be paid two yeares space to make which writings and orders 3 or four dayes will be requisite, which being effected I will send them to your Honour by Adall the Moody who is now with me, who arriving in safety to your Honour will acquaint more clearly of all passages here, I intend to have sente Sevagys writtings

and orders by this bearer but seeing it would cost some time before they were finished, and your Honour enordering me to send you a daily express is the reason I so suddenly dispatch this man; and the reason I wrote your Honour not before is because Naragy Punditt desired me not to write untill I had spoke with Sevajee for which fault I desire your Honours pardon.

I cannot advise your Honour particularly of what newse here stirring having not sufficient time, but it seems unreasonable I should totally decline it, Sevajee is making a throne very magnificient on which he spends much gould and jewells intending to be crowned in June next being the beginning of the new yeare, to this coronation he has invited many learned Bramines, and will liberally bestow on them many ellephants, horses and money but it is not known whether he will be crowned in person or some other prince for it is reported he hath a prince of the Nisamshahy race in his custody.

By other conveighances Your Honour will have received newse of the proceedings of Sevajees army nevertheless I cannot be excused without giving you some account; Bhadur Caun desire to descend into Concan but understanding that the Rajah Sevajee hath stopt the passages by breaking the wayes, and advances twixt the hills, and keeping a

heaps of a conical shape. These heaps are placed on mounds of earth raised some two or three feet from the level of the surrounding ground, and, in the month of June the heaps are covered with mud or thatch to protect them from the rain. At the Cambay and Runn salt works, however, they are left exposed to the rain. At first some of the salt melts, but a thick hard coating is soon formed, which protects the remainder of the heap.—*Bombay.*

Mee-yo-pha-la—Hereditary descent from father to son.—*British Burma.*

Mehal—Estate.—*Bengal.*

Mehnatána—Fees of mukhtars; fees paid for service rendered; remuneration for trouble or labor incurred or undergone.—*C. P.*

Mehtar—A sweeper.—*Bengal.*

Mehtia or *Mehton*—The common Oudh term for *mukaddam*, the senior.—*Oudh.*

Mekhzani—Process of putting pegs in beds of canals to make the length for clearance.—*Sindh.*

Melawani—A cash allowance paid monthly to Shetsundees and Tahasildars in addition to the value of their service lands, to make up the maintenance allowance.—*Bombay.*

Melchitta—A temporary lease of rice-land.—*Bombay.*

Melo—A fair.—*Sindh.*

Mel-váram—The Government share of the crop.—*Wilson.*—*Madras.*

Mélrási—Confiscated *inam*.—*Bombay.*

Menavan or *Menon*—Same as karanam (Malabar)—*Madras.*

The village or district accountant in Malabar; according to some, the appropriate designation of a *Súdra*; according to others, of a *Nair* writer or accountant.—*Wilson.*

Mend or *Merh*—Border of a field.—*N. W. P.*

A bank to separate fields; a dam, a dyke, a boundary, the boundary of a field, the limit of the lands of a village.—*Wilson.*

Mendo—The upper story of a house.—*Bombay.*

Meng-gyee—The Commissioner of a division.—*British Burma.*

Meng-long—One who is destined to be a ruler.—*British Burma.*

Meng Shimbayeen—A ruler, king, monarch.—*British Burma.*

Meng-tha—Son of a ruler, a prince—*British Burma.*

Menrhi, Mendhi—So much per field; a cess on the harvest of fields rented in kind, usually *arhaiya* or 2½ sers, equal to one ser pukka, for the weighman.—*Oudh.*

Mercal—A salt measure equal to about one-quarter of an Indian maund.—*Bombay.*

Merhbandi—Allotment papers.—*Bengal.*

A record of boundaries.—*Wilson.*

Mero—A fair.—*Sindh.*

Met—Fuller's earth.—*Sindh.*

Methi—Greens.—*C. P.*

Metto—The length of the sole of the foot.—*Bombay.*

Mevado—The person who, under the rule of native princes, held the post of superintendent of the *kásad-lok*; the dâk runners or letter carriers.—*Bombay.*

Mevadogaree-hak—The person enjoying a *hak* given him for performing the duties of a *mevado*. These *haks* are still held, but as the duties which the holders performed for the several departments to which they were attached, are now performed by the Government post office, these hakdars now perform the duties of carcoons. Thus there are a good many carcoons in the Customs Department, who draw the allowance attached to their "*mevadogaree-hak*."—*Bombay.*

Mevasee—Lawless plundering tribes of Colis and Bheels in North Gujrat.—*Robertson.*—*Bombay.*

Mewasee—A general term for a lawless tribe of Kolees and Bheels and freebooters in Gujrat. They inhabit several villages in the Nareead pargana, north of the Mahee river, in the ravines near which the villages are seated. The people of these villages were once the terror of the whole country round, and still bear a bad and turbulent character. They are however now in perfect submission, and their occupation is chiefly agricultural. They are still in the habit of plundering houses and robbing upon the high roads, and so ingrained is the habit of stealing, that should a favorable opportunity occur, they would renew their former lawless courses with impunity. Turbulent, refractory. This term is not applied to persons, but to villages.—*Bombay.*

Mewaseegam—The *mevasee* villages north of the Mahee, and inhabited by predatory Bheels and Kolees. These villages are held by Kolee Chiefs who pay a tribute to Government in lieu of assessment.—*Bombay.*

Mhali—Village torch-bearer, also a barber (*balutedar*).—*H. A. D.*

Mhár—A village servant of low caste (a *balutedar*).—*H. A. D.*

Miád—Time.—*C. P.*

A fixed period appointed for anything, as in a summons for the person summoned to appear.—*N. W. P.*

Mihnatána—Fees paid for any work done.—*Bengal.*

Milánkhasrá—Supplement to the jamabandi.—*C.P.*

Milikdár—This term is used only in Purneah district for *lakhirajdar*.—*Bengal.*

Minahu—Fractional parts obtained in measuring lands not entered in the accounts.—*Coorg.*

Minárá—Boundary pillars.—*C. P.*

Mindwa or *Márúa*—A millet belonging to the kharif harvest (*Cynosurus corocanus*).—*Oudh.*

Minhá, Minhái, corruptly *Minhye*—Deduction, subtraction; as a revenue term it implies deduction from the assessed revenue of an estate or village, as on account of uncultivable tracts, of wood or water, wilderness or waste, or for compensation of the kanungos or for local charges. In Muhummadan law it means a usufructuary loan, or the loan of anything which the borrower is to return, using in the meantime the produce, as of a cow, the milk of which the borrower may consume.—*Wilson.*

Land on which revenue is not assessed, either by exemption or because it is barren.—*N. W. P.*

Deduction.—*C. P.*

Land held rent-free.—*Bengal.*

Deduction from the assessed area of an estate or village on account of an unculturable tract, of wood or water, wilderness or waste, &c.—*Oudh.*

Mirán—Fees formerly paid to Nazirs.—*Bengal.*

Mirás, Mirási, Mirásu—Inheritance, inherited property or right; the term is used especially

in the south of India, to signify lands held by absolute hereditary proprietorship —*Wilson.*
A kind of rent-free land.—*Bombay.*
Land held by prescriptive right.—*H. A. D.*
In Sylhet and Cachar this term applies to a certain class of small tenures settled perpetually.—*Bengal.*

Mirásdár or *Mirásidár, Mirásidárudu, Mirásidárán*—The holder of hereditary lands or offices in a village. In the Northern Sarkars especially, a hereditary village officer or servant, a petty landholder or cultivator.—*Wilson.*
A person enjoying a *miras;* a landed proprietor.—*Bombay.*
A holder of land by prescriptive right subject to a fixed rental.—*H. A. D.*
The holder of a *miras* —*Bengal.*

Mirási—Heritage; proprietary usufruct of the soil; also the emoluments of an office hereditarily held, commonly *merassy.*—*Madras.*
A villager who makes the first sowing and reaping in a village, after which the general sowing and reaping take place. He gets a small quantity of grain for his service.—*Bombay.*
A village bard —*Punjab.*
Hereditary, anything relating to *mirás;* also the same as *mirás,* or hereditary lands or offices, also one holding land or office in a village by hereditary descent. In the Konkan it is applied especially to the resident Mhár or sweeper, holding his office by succession, and entitled to a share of the crop.—*Wilson.*

Mirásu—An allowance or perquisite, sometimes paid in money and sometimes in kind, generally applied to grain, &c., given to village officials or headmen by the ryots.—*Coorg.*

Mirbahir—A tribe of boatmen and fishermen.—*Sindh.*

Mirdaha—Peon employed to carry measuring chain.—*Oudh.*
The head peon, or messenger of a zamindar, the inspector or superintendent of a village; a native officer employed to preserve the village boundaries from encroachment; one employed to carry the measuring chain, or apply it to actual measurement in a survey; the headman of a village; in Mar. also the captain or head of spearmen who precede great men in processions; also a head spy or messenger —*Wilson.*

Mirdha—A settlement official.—*C. P.*
Land-measurer; chain-bearer.—*N. W. P.*

Misil—Record of a case—*Bengal.*

Misl—Record —*Punjab.*
Record; file of papers —*N. W. P.*
Record of case.—*Oudh.*
File of papers or correspondence.—*Sindh.*
Proceedings, a bundle of papers on any subject.—*C. P.*
Similitude, an assembly, a corporation, an assemblage of persons of the same or like station and occupations; a collection of like or similar documents forming the body of public proceedings in judicial or in revenue matters, whence the instructions to the officers employed to assess the lands in the North-West Provinces are denominated the settlement *misl;* the term is also applied to a suit, or proceedings at law in general —*Wilson.*

Mislband—File of papers composing a case bound up together —*Oudh.*

Mistri, Mestri—An artificer, a mechanic, as a mason, a carpenter, &c, a head artificer, a chief builder, a carpenter, and the like.—*Wilson —Bombay.*
A subordinate employed in supervising a work, a native overseer.—*Sindh.*

Moáfidár—Holder of a rent-free holding (*vide lakhirajdar*).—*Bengal.*

Moámela—Case.—*C. P.*

Mochi—A class of cobblers who make saddles, native slippers, &c.—*Coorg.*

Mochulká—Recognisance —*Bengal.*

[illegible] Holder of a perpetual lease.—*Bengal.*

[illegible]

ment, the supplies necessary for [illegible] office whence they are issued, the place where they are kept, &c.—*Wilson.—Bombay.*

Mofassil—Beyond head-quarters. Interior of a district or sub-district.—*Bengal.*
Interior of a district.—*Oudh.*

Moghlái or *Mughlái*, vernacularly *Mogalái* or *Moglai*, corruptly *Mogulae, Mogullaye*—Re-[illegible] to the Mughals, as e.g. [illegible]

[illegible]

from those of which the Marathas exacted the *chauth.*—*Wilson.*
A kind of *huk* in existence during the Mogul Government. at present it is to be found in Gujrat in the Surat Collectorate alone —*Bombay*

Moháfiz—A keeper, custodian.—*C. P.*

Mohafiz-daftar—A record-keeper—*C. P.*

[illegible] record office.—*C. P.*

[illegible]

Mohatarfa—A tax on professions. when paid by landholders it is called *Arambhada Mohtarfa;* when paid by others it is called *Biduhulada Mohtarfa.*—*Coorg*

[illegible]

nature, but an inherent and important part of the ancient customs of this country. If a person's presence was required in the "kacherry" or elsewhere, if a required sum of money or revenue was not duly paid, or if any act of lawful service was refused, a *Mokosal* or Government peon was sent to the village, and the villagers were obliged to feed and entertain this man according to an established rate. In the event of the parties proving refractory, a second, and even a third *Mokosal* was despatched, until the numbers sometimes amounted to 10 or 20. To increase the obligation, horsemen were often sent in the place of footmen. Frequently "*Chadta Mokosal,*" or men whose allowance was daily to increase, were quartered on the refractory person. *Mokosals* were also quartered on a village when a robbery took place, and the

village people failed to produce, or to take steps to find out, the guilty party. The *Mohosal* system was liable to much abuse, and it is now never resorted to. It is however legal, and can be applied for enforcement of revenue under Section 12 of Regulation XVII of 1827. Native States maintain the system in full force.—*Bombay.*

A Government peon deputed to enforce payment of dues.—*Robertson.*

Mohrán—Duty on wild fruits.—*C. P.*

Mohtarfa—A kind of tax on village shop-keepers and artificers.—*Bombay.*

Mohturefa—Rent for shops, tenures, &c.—*Bengal.*

Mohua—The Karkun whose duty it was to superintend the sales and weighments at the salt works. The term *Mohuá* is now applied to a service Hakdár who performs the duty of a Karkun in the establishment under a Sir-Karkun at the salt works.—*Bombay.*

Mojai—A prefix ordinarily put in official correspondence before the proper names of villages. —*Bombay. Vide Mauza*, of which it is a corruption.

Mojnidar—A measurer, a numberer, a surveyor.—*Wilson.*—*Bombay.*

Mok—Surface irrigation from canals by natural overflow.—*Sindh.*

Mokadam—Village headman.—*Punjab.*

Mokaddam—A head ryot.—*Bengal.*

Mokaddama—Judicial case.—*Punjab.*

Mokai—Maize fully ripened.—*Bengal.*

Mokarri—Perpetual lease with fixed rent.—*Bengal.*

Mokarrari—Perpetual. (See *Istimrari*).—*Bengal.*

Mokarridár—Holding a lease in perpetuity at a fixed rent.—*Bengal.*

Mokasa—A payment to Government by a jagirdar. —*Bombay.*

Mokásadár, Mokásdár—The holder of a *mokasa* or the farmer of the revenue of it on the part of the person holding of the State.—*Bombay.*

Mokásí—The holder of an assignment; the farmer of a certain portion of the revenue of a village, either on the part of the State or an individual.—*Wilson.*—*Bombay.*

Mokhtár—Authorized agent.—*Bengal.*

Mokhtarnamah—Power of attorney.—*Bengal.*

Mokhtiarnáma—Power of attorney.—*Mysore.*

Mokí—Land liable to surface irrigation from canals by natural overflow.—*Sindh.*

Moktesar—The title given to the officer who used to preside in the late Daryaft cutcherry.—*Coorg.*

Head of a department.—*Mysore.*

Mola—A cubit, or 19½ inches in length.—*Bombay.*

A cubit = 1½ feet.—*Coorg.*

Molla—A Muhammadan lawyer or learned man; a judge; a magistrate; the deputy of a kazi.—*Bengal.*

Molvi—A Muhammadan law officer.—*Bombay.*

Mong—A sort of pulse.—*Bengal.*

Moo—Half a *mát*, equal to two *kanees.*—*British Burma.*

Moochalko—A recognizance bond.—*Bombay.*

Moodal—Capital; the principal or original sum lent at interest.—*Bombay.*

Mooglaee—Portions of the land revenue originally derived from the Mogul Government. At present they are cash payments from the Government treasury. They are peculiar to the Surat Collectorate.—*Robertson.*—*Bombay.*

Mooglai-jumma—Equivalent in land given in lieu of *Mooglai-hucks.*—*Robertson.*—*Bombay.*

Mooglai-sirpav—Remuneration to patels for collecting *Mooglai hucks.*—*Robertson.*—*Bombay.*

Mookhee—The police patel of a village.—*Bombay.*

Mookhtear—An attorney or agent.—*Bengal.*

Moonda—The head of the Bhuinhar Khoot, or family of that name, whose duty it is to make settlements of lands with ryots.—*Bengal.*

Mooshaira—Remuneration for service rendered.—*Bombay.* See *Musháhira.*

Moqararidar, Moqararidar Daimi—A lessee of land in perpetuity.—*Bengal.*

Moqararidar Hinhayati—Lease during term of life.—*Bengal.*

Mora—A small fan used for sifting and winnowing.—*Coorg.*

Moráná—A tax levied in the Surat zillah, in the villages of Surbhon, Soopa, Sejod, *viz.*, should any person, not an inhabitant of the village, purchase mangoes grown in any of these villages, and take them away from the village, he has to pay a fixed tax of Rs. 2-8 to Government in addition to what he pays the seller.—*Bombay.*

Moree—A drain in a house.—*Bombay.*

Mostajir—Farmer, generally holding from Government direct.—*Bengal.*

Mot, Mota, Motu—The large bucket of a draw well.—*Wilson.*—*Bombay.*

Mot—A kind of pulse.—*C. P.*

Motasthal, Motusthal—Land watered from a draw well.—*Wilson.*—*Bombay.*

Moth—A kind of pulse.—*Sindh* and *C. P.*

Phaseolus aconitifolius.—*Oudh.*

Mot-htso-bho—A widower.—*British Burma.*

Mot-htso-ma—A widow.—*British Burma.*

Motsthal—Well irrigation.—*C. P.*

Motte—A lentil (*Phaseolus aconitifolius*); a bean belonging to the hewant harvest.—*Oudh.*

Mouafidar—One who derives benefit from an estate or trade.—*Bengal.*

Moung-yin—A Buddhist monk.—*British Burma.*

Mourúsi—Hereditary.—*Punjab.*

Hereditary land.—*Bengal.*

Mouzá—A village.—*Bengal* and *H. A. D.*

Mouzawar—Mouza by mouza. Anything done village by village.—*Bengal.*

Mowje—Same as *Mauza.*—*Bombay.*

Mowra—The fruit or berry of a tree used in distilling country liquor from; the tree itself.—*Bombay.*

Mriddha—Assistant *patwari* (used in Tipperah).—*Bengal.*

Muáfí, vernacularly *Máphí*, corruptly *Maafee, Maafie, Mahfy, Maffee, Maaffee, Mauphee*—Forgiven, remitted; subst. forgiving; remission or exemption from the demands of the State; a grant of land free of assessment. The word is in common use to signify exempt or free from duty or tax, as lands, goods, &c.; it also designated a particular grant formerly made by zamindars and the revenue officers of the Government, which became hereditary and transferable, and was also applied to lands which were held free of revenue on condition of service.—*Wilson.*—*Bombay.*

Muáfidár, Máphidár—One holding anything exempt from tax; the holder of rent-free lands.—*Wilson.*—*Bombay.*

Muáin-zábita, or *Moyenzbitah*—List of the sanctioned establishment of an office.—*Madras.*

Múchálíká—A deed of agreement.—*Mysore.*

Muchalká, Moochulka, Muchchiliká, incorrectly *Moochilka*—A written obligation or agreement, a bond, a deed; it is commonly applied to a counterpart covenant on the part of the proprietors or cultivators of land, agreeing to the rates of assessment imposed by the Government; also to an engagement under a penalty to observe the conditions of any deed or grant, or to one exacted from thieves, or suspected persons, engaging to desist or refrain from any illegal acts; or to one from superior police and other officers, engaging to be responsible for the conduct of the subordinates appointed by themselves, or to any penal recognizance which may be required by a Magistrate.—*Wilson.—Bombay.*

The same as kabulíyat; also a penalty bond. —*Madras.*

Penal recognizance.—*N.-W. P.*

Muchchalike—A recognizance or agreement.—*Coorg.*

Muchchi—An inferior official, whose duty is to rule forms, bind books, make envelopes, mend pens, &c.—*Coorg.*

Múchi—A man employed in public offices to make ink, mend pens, provide papers, seal letters, bind books, and the like.—*Mysore.*

[illegible] Recognizance bond.—*Sindh.*

[illegible]

the number of *moras* or *múdes* which it requires. It is also a weight or measure of grain or rice, sometimes said to be equal to 40 *pakka sers.*—*Wilson.—Bombay.*

The village shop-keeper; a sort of grocer and grain-dealer.—*Bengal.*

A measure used for a few lands in the western parts of the Mercara and Paddynalknad talooks. It is supposed to be equal to half a *bhatti*, but, unlike *bhatties* and *khandagas*, is uniform in size, being 30 *Lingaraja* poles in length and 4 in breadth, and thus containing 3,414 square yards.

The assessment varies according to the quality of the soil, a *pagoda*, equal to Rs 4, being levied on 7 different areas, as follows:—

1st class soil,	$2\frac{1}{2}$	*moodies.*
2nd „	3	„
3rd „	4	„
4th „	5	„
5th „	6	„
6th „	7	„
7th „	8	„ —*Coorg.*

Mudian—The *bhanrali* of a larger class of temple. —*Bengal.*

Mudli—A tenant with inherited occupancy.—*Punjab.*

Mudulniss—An assistant to the Suzedar.—*Bombay.*

Mufassal, corruptly *Mofussil*—Properly separate, distinct, particular. In Hindustan a subordi- [illegible]

[illegible] as mufassal accounts.—*Oudh.*

Mufat—Rent-free.—*Bombay.*

Mufti—A Muhammadan law officer, whose duty it was to expound the law.—*N. W. P.*

Múgláee—These *haks* are of very ancient date. They were those portions of the land revenue retained by the *Múgláee* Government after all their other posssessions had passed into other hands. They formerly, almost entirely, belonged to the ancestors of the late Nawab of Surat, whose family, under the Muhammadan rule, were hereditary pay-masters of the Nawabs of Surat. Now they are almost exclusively held by mortgagees and purchasers. These *haks* were distinct from the *chauth* levied by the Marathas. They were levied direct from the villages up to as late a date as 1842. At that time the revenue authorities finding the system objectionable, prohibited its continuance. From that time the payments have been made direct from the Government treasuries. These *haks* are to be found in the Surat Collectorate alone.—*Bombay.*

Mugláee-jamá—An equivalent given in land by the Maráthá Government to certain persons, in lieu of the Múgláee haks they were entitled to from particular villages.—*Bombay.*

Múgláee-sirpav—A payment made to the Patels and others as a remuneration for collecting Múgláee haks. When these haks were paid direct from the Government treasury the *Múgláee sirpav* should have been abolished. This was, however, overlooked. (See "*Cheerda*").—*Bombay.*

Muhál—An estate, a portion of the inhabited part of the country with fixed boundaries.—*Oudh.*

Muháno—Tribe of boatmen and fishermen.—*Sindh.*

Muhar—Border, frontier, boundary.—*Sindh.*

Muházir-náma or *Mahzurnama*—A certificate signed by several persons in attestation of its truth. —*Madras.*

Muhri—Pulse (*Phaseolus aconitifolius*).—*Sindh.*

Muhtarafa, Motaraphá, Motarappá, Mohtaraphá, Mhotaraphá, corruptly *Mohterefa, Mohterfa, Motakerfa, Mohturpha, Mohturupa*—A tax or taxes levied on trades and professions, on the artificers of a village or their implements, as upon the weaver's loom, upon tradesmen and their shops and stalls, and sometimes upon houses.—*Wilson.—Bombay.*

Muhwa—A tree from the blossom of which the common native liquor is distilled (*Bassia latifolia*).—*C. P.*

Mujáré—Remission of revenue.—*Coorg.*

Mujáwar—A servant or sweeper of a Muhammadan temple or shrine.—*Wilson.—Bombay.*

Mujmoondar—The district hereditary officer whose duty it was to look to the accounts and the records.—*Robertson.—Bombay.*

Mujrá, Mujará—Any authorised deduction, a pension, an allowance.—*Wilson.*

Remitted, deducted.—*C. P.*

Mujra—Hamlet formed from a large estate.—*Bengal.*

Mujrái—Credit given on account of demand.—*Punjab.*

A pension, an allowance, any authorised deduction; applied under the Muhammadan Government to an allowance to the zamindars of Rangpur for presents made by them to the Chiefs of the hill tribes to prevent depredations; under the British Government it implies deductions from the revenue on account

village people failed to produce, or to take steps to find out, the guilty party. The *Mohosul* system was liable to much abuse, and it is now never resorted to. It is however legal, and can be applied for enforcement of revenue under Section 12 of Regulation XVII of 1827. Native States maintain the system in full force.—*Bombay.*

A Government peon deputed to enforce payment of dues.—*Robertson.*

Mohrán—Duty on wild fruits.—*C. P.*

Mohtarfa—A kind of tax on village shop-keepers and artificers.—*Bombay.*

Mohtarefa—Rent for shops, tenures, &c.—*Bengal.*

Mohun—The Karkun whose duty it was to superintend the sales and weighments at the salt works. The term *Mohud* is now applied to a service Hakdár who performs the duty of a Karkun in the establishment under a Sir-Karkun at the salt works.—*Bombay.*

Mojai—A prefix ordinarily put in official correspondence before the proper names of villages.—*Bombay.* *Vide Mouza*, of which it is a corruption.

Mojnidar—A measurer, a numberer, a surveyor.—*Wilson.*—*Bombay.*

Mok—Surface irrigation from canals by natural overflow.—*Sindh.*

Mokadam—Village headman.—*Punjab.*

Mokaddam—A head ryot.—*Bengal.*

Mokaddama—Judicial case.—*Punjab.*

Mokai—Maize fully ripened.—*Bengal.*

Mokarri—Perpetual lease with fixed rent.—*Bengal.*

Mokarrari—Perpetual. (See *Istimrari*).—*Bengal.*

Mokarridár—Holding a lease in perpetuity at a fixed rent.—*Bengal.*

Mokasa—A payment to Government by a jagirdar.—*Bombay.*

Mokásadár, Mokásdár—The holder of a *mokasa* or the farmer of the revenue of it on the part of the person holding of the State.—*Bombay.*

Mokási—The holder of an assignment; the farmer of a certain portion of the revenue of a village, either on the part of the State or an individual.—*Wilson.*—*Bombay.*

Mokhtár—Authorized agent.—*Bengal.*

Mokhtarnamah—Power of attorney.—*Bengal.*

Mokhtiarnáma—Power of attorney.—*Mysore.*

Moki—Land liable to surface irrigation from canals by natural overflow.—*Sindh.*

Mokteser—The title given to the officer who used to preside in the late Daryaft cutcherry.—*Coorg.*

Head of a department.—*Mysore.*

Mola—A cubit, or 19½ inches in length.—*Bombay.*

A cubit = 1½ feet.—*Coorg.*

Molla—A Muhammadan lawyer or learned man; a judge; a magistrate; the deputy of a kazi.—*Bengal.*

Molvi—A Muhammadan law officer.—*Bombay.*

Mong—A sort of pulse.—*Bengal.*

Moo—Half a *mát*, equal to two *kyats*.—*British Burma.*

Moochalka—A recognizance bond.—*Bombay.*

Moodal—Capital; the principal or original sum lent at interest.—*Bombay.*

Mooglaee—Portions of the land revenue originally derived from the Mogul Government. At present they are cash payments from the Government treasury. They are peculiar to the Surat Collectorate.—*Robertson.*—*Bombay.*

Mooglai-jumma—Equivalent in land given in lieu of *Mooglai-hakk*.—*Robertson.*—*Bombay.*

Mooglai-sirpav—Remuneration to patels for collecting *Mooglai hakk*.—*Robertson.*—*Bombay.*

Mookhee—The police patel of a village.—*Bombay.*

Mookhtear—An attorney or agent.—*Bengal.*

Moonda—The head of the Bhuinhar Khoot, or family of that name, whose duty it is to make settlements of lands with ryots.—*Bengal.*

Moosháira—Remuneration for service rendered.—*Bombay.* See *Mushahira.*

Mooqurraridar, Mooqurraridar Daimi—A lessee of land in perpetuity.—*Bengal.*

Mooqurraridar Hinheyati—Lease during term of life.—*Bengal.*

Mora—A small fan used for sifting and winnowing.—*Coorg.*

Moráda—A tax levied in the Surat zillah, in the villages of Surbhon, Soopa, Sajod, *etc.*, should any person, not an inhabitant of the village, purchase mangoes grown in any of these villages, and take them away from the village, he has to pay a fixed tax of Rs. 2-8 to Government in addition to what he pays the seller.—*Bombay.*

Mores—A drain in a house.—*Bombay.*

Mortajir—Farmer, generally holding from Government direct.—*Bengal.*

Mot, Mota, Motu—The large bucket of a draw well.—*Wilson.*—*Bombay.*

Mot—A kind of pulse.—*C. P.*

Motasthal, Motasthal—Land watered from a draw well.—*Wilson.*—*Bombay.*

Moth—A kind of pulse.—*Sindh* and *C. P.*

Phaseolus aconitifolius.—*Oudh.*

Mot-hsa-kho—A widower.—*British Burma.*

Mot-hsa-ma—A widow.—*British Burma.*

Motsthal—Well irrigation.—*C. P.*

Motte—A lentil (*Phaseolus aconitifolius*); a bean belonging to the hewant harvest.—*Oudh.*

Mouqaddar—One who derives benefit from an estate or trade.—*Bengal.*

Moung-gyin—A Buddhist monk.—*British Burma.*

Mourúsi—Hereditary.—*Punjab.*

Hereditary land.—*Bengal.*

Mouza—A village.—*Bengal* and *H. A. D.*

Mouzawar—Mouza by mouza. Anything done village by village.—*Bengal.*

Mouje—Same as *Mouza.*—*Bombay.*

Mowra—The fruit or berry of a tree used in distilling country liquor from; the tree itself.—*Bombay.*

Mridha—Assistant *patwari* (used in Tipperah).—*Bengal.*

Muáfi, vernacularly *Mufi*, corruptly *Moafee*, *Mavie*, *Mafy*, *Mufee*, *Maufee*, *Maupiee*—Forgiven, remitted; subst. forgiving; remission or exemption from the demands of the State; a grant of land free of assessment. The word is in common use to signify exempt or free from duty or tax, as lands, goods, &c.; it also designated a particular grant formerly made by zamindars and the revenue officers of the Government, which became hereditary and transferable, and was also applied to lands which were held free of revenue on condition of service.—*Wilson.*—*Bombay.*

Muáfidár, Mafidár—One holding anything exempt from tax; the holder of rent-free lands.—*Wilson.*—*Bombay.*

Muálin-afsila, or *Mojawaltal*—List of the sanctioned establishment of an office.—*Madras.*

Muchalika—A deed of agreement.—*Mysore.*

Muchalká, Moochulka, Muchchiliká, incorrectly *Moochilka*—A written obligation or agree-

vernment; also to an engagement under a penalty to observe the conditions of any deed or grant, or to one exacted from thieves, or suspected persons, engaging to desist or refrain from any illegal acts; or to one from superior police and other officers, engaging to be responsible for the conduct of the subordinates appointed by themselves, or to any penal recognizance which may be required by a Magistrate.—*Wilson.*—*Bombay.*

The same as kabulíyat; also a penalty bond. —*Madras.*

Penal recognizance.—*N.-W. P.*

Muchchalike—A recognizance or agreement.—*Coorg.*

Muchchi—An inferior official, whose duty is to rule forms, bind books, make envelopes, mend pens, &c —*Coorg.*

Múchi—A man employed in public offices to make ink, mend pens, provide papers, seal letters,

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square feet, or $1\frac{1}{100}$ of an acre; a certain quantity of seed-corn, sufficient for a given quantity of land, so that a field is computed by the number of *moras or múdes* which it requires. It is also a weight or measure of grain or rice, sometimes said to be equal to 40 *pakka sers.*—*Wilson.*—*Bombay*

The village shop-keeper; a sort of grocer and grain-dealer.—*Bengal.*

A measure used for a few lands in the western parts of the Mercara and Paddynalknad talooks. It is supposed to be equal to half a *bhatti*, but, unlike *bhatties* and *khandagas*, is uniform in size, being 30 *Lingaraja* poles in length and 4 in breadth, and thus containing 3,414 square yards.

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6th „	7	„
7th „	8	„ —*Coorg.*

Mudian—The *bhanrali* of a larger class of temple. —*Bengal.*

Mudli—A tenant with inherited occupancy.—*Punjab.*

Mudalniss—An assistant to the Suzedar.—*Bombay.*

Mufassal, corruptly *Mofussil*—Properly separate, distinct, particular. In Hindustan a subordinate or separate district; the country, the provinces, or the stations in the country, as opposed to the Sadar or principal station or town; any other place than the ordinary place of office or residence.—*Wilson.*—*Bombay.*

Interior of a district; also detailed, particular, as mufassal accounts —*Oudh.*

Mufat—Rent-free —*Bombay.*

Mufti—A Muhammadan law officer, whose duty it was to expound the law.—*N. W. P.*

Múgláee—These *haks* are of very ancient date. They were those portions of the land revenue retained by the *Múgláee* Government after all their other posssessions had passed into

almost exclusively held by mortgagees and purchasers These *haks* were distinct from the *chouth* levied by the Marathas. They were levied direct from the villages up to as late a date as 1842. At that time the revenue authorities finding the system objectionable, prohibited its continuance. From that time the payments have been made direct from the Government treasuries. These *haks* are to be found in the Surat Collectorate alone.—*Bombay.*

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and others as a remuneration for collecting Múgláee haks. When these haks were paid direct from the Government treasury the *Múgláee sirpav* should have been abolished This was, however, overlooked. (See "*Cheerda*").—*Bombay.*

Muhál—An estate, a portion of the inhabited part of the country with fixed boundaries.—*Oudh.*

Muháno—Tribe of boatmen and fishermen.—*Sindh*

Muhar—Border, frontier, boundary.—*Sindh.*

Muházir-náma or *Mahzurnama*—A certificate signed by several persons in attestation of its truth —*Madras.*

—*Sindh*

as upon the weaver's loom, upon tradesmen and their shops and stalls, and sometimes upon houses.—*Wilson.*—*Bombay.*

Muhwa—A tree from the blossom of which the common native liquor is distilled (*Bassia latifolia*) —*C. P.*

Muikad—Remission of revenue —*Coorg.*

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the records.—*Robertson.*—*Bombay.*

Mujrá, Mujará—Any authorised deduction, a pension, an allowance.—*Wilson.*

Remitted, deducted —*C. P.*

Mujra—Hamlet formed from a large estate—*Bengal.*

Mujrái—Credit given on account of demand.—*Punjab.*

A pension, an allowance, any authorised

Chiefs of the hill tribes to prevent depredations; under the British Government it implies deductions from the revenue on account

of allowances to cultivators or contractors, as an encouragement, or of assignments, or remissions, or grants of revenue, for charitable purposes.—*Wilson.*

Mujumdár—Under the Maratha Government, a Brahmin auditor of accounts attached to a body of horse. General Superintendent and Auditor General of Accounts. He was a Darakdár.—*Bombay.*

Mukaddam, Makadam, corruptly *Mokuddum, Mocuddim, Mugadum*—A chief, a leader, one who goes before; in India, applied especially to the headman of a village or of a caste or corporation. In the Maratha villages the headman was usually charged with the realization of the revenue and its payment to the district Collector, with the superintendence of the cultivation, the management of the affairs of the village, and the disbursement of its expenses.—*Wilson.*—*Bombay.*

Headman of a village. A chief tenant of respectable caste or character, the representative of the tenantry.—*Oudh.*

Synonymous with "Patil" or head man of a village, generally applied to the managing Patil.—*H. A. D.*

The village headman; a term used in Chanda chiefly.—*C. P.*

Headman, generally a subordinate title; head of the old proprietors or head of the cultivators resident in the village; not often given to landowners.—*N. W. P.*

Headman of a village.—*Punjab.*

Mukarraridár—Tenant on fixed rates.—*Punjab.*

Ryot paying at fixed rates.—*C. P.*

Tenant on fixed rates; a landholder at a fixed assessment.—*N. W. P.*

Mukásá—A special holding at a nominal rate payable to Government. It used to be a grant for service.—*H. A. D.*

A portion of land or a village assigned to an individual either rent-free, or at a low quit-rent, on condition of service, or for service rendered.—*C. P.*

Mukásadár—One holding a *mukasa*.—*C. P.*

Mukhadim—Leaseholder, farmer; adjective *Mukhadimi*.—*Sindh.*

Mukhása, Mukásá, Mokhásá, Mokásá, corruptly *Mocassa, Mokassa, Mocasau*—A village or land assigned to an individual either rent-free or at a low quit-rent, on condition of service; or a village held *khas* by the State, the revenue being paid to the Government direct; or the share of the Government in a village, or in the revenue paid by it; the term, as current among the Marathas especially, is somewhat differently explained by different authorities.—*Wilson.*—*Bombay.*

A village held on service tenure.—*Madras.*

Mukhi—The police Patel of a village.—*Bombay.*

Head of the Hindu community in a village.—*Sindh.*

Mukhtár, Mukhtyár, corruptly *Mooktar, Mukhteear, Mooktiyár*—An agent, a representative, an attorney; in Hindustani the *mukhtár,* as employed in legal affairs, is not allowed in general to plead, that is the function of the Vakil; amongst the Marathas the term is also applied to the person appointed by the co-sharers of a hereditary office to discharge its duties.—*Wilson.*—*Bombay.*

An agent, attorney.—*Punjab.*

An agent, a representative, an attorney.—*Bengal* and *N. W. P.*

An agent.—*C. P.*

Mukhtárnáma, Mukhtyárnáma—A deed appointing a representative or agent; a power of attorney; a deed executed by the co-sharers of a hereditary office, delegating its duties to a representative.—*Wilson.*—*Bombay.*

Power of attorney.—*C. P.*

Mukhtiárkár—Chief revenue and judicial officer in a taluka. Tehsildar.—*Sindh.*

Mukhtiarnámo—Power of attorney.——*Sindh.*

Mukhtiarpatra—A deed appointing a representative or agent; a power of attorney; a deed executed by the co-sharers of a hereditary office, delegating its duties to a representative.—*Bombay.*

Mukkati—A class of Shudras similar to *Mále.*—*Coorg.*

Mukkavacha—A boundary or demarcation mark, consisting of three stones, put down so as to form an angle and mark a change in the line of boundary.—*Coorg.*

Mukkóti Ekadashi—A feast observed on the 11th day of the 9th lunar month.—*Coorg.*

Múkúpe—A mode of cultivation by which a crop is divided into three parts, of which one isf or the rent of the ground, another for labor, and the third for the seed and implements.—*Mysore.*

Múla—A rain commencing between 12th and 25th December; cummin, coriander, tobacco, and other seeds are sown at this time.—*Mysore.*

Mula—A Muhammadan priest.—*Punjab.*

Múlagár, Múlgar—An owner, an original proprietor, one holding an estate originally through a loan or mortgage; a lessee, mortgagee; the original holder of a perpetual lease.—*Wilson.*—*Bombay.*

Mulana—A Muhammadan lawyer, but usually applied to a Muhammadan village schoolmaster.—*Wilson.*—*Bombay.*

Mulgainigár—A hereditary cultivator; a tenant holding a perpetual lease, not removable as long as he pays his rent.—*Wilson.*—*Bombay.*

Muli—A proprietor.—*Bombay.*

Mulki—Connected with the revenues.—*H. A. D.*

Pertaining to revenue.—*Coorg.*

Relating to a kingdom or a country, native, domestic, provincial; the name of an era current in Puraniya, the same as the Fasli of Bengal, except that it commences two months earlier, on the first of *Srávana* instead of the first of *Aswin.*—*Wilson.*—*Bombay.*

Mulla—A Muhammadan whose office as village servant was to slaughter animals to render them fit for food according to Muhammadan rites; balutedar.—*H. A. D.*

A Muhammadan lawyer or learned man; a Judge, a Magistrate, the deputy of a Kazi; applied also in some parts of India to the village Muhammadan schoolmaster, who also has the charge of the village mosque, and sometimes acts as butcher for the Muhammadans of the village; he is more usually styled *Mulána.*—*Wilson.*

Mullah—A boatman.—*C. P.* Properly *mallâh.*

Mulpatta, more correctly *Pattayam*—A lease granted to the purchaser of an estate, constituting him original or absolute proprietor, with right of transmission to his heirs.—*Wilson.*—*Bombay.*

Mun—A weight equal to 80fbs.—*H. A. D.* See *man.*

Munafidar—Sharer in Government revenue.—*Sindh.*

Mund—Head; headman of a sect or tribe.—*H. A. D.*

Munda—The head of a Kol village.—*Bengal.*

Mung, Mug—A kind of pulse (*Phaseolus mungo*), much used by the natives of India as an article of food.—*Wilson*—*Bombay.*
Phaseolus mungo, a lentil belonging to the hawant harvest.—*Oudh.*
A kind of pulse (*Phaseolus mungo*).—*Sindh* and *C. P.*
Green gram (*Phaseolus radiatus*).—*Mysore.*

Mundai—Service land of the Munda.—*Bengal.*

Mungada—Advance by *mulgar* to tenant without interest, not to be recovered so long as the land is held by the tenant or his heirs.—*Bombay*

Mungári—The early crop which is sown about the beginning of the rains and reaped early in the cold weather.—*Bombay.*
South-west monsoon; commences in April, ends in June.—*Mysore.*

Mungaru—The former or early season for cultivation.—*Coorg.*

Munj—A strong sort of grass used for ropes.—*Bengal.*

Munjhus—Land held by the owner of the village. —*Bengal.*

Munsarim—Clerk of court; superior official.—*N. W. P.*

Munserim—A head native land officer, a ministerial servant.—*Bengal.*

Munshi—A writer, a secretary; applied by Europeans usually to teachers or interpreters of Persian and Hindustani.—*Wilson*—*Bombay.*
Writer, clerk.—*N. W. P.* and *Bengal.*
Vernacular clerk.—*Sindh.*
[illegible]

The head of the village, in his capacity of village magistrate, and as judge in suits of inconsiderable amount.—*Madras.*
A native civil judge of the lowest rank.—*Bengal.*
A native judge of the first or lowest rank.—*N. W. P.*
Arbitrator.—*Punjab.*

Munsifi—Court of a subordinate civil judge.—*N. W. P.*

Munta—Measure of capacity=3½ sers.—*Madras.*

Muntakhab asámiwár—List of proprietors, tenants, and of all lands in the village, giving detailed statistics of each field, and the total area of each holding, with the recorded rents.—*C. P.*

Muqarrari—A perpetual lease or grant of land. —*Bengal.*

Muqararidar—A holder of a perpetual tenure.—*Bengal.*

Murúm—Hard sub-soil.—*Bombay.*

Músáphirkhána—A rest-house for native travellers —*Coorg.*

Músáyra—See *mushâhira.*—*Bombay.*

Mushâhira, corruptly *Mooshaira, Moshaira, Mushaira, Musárá, Musáhirá*—Monthly or other periodical pay or allowance; settling or hiring by the month. In Bengal, a monthly allowance granted to revenue-payers and zamindars for collecting the revenue; also
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nan. Amongst the Marathas a money allowance from the State to the Patil and Changbala —*Wilson.*
Kulkurnees' and patils' allowances.—*Bombay.*

Musht, Mushti, also *Muth, Mutthi*—The fist closed, a handful of anything, a hand's breadth, a measure equal to four fingers.—*Wilson*—*Bombay.*

Mushti—A measure of length equal to a hand's breadth.—*C. P.*

Muskirát—Intoxicating drugs —*N. W. P.*

Muskurát—Revenue derived from excise on drugs. —*C P.*

Mussal—Menial servant.—*Bombay.*

Mussumát—A title prefixed to the names of women, properly *musammát*, feminine of *musammá*, named; it serves merely to shew that the person spoken of is a woman.—*N. W. P.*

Mustájir, Mustájari, Mustájaru—A farmer, a renter, one who holds lands under a proprietor at a stipulated rate; also a farmer of revenue, appointed to make the collections on the part of a zamindar or proprietor, on condition of paying a fixed sum.—*Wilson.*
The farmer under the zamindar. This term is used almost exclusively instead of *ijaradar, thicadar, &c.*—*Bengal.*
A farmer —*N. W. P.* and *C. P.*

Mustájiri—Farm.—*N. W. P.* and *C. P.*
Renting, farming, holding in farm, settlement in farm.—*Wilson.*

Mustakili—Fixed, confirmed; applied to hereditary tenants.—*Punjab.*

Mutálika—Agent.—*Coorg.*

Mutasaddi, corruptly *Mootsuddy, Mutseddy, Muttaseddee*—A writer, a clerk.—*Bombay.*

Mutasarfi—Share (enjoyment or right).—*Sindh.*

Mutedár—Lessee, contractor.—*Sindh.*

Mutfarkhát—Stipend, pension.—*Mysore.*

Muth-tha, Mutthá, incorrectly *Mutah, Mootah*—The sub-division of a district; in the Northern Sircars, a large estate, including several villages, and corresponding with a zamindari in Hindustan.—*Wilson.*
An inconsiderable zamindari.—*Madras.*

Mutiar—Good land.—*Bengal.*

Mutlak—A ryot with absolute rights of occupancy.—*C. P.*

Muto—A lump sum.—*Sindh.*

Mutsaddi—An accountant or vernacular clerk.—*Coorg.*
A native accountant.—*Bengal.*

Mutsaddy—An agent, a native accountant.—*Mysore.*

Mutladar—See *matádár.*—*Bombay.*

Muttoo—Signature. The signature of a village hereditary officer, rendering himself responsible for the revenue management of the village. —*Robertson*—*Bombay.*

Muzáhimdár—One whose rights or possessions are incidentally encroached upon.—*Wilson*—*Bombay.*

Muzára—A tenant.—*Punjab.*

Muzarái—Temple, &c.; department.—*Mysore.*

Muzumdar—A public officer. It was his duty to inscribe all writings and deeds, and to write on all accounts of receipts and disbursements. Their present duties are the same as *Deshpandés.*—*Bombay.*

Myai-lool—Waste land.—*British Burma.*
Myay—Land.—*British Burma.*
Myay-dine—A land measurer.—*British Burma.*
Myay-dine-tsaray—A surveyor.—*British Burma.*
Myay-shin—Owner of land generally.—*British Burma.*
Myo—A district, a town; sometimes used for "township."—*British Burma.*
Myo-oke—Native officer at the head of a township, possessing civil, criminal, and revenue powers.—*British Burma.*
Myo-thoogyee—Collector of town rates.—*British Burma.*
Moung—A water channel.—*British Burma.*
Myo-woon—Town magistrate.—*British Burma.*

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Nábáligh—A minor.—*C. P.*
Nabob—See *Nawab.*
Nách—Dance, dancing, acting.—*Wilson*—*Bombay.*
Nachchini—See *Nachna.*
Nachenny—See *Nachna.*
Nachni—See *Nachna.*
Náchná or *Náchní, Nachchini*, or as commonly written *Nachenny, Natchenny, Natchennee, Natcheny.*—A name ordinarily given by Europeans to the *eleusine coracana*, or *cynosurus coracanus*, which is extensively cultivated for its grain, in the south of India chiefly, although not unknown in Bengal. The Hindustani name is *rági*, vulgarly *raggy.*—*Wilson*—*Bombay.*
Nadagi—A division of cocoanuts between the owner and the tenant.—*Bombay.*
Nádár—Insolvent.—*H. A. D.*
Nádári—Poor, helpless.—*Coorg.*
Nadaru—See *Nazr.*
Poverty, insolvency.—*Wilson.*
Nadgidár—A tenant who cultivates cocoanut or other fruit trees, and who shares the produce equally with the landlord.—*Bombay.*
Nádigá—Village accountant: with hardly an exception they are of the Brahmin caste. The office is hereditary in common with those of all the other village officials. In some places they hold land free of rent, and in others on light assessment. In some few places a fixed money allowance is given. In all instances there are certain fixed fees payable to them in money or in kind by the ryots.—*Mysore.*
Nadkarni—Clerk to the *nádugauda.*—*Bombay.*
Nadoung—Cylindrical ear-jewel worn by the Burmese.—*British Burma.*
Nádu—Sub-division of a talook in Coorg Proper.—*Coorg.*
A province, a district, a division of a country, a country, a kingdom.—*Wilson.*
Nadugauda, corruptly *Natgawd*—The headman of a district, like the *Desmukh*—*Wilson*—*Bombay.*
Náek—A native officer of the lowest rank of the army.—*Bengal.*
A grade in service above the rank of peon.—*Bombay.* See *Nayaka.*
Nagadgúttá—Money assessment.—*Mysore.*
Nagadí—Relating to cash transactions or accounts connected with treasury finance.—*Coorg.*
Cash.—*Bombay.*
Nagadiyát—Money assessment.—*Mysore.*
Nágarapanchami—A feast on the 5th day of the 4th lunar month in honor of Bráhma.—*Coorg.*
Nagdi—Rent paid in money.—*Bengal.*
Naglee—A kind of grain.—*Bombay.*
Nahri—Land irrigated by canal.—*N. W. P.* and *Punjab.*
Nahwar—New unexhausted land.—*Sindh.*
Naib—A deputy, a representative, a lieutenant, a viceroy, a sub or deputy collector.—*Wilson*—*Bombay.*
A deputy; a representative; assistant.—*Bengal.*
A deputy.—*N. W. P.* and *C. P.*
Naib Daftardár—The *daftardar's* deputy.—*Sindh.*
Naib Deyan—Under-manager of a landholder.—*Bengal.*
Naib Munshi—Assistant writer or under-clerk.—*N. W. P.*
Naib Patwari—Assistant of a Patwari.—*Bengal.*
Naick—A zamindar of the Rajpoot or Bhuina caste.—*Bengal.*
Naik—A menial servant superior in rank to a peon.
The head of a party; the head of a party of peons.—*Bombay.* See *Nayaka.*
Náikwár—Under a *Naik*, a village, a corps, &c.—*Wilson*—*Bombay.*
Naikwári—In the past administration employed as messenger by revenue officials.—*H. A. D.*
Nainda—A barber, originally from the western coast.—*Coorg.*
A barber.—*Mysore.*
Naiwedya—An offering (of some eatable) to an idol.—*Bombay.*
Najar—See *Nazr.*
Najarana—Compulsory offerings.—*Mysore.* See *Nazrana.*
Najaru—Offerings to a Sovereign.—*Mysore.* See *Nazr.*
Najarukánike—Fees paid at the rate of Rs. 10 for every 100 *bhatties* of land taken up on feudal, *i.e.*, *jumma tenure*, by the privileged classes in Coorg. The fees are paid in three yearly instalments.—*Coorg.*
Najir—See *Nazir.*
Najiri—see *Nazir.*
Náká, or *Náken, Náke*—The extremity of a road, also a point where two roads meet; hence the site of a toll or customs station, where transit duties or customs are levied; also sometimes the duties or customs so levied; it is sometimes applied to a subordinate police station.—*Wilson*—*Bombay.*
A customs or preventive post.—*Robertson.*
An out-post, customs or police.—*H. A. D.*
Nákábandí—Collections on account of land customs and transit duties; also shutting up a road.—*Wilson*—*Bombay.*
Nakadar—See *Nakedar.*
Nake—See *Naka.*
Nákedar, Nákadar—A receiver of customs or transit duties, a toll gatherer.—*Wilson.*
The customs or other officer in charge of a customs or preventive station. An officer in charge of a *naka.* The Karkoon in charge of a customs preventive station.—*Bombay.*
Naken—See *Naka.*
Nakhan—An officer about the person of kings or other great persons who receives the royal orders and passes them on.—*British Burma.*
Nakhas—A market for slaves and cattle.—*Bengal.*
Nako—A toll-house.—*Sindh.*
Nakroo—Free; applied to land held free of any payment to Government. Sometimes the holder of *nakroo* land has only a right to a

share of the produce, Government having the right to the remaining share.—Bombay.

Naksha miadi—Periodical returns.—*Punjab* and *C P.*

Naksha navis—Statistical writer.—*Punjab* and *C. P.*

Nal, Nul, Nala, Nulu—A rod, a bamboo, a reed, a measuring rod; as a standard of measure it consisted of three *Ilahi-gaz* or yards of Akbar, but the length varied in practice from 7½ to 9 feet; a larger rod was also in use varying from 26 to 33 feet, and another was known in Bengal of 400 cubits.—*Wilson*.
A measuring rod.—*Bengal.*

Nala—An aqueduct, a conduit pipe.—*Wilson—Bombay.*

Nálá, Nálu, Naluvé, corruptly *Nullah*—A water-course, a channel or gully cut in the soil by rain, down which, in the rainy season, rushes a considerable body of water; a rivulet, a creek, a drain, a ravine.—*Wilson—Bombay.*
Small water-course.—*N. W. P.* and *C. P.*
A water-course.—*H. A. D*
A water-course, channel, or gully.—*Bengal.* See *Nal.*

Nalkar—Rent paid for the right to cut reeds.—*Bengal.*

Nalu—See *Nala.*

Naluve—See *Nala.*

Nangal—See *Nangar.*

Nángar, Nángal—A plough.—*Wilson—Bombay.*

Nangar bandi—Literally "nangar," a plough, and "bandi" binding; hence an assessment of revenue calculated at a fixed rate per plough.—*Bombay.*

Nanja—See *Nanjai.*

Nanjai, Nanjey, Nanja, Nunja, corruptly *Nunjah*—Soil that is fit for the cultivation of rice, admitting of artificial irrigation, and hence commonly termed "wet ground or soil," in contradistinction to *punja* or dry.—*Wilson*
Irrigated land.—*Madras.*

Nanjey—See *Nanjai.*

Nánkár—Part of the zamindari exempted from revenue or set apart for the support of the old *zamindár.*—*N. W. P.*
In Bengal finance, a term applied to an assignment of a portion of the land or revenue of an estate, made to the occupant or zamindar as an allowance for his subsistence, usually amounting to about five or sometimes ten per cent. on the assessment payable to the State. If removed from the management of the estate, the *Nánkár* was occasionally withdrawn, in contradistinction to the *málikána,* which was always granted; the terms, however, are not unfrequently confounded, or used indiscriminately to signify the same thing. The term was also applied to assignments of land or revenue made as subsistence money to fiscal and village officers.—*Wilson.*
A rent-free grant for maintenance of donee.
An allowance of money or land to non-engaging zamindars, kanúngos, &c., for subsistence. Lands granted to servants for their subsistence; zirat lands reserved by a proprietor for his cultivation (see also Nijjot).—*Bengal.*
Cash allowance made from the revenue of the village to a privileged holder.—*C. P.*

A money allowance or remission from the revenue made to the owner or possessor of land; a special allowance made to the manager of a large tract on behalf of Government under the native rule.—*Oudh.*

Nánparvarish—Allowance to a child till able to provide for himself.—*Mysore.*

Nánparwarshi—A pension, a grant, a salary or allowance made to a person when incapable of service.—*Wilson.*

Nápat—A newly dug *kario* or branch canal.—*Sindh.*

Náper—Land not sown owing to climatic causes, though prepared.—*H. A. D.*

Nár—Charka or Persian wheel.—*Sindh.*

Naraini rupee—A rupee current in Cooch Behar, of which 100 are equal to 68 Government rupees.—*Bengal.*

household and court of Sadrát Jey Singh, King of Pathan. They are all cultivators. They derive their name from "*Nad,*" the yoke of a bullock, but they have at the same time something of the spirit of their Rajput ancestors. They feed and dress exactly as Rajputs, and they have often the fine features of the Rajput countenance; but they are much looked down upon by the pure Rajputs. They intermarry entirely among themselves. Their names are the same as those of the Rajputs, and the distinction of the "*Arak*" or tribe is also retained, but they never take the "*Jee*" after their names, as the Rajputs invariably do.—*Bombay.*

Narwá, incorrectly *Nirwa*—An undivided village held in coparcenary, and managed by a few of the chief sharers; applied also to the

Holders of land under the Narwa system.—*Bombay.*

Narwádári—A tenure according to which lands of villages are divided into divisions and sub-divisions, the principal holders being responsible collectively for Government rental.—*Bombay.*

Natchennee—See *Nachna.*

Natchenny—See *Nachna.*

Natcheny—See *Nachna*

Natgawd—See *Nadugauda.*

Nátikár—A hereditary servant paid by *inam* land, employed in carrying the papers of the village officials when they go to another village—*Bombay.*

Nattam—The site of the dwellings of the villagers.—*Madras.*
A village, especially one inhabited by Súdras, in opposition to an Agrahâram, or one inhabited by Brahmans; that part of the village lands on which the houses of the *mirásidárs* are built; the site of the dwellings of the villagers, as distinct from the lands attached to the village.—*Wilson.*

Nauábád, corruptly *Noabad, Nerabád*—Recently settled or cultivated, as land; in Chittagong lands not included in any survey or settlement, and considered to be at the disposal of the Government, who

whom it pleases; one recently settled on a farm, or in a village, as a cultivator or tenant, or one who cultivates waste lands.—*Wilson.*

Recently settled or cultivated. In Chittagong the term is applied to certain classes of lands not included in the original settlement of the district.—*Bengal.*

Naubarár—Land recently made subject to assessment.—*Wilson.*

New alluvium.—*Bengal.*

Naucha—Illegal cess given to landlord's servants at the time of estimate of crops or at the time of dividing the same.—*Bengal.*

Nausat—Division of the crops between the landlord and the cultivator; the landlord gets nine-sixteenths and the cultivator gets seven-sixteenths.—*Bengal.*

Nautank—See *Navatank.*

Nautanki—See *Navatank.*

Navané—The grain *panicum Italicum.*—*Coorg, Mysore,* and *Bombay.*

Navarátri—A feast of 9 days in the 7th month, commonly known as the Dasara, observed in honor of all the gods.—*Coorg.*

Navatank, Nautank, Nautanki—A measure of weight, one-eighth of a *ser* in weight; it appears to be used also for the measure of capacity of the like value.—*Wilson—Bombay.*

Nawab, corruptly *Nuwaub* and *Nabob*— A viceroy or Governor of a province under the Moghul Government, whence it became a mere title of any man of high rank; upon whom it was conferred, without any office being atttached to it.—*Wilson—Bombay.*

Nawabi—Administration of the Nawab Viziers and Kings of Oudh.—*Oudh.*

Nay—A township or district.—*British Burma.*

Náyaka, Naek, Nayakan, or *Naykan,* vernacularly *Náik,*—A leader, a chief in general; also the head of a small body of soldiers; in the Anglo-Indian army a corporal; the head or overseer of a party of laborers; a title borne by the Chiefs among several hill tribes.—*Wilson.*

Head of a party of peons.—*Bombay.*

Nayakan—See *Nayaka.*

Nayán—A rice crop ripening in November.—*Bengal.*

Náyar—A class of high-caste Shudras in Malabar.—*Coorg.* Commonly *Nair.*

Nayek—The head of a party; the head of a party of peons.—*Bombay.*

Náyimannu—Rent-free land granted to Kulavádis.—*Coorg.*

Naykan—See *Nayaka.*

Názar—Sheriff; an officer of a Court who is charged with serving processes, &c.—*Mysore*—See *Nazr.*

Nazaráná—A term used in old documents to indicate tribute money; also presents given on succession.—*H. A. D.*

Fee on succession.—*Punjab.*

Nazaráno—Customary fee or present.—*Sindh.*

Nazim—Governor or superintendent of a tract of country under native rule corresponding in size to the British "*division.*"—*Oudh.*

An arranger, an administrator, a governor, a viceroy; the superior officer or governor of a province charged with the administration of criminal law and the police.—*Wilson.*

Názir, Najir, Nájirí—An inspector, a supervisor; in ordinary use, the officer of the Court who is charged with the serving of process, or who is sent to take depositions, and make inquiry into any breach of law or the peace.—*Wilson—Bombay.*

An officer of the Court who is charged with the serving of processes, or who is sent to take depositions; sheriff.—*N. W. P.*

The native official at the head of the process serving department of an office; a chief native officer of peons; executive ministerial officer.—*Bengal.*

An officer of the Court employed to superintend service of processes, &c.; a bailiff.—*Oudh.*

Judicial official corresponding to sheriff.—*C. P.*

An officer of a civil Court; a bailiff.—*Sindh.*

Sheriff.—*Punjab.*

A sheriff; an officer of a Court who is empowered to secure the service of summons and execution of other writs.—*H. A. D.*

Nazirana—A fine or premium paid in consideration of a lease granted.—*Bengal.*

Nazr, Nazar, Najar, Nuzzur, Najaru or *Nadaru*—A present, an offering, especially one from an inferior to a superior, to a holy man, or to a prince; a present in general; a fine or fee paid to the State or to its representative, on succeeding to office or property.—*Wilson—Bombay.*

Nazrána, corruptly *Nuzzerana,* vernacularly *Najaráná*—A gift, a present, especially from an inferior to a superior; but the term was more particularly applied to sums received as gratuities, although in fact exacted by the State on various occasions as fees or fines upon an assignment of revenue to an individual, or on appointment or succession to office or to a jagir or other possession, although hereditary; also an exaction of additional tribute from a tributary dependant, or a contribution in excess of the usual revenue payment levied upon the people of the country in professed cases of emergency.—*Wilson—Bombay.*

Present; a complimentary offering on going into the presence of a superior; a present in money.—*Bengal.*

Commutation for service of an assignee of Government revenue.—*N. W. P.*

Nazúl—Property which falls to the State from default of heirs; an escheat.—*N. W. P.* and *Oudh.*

Escheated property.—*C. P.*

State property.—*Punjab.*

Neeola—A wooden scraper, the blade 25 inches long, 12 broad, and 1¼ thick. This is attached to a solid bamboo stick or handle about 10 feet 9 inches long. It is used at the salt works in scraping the salt from the beds and laying it on the ridges to drain.—*Bombay.*

Neeshoody—See *Nisuddhi.*

Neg—A cess for *Putwaris*; a fee.—*Bengal.*

Nellu—Paddy.—*Mysore.*

Nemnúk—Salary, stipend, allowance, pension, or fixed payment in money or kind from a specified source, granted for past or present services, or as an equivalent for allowances formerly received; also appointment to an office or duty.—*Wilson—Bombay.*

Netun—A measure of land equal to 9 beegahs.—*H. A. D.*

Nga-pee—A kind of condiment made of rotten fish, used extensively in Burma.—*British Burma.*

Nga-wa—A mode of catching fish by stretching out two nets one on each side of a boat in a running tide.—*British Burma.*

Ngway-tike—A treasury.—*British Burma.*

Nichán—Low lands in villages; generally it is the "Bháthá" villages alone which exhibit the distinction of the two terms "*Nichan*" and "*Uplan.*"—*Bombay.*

Nidhinikshep—A hoard or deposit of treasure, &c., used in deeds and grants to imply the right of the donee to all hidden treasure on the estate.—*Wilson—Bombay.*

Nigar—A narrow drain for passage of water from a reservoir.—*Bengal.*

Nigakula—Traders of the 1st class who pay *mohturfa*, at the rate of Rs. 3-3-3 per annum.—*Coorg.*

Nijjot—Lands cultivated by the proprietor himself. —*N. W. P.*

... ltivated by proprietors themselves for ... *ngal.* ... nue- ... own ... for ... , on which, before the decennial settlement in ... —*Wilson.* ... ying

Nika—See *Nikah.*

Nikáh, Nika—Marriage, legal marriage, in Bengal the term is applied to a sort of left-handed marriage, as one contracted with a widow, or only for a given time, considered disreputable.—*Wilson—Bombay.*

Marriage—*Bengal.*

Nikas—Outlet of an aqueduct.—*Bengal.*

... estate.—*N. W. P.*

... on an estate, ... s, or duties ... of a town or district, or on goods brought from one place to another and taken away again not having been disposed of; also an account shewing the value of the produce of an estate, the revenue payment, and the net profit; also an account of the village lands kept by the Patwári.—*Wilson.*

Nilám—Sale by public auction.—*Punjab.*

Public auction—*C. P.*

Nimak sayer—Cess on production of salt.—*Bengal.*

Nimaras—Without heirs.—*Bombay.*

Nimnúk—An allowance, a stipend.—*Bombay.*

Nimtáná—Cutting a few handfuls of rice from different parts of the field for the purpose of estimating the whole produce by the grains contained in them; applied also, laxly, to testing the accuracy of any work done in a field by others, as the measurement, classification of soil, return of produce, amount of injury, &c.—*Wilson—Bombay.*

Nirak—Rates, or price-current of provisions.—*Bombay.*—correctly *nirkh.*

Nirakh-náma—Price-current of market rates, &c. —*Mysore.*

Niraku—A price-current, rate of exchange.—*Coorg.*

Nirganti—Regulator and distributor of water to irrigated lands.—*Mysore.*

Nirkh—Official price, tariff.—*C. P.*

Nirkh—A rate or market price.—*Bengal.*

Nirkhnámah—Price-current.—*N. W. P.* and *C. P.*

Nirugandáya—Water tax paid by villagers in Mysore on account of water for irrigating fields, drawn from streams in North Coorg.—*Coorg.*

Nirúpa—A written order from a superior.—*Mysore.*

Nirwa—See *Narwa.*

... of the headman of the ... *woody* ... ttle-ment of an account; relinquishment of a right or claim.—*Wilson—Bombay.*

Nisudi—See *Nisuddhi.*

... lands equivalent to *Khálsá*, ... usually spoken ... *ra* or recently ... another sense it means the police and criminal administration. The late Presidency *Sadr* Courts were called on their criminal side *Sadr nizámat adálats.*

Noabad—See *Nauabad.*

Noksan—See *Nuksan.*

Nowabad—See *Nauabad.*

Nugla—Hamlet containing a few houses of cultivators.—*N. W. P.*

Nukree—Free of tax; rent-free.—*Robertson—Bombay.*

Nuksán, incorrectly *Noksan*—Loss, injury, deficiency, loss upon alienated lands; deficit in the revenue returns.—*Wilson—Bombay.*

Loss; damage.—*Coorg* and *C. P.*

Nul—See *Nal.*

Nullah—See *Nala.*

Nulu—See *Nal.*

Numberdár, or more commonly *Lumberdár*—The title of the person or persons in a village who represent the community in their financial dealings with the Government, and, who are registered in the Collector's books by a number as well as by name.—*Wilson.*

Recorded proprietor.—*Bengal.*

Number khurdo—The village register of fields.—*Bombay.*

Núnar—A place where salt is manufactured by straining water through baskets of salt earth. —*Sindh.*

Núnári—One who manufactures or sells salt.—*Sindh.*

Nunja—See *Nanjai.*

Nunjah—See *Nanjai.*—*Madras*

Nunjah shavi—Remission of revenue on account of crops grown on irrigated land which have become withered owing to failure of water.—*Madras*

Nurkhnamo—Grain price-current.—*Sindh.*

Nurva—An important land tenure in Guzerat under which the holders are *jointly* and severally responsible to Government for the revenue of the lands held by them.—*Robertson—Bombay.*

Nurvadar—The holder of a share in Nurva lands under the Nurva system.—*Robertson—Bombay.*

Nurvadaree—Appertaining to *Nurva* or *Nurvadar.* —*Bombay.*

Nuwaub—See *Nawab.*

Nuzerana, Nuzrana—Annual or occasional payment to Government made by an Inamdar to ...

secure his right to transfer his Inam title to lands or villages to another. A present made by an inferior to a superior. A levy made by a paramount power from a dependent one, on certain occasions, *e.g.*, on succession.—*Bombay.*

Nuzrana—See *Nuzerana.*

Nuzzerana—See *Nazrana.*

Nuzzur—See *Nazr.*

O

Oghlo—Cut grain that has not been thrashed, but that is collected into bundles.—*Bombay.*

Ohar—Oil seed, mustard (*Sinapis ramosa*).—*Sindh.*

Ohdar—A native of Chota Nagpore, whose functions are the same as those of *Barahils.*—*Bengal.*

Ojha—A necromancer.—*Bengal.*

The title of the head priest of the temple of *Vaidyanáth* at *Deogarh* in *Birbhum.* A conjuror, a sorcerer.—*Bengali*, a snake-catcher, one who pretends to cure snake-bites, and cast out evil spirits by charms. Uriya, a schoolmaster; the designation of a certain caste.—*Wilson.*

Olaookha—See "*Ulaukha.*"—*Bombay.*

Ollellu—Sesamum, oil-seed.—*Coorg.*

Ollémane—A substantial house.—*Coorg.*

Omlah—Ministerial officer.—*Bengal.*

The collective head native officers of a judicial or revenue Court under the European Judge or Collector.—*Wilson.*

Correctly and commonly *Amlah.*

Oodhad—Without reference to details, in the lump; fixed.—*Robertson*—*Bombay.*

Oodhad-jumabundy—A settlement of Government dues made in the lump without reference to details; a fixed settlement.—*Robertson*—*Bombay.*

Oodhar—On credit; the debit or disbursement side of an account.—*Bombay.*

Oodhur—See *Udhar.*

Ooghratdar—Revenue Patel.—*Robertson*—*Bombay.*

Oojlipuruj—The fairer class of natives as opposed to Kalipuruj. It includes all castes and tribes, except the Kalipuruj; the term is in use in the Surat Collectorate alone.—*Bombay.*

Ookhar—Uncultivable waste land.—*Bombay.*

Ooktee—See *Ukta.*

Oolandee—Outrigger of a boat.—*Bombay.*

Oolcoody-payacarny—See *Ulkudi.*

Oolkoody—See *Ulkudi.*

Ool-paracoody—See *Ulkudi.*

Ool-pyakoody—See *Ulkudi.*

Ooperwadia—An outsider. A cultivator who resides in one village and cultivates land in another.—*Bombay.*

Ooplan—High land in villages.—*Bombay.*

Oorajolan—The sloping pathway down which bullocks draw the "*kos.*"—*Bombay.*

Oord, Oorid—A kind of crop.—*Bengal.*

Oorid—See *Oord.*

Oorud, correctly *Udid*—A kind of pulse (*Phaseolus radiatus* or *mungo*).—*Bombay.*

Ootakker—A system of land settlement.—*Bengal.*

Ootaro—A resting or halting place for travellers; the same as a *chowra.*—*Bombay.*

Oothur—See *Uttara.*

Ootty—See *Otti.*

Ooyin—Garden or orchard.—*British Burma.*

Ooyin-shin—Owner of garden land.—*British Burma.*

Oprahi—A tenant-at-will living in another village.—*Punjab.*

Ota—A raised mass of earth or bricks serving as a seat. The parapet or raised edge along a terrace.—*Bombay.*

Otáro—Resthouse.—*Sindh.*

Otti, corruptly *Ootty*—A pledge, a pawn, a mortgage; in Malabar it is especially designated a usufructuary mortgage, or one in which, for consideration of a sum advanced on loan, the borrower makes over the land of which he is the hereditary proprietor to a temporary occupant, who receives the rent or profits in lieu of interest on his loan, paying the difference, if his receipts exceed the interest, to the proprietor: the borrower or lender may transfer the occupancy to a third party, under certain conditions, but the latter is not at liberty to sell it, and is responsible for any damage done to the trees on the estate. The term is also sometimes used for the document of assignment or mortgage deed.—*Wilson.*

A mortgage (Malabar).—*Madras.*

Outbundee—See *Autbandi.*

P

Pachainya—One-fifth (a term used to describe the landlord's share of the produce where rents are paid in kind).—*Oudh.*

Páchhándo—Base of a sandhill.—*Sindh.*

Pachotra—Village headman's fee.—*Punjab.*

Pachrangí—A species of sugarcane.—*C. P.*

Pachwai—An intoxicating drink prepared from the fermentation of rice or other grains steeped in water.—*Wilson*—*Bengal.*

Pad—Waste.—*Bombay.*

Pádareeá-garáshíyá—Garáshiyás who hold small plots of land and reside on the spot, either cultivating themselves or letting their lands to others.—*Bombay.*

Pádárti—A drummer employed in temples.—*Coorg.*

Padhan—A village headman (used in Orissa).—*Bengal.*—See *Pardhan* and also *Pradhan.*

Padhiari—A priest (used in Orissa).—*Bengal.*

Padhrace—A visit of a Máháráj; a sort of charitable allowance levied by Brahmans and others in Mandwee from the village expense funds, as well as on marriages among certain classes of people.—*Bombay.*

Padi—Land measure = $31\frac{1}{4}$ square yards for wet and garden land, and = 200 square yards for dry land.—*Mysore.*

Padi or *Puddee*—The Madras 'measure' containing 100 cubic inches.—*Madras.*

Padit—Waste, not cultivated.—*H. A. D.*

Padorá—Vegetable gourd.—*C. P.*

Padugai—Land on the banks of a river liable to inundation.—*Madras.*

Pádya—The 1st day of the bright or dark half of a lunar month.—*Coorg.*

Paeda vero, Peirá-vero—A cess or fee levied upon each "*Paeda*" or wheel used where irrigated produce is raised, either on Government or alienated lands, by water from alienated wells or from "*Dhekudees*" in the river situated in alienated lands.—*Bombay.*

Pagadee—A wooden ladder made of very light wood. It is 12 feet long, 1 foot broad, and 6 inches thick, the steps which form the ladder are mere notches cut into the wood;

it is used at the salt-works to enable the manufacturers, when piling the large heaps of salt, to get to the top with basket-loads of

—Toll,

to an extra assessment under the Muhammadan Government, or to any addition to the fixed rates —*Wilson*—*Bombay.*

Pagár—Salary or pay; also a canoe.—*Bombay.*

Paghadee-sirpav—(See *Inam sirpoo*).—*Bombay.*

Pagi—A caste or individual of it, who are employed to track thieves or runaways by their foot-marks —*Wilson.*
A tracker.—*Sindh.*

Págree-vero—A tax on male children attaining the age of puberty.—*Bombay.*

Pagrí—A turban.—*Bengal.*

Pagudi—See *Pagadi.*

Pahaley—See *Payali.*

Pákan—The man in a Kol village who performs all religious ceremonies —*Bengal.*

Pahána-khardá—A revenue survey report.—*Wilson*—*Bombay.*

Páhani—An inspection of crops, &c.—*H. A. D.*

Pahani putruck—The annual village statement of cultivated lands which the village accountant prepares on visiting or inspecting in person the village lands and crops sown.—*Bombay.*

Pahár—A hill —*Bengal.*

Pahar, Puhur—A division of time; a watch or period of three hours, or an eighth of the day and night, four to each, whence *dopahar*, two watches, is either mid-day or mid-night.—*Wilson*—*Bengal.*

Pahárí—A hill man, a mountaineer; a hilly, mountainous tract.—*Wilson.*
A hillock.—*Bengal.*

Wilson—

A non-resident tenant —*Punjab.*
A non-resident cultivator.—*C. P.*
A non-resident tenant. A tenant who holds a *jote* in another village than that in which he lives.—*Bengal.*

Pahi ryot—A cultivator without right of occupancy (Orissa).—*Bengal.*

Pahnai—A service field of the Pahun.—*Bengal.*

Pahun—Village priest, and who assists the *Moonda* and the *Mahton.*—*Bengal.*

Pai—One-twelfth of an anna or one hundred

Páikari—A temporary tenant who usually receives a larger share of the crop than a resident or permanent occupant.—*Wilson*—*Bombay.*
Temporary tenant, or one who resides in one village and cultivates land in another.—*Mysore*—see *Payakari.*

Paikasht—See *Pahikasht.*

Paik-khoon—Net tax.—*British Burma.*

Paik-tha-ma—A fisherman using a *paik*.—*British Burma.*

Paila—Measure of capacity about 1½ lb. avoirdupois in weight.—*Bengal.*

Páilí—A measure of capacity equal to ⅛th of a *kurawa*, or 2½ lbs.—*C. P.*
Land measure = 31¼ square yards for wet and garden land, and = 200 square yards for dry land —*Mysore.*

Paimáish, vernacularly *Payimási*, corruptly *Pymaeesh, Pymásh*—Measurement, measuring, survey.—*Wilson*—*Bombay.*
Survey, measurement of land.—*Sindh.*
A measurement or survey —*Madras.*

Paimash—Revenue survey.—*H. A. D.*
Measurement of land.—*Mysore.*

Paimáyesh—Measurement, survey, warning.—*C. P.*

Paimáyesh bandobast.—Settlement measurement or *khasra* survey.—*C. P.*

Paimáyesh sarkari.—Professional survey.—*C. P.*

Pain—An aqueduct.—*Bengal.*

Painch—Village council.—*Sindh.*

Pai-neng—A steersman or coxswain.—*British Burma.*

Paing—One pie or $\frac{1}{12}$th part of an anna; $\frac{1}{192}$nd part of an acre.—*British Burma.*

Paiwast—Alluvial accretions.—*N. W. P.* and *Bengal.*

Paká-maurúsi—An absolute occupancy tenant whose rent cannot be raised during the term of the settlement.—*C. P.*

Pakka, Pukka, corruptly *Pucka, Pukka*—Ripe, mature, cooked, dressed; metaphorically, correct, complete, as a statement; substantial, solid, as a building, also, intellectually mature, intelligent, sharp, knowing, the contrast in all respects of *kachchá.*—*Wilson*—*Bombay.*

and management of a village by an intermediate holder, responsible for the profit and loss —*Oudh.*

Pákka—Planting seed thickly; a bed of young

the half of a lunar month, or a fortnight of fifteen days; the half from the new moon to the full is termed the *suklapaksha*, the white or light fortnight, that from the full to the new moon the *krishnapaksha*, the black or dark fortnight.—*Wilson.*

Pakudi—See *Pagadi.*

Pál, corruptly *Paul*—Exempt (from tax), remitted (as a duty or tax).—*Wilson*—*Bombay.*

Pál—Service lands held by Desais and Patels in the Pardee Taluka of the Surat Collectorate.—*Robertson.*
An embankment; the embankment round a tank or rice field. Alienated land held by Desais, Patels, and others, for service; similar to "*khudkashta*," this term is used in the Bugwarra parganna of the Surat zilla; a small tent.—*Bombay.*

Pála—A log placed as a bridge across a stream.—*Coorg.*

Palaiyakaran—See *Palegara.*

secure his right to transfer his Inam title to lands or villages to another. A present made by an inferior to a superior. A levy made by a paramount power from a dependent one, on certain occasions, *e.g.*, on succession.—*Bombay*.

Nuzrana—See *Nuzerana*.

Nuzzerana—See *Nazrana*.

Nuzzur—See *Nazr*.

O

Oghlo—Cut grain that has not been thrashed, but that is collected into bundles.—*Bombay*.

Ohar—Oil seed, mustard (*Sinapis ramosa*).—*Sindh*.

Ohdar—A native of Chota Nagpore, whose functions are the same as those of *Barahils*.—*Bengal*.

Ojha—A necromancer.—*Bengal*.

The title of the head priest of the temple of *Vaidyanáth* at *Deogarh* in *Birbhum*. A conjuror, a sorcerer.—*Bengali*, a snake-catcher, one who pretends to cure snake-bites, and cast out evil spirits by charms. Uriya, a school-master; the designation of a certain caste.—*Wilson*.

Olaookha—See "*Ulaukha*."—*Bombay*.

Ollellu—Sesamum, oil-seed.— *Coorg*.

Ollémane—A substantial house.—*Coorg*.

Omlah—Ministerial officer.—*Bengal*.

The collective head native officers of a judicial or revenue Court under the European Judge or Collector.—*Wilson*.

Correctly and commonly *Amlah*.

Oodhad—Without reference to details, in the lump; fixed.—*Robertson*—*Bombay*.

Oodhad-jumabundy—A settlement of Government dues made in the lump without reference to details; a fixed settlement.—*Robertson*—*Bombay*.

Oodhar—On credit; the debit or disbursement side of an account.—*Bombay*.

Oodhur—See *Udhar*.

Ooghratdur—Revenue Patel.—*Robertson*—*Bombay*.

Oojlipuruj—The fairer class of natives as opposed to Kalipuruj. It includes all castes and tribes, except the Kalipuruj; the term is in use in the Surat Collectorate alone.—*Bombay*.

Ookhar—Uncultivable waste land.—*Bombay*.

Ooktee—See *Ukta*.

Oolandee—Outrigger of a boat.—*Bombay*.

Oolcoody-payacarny—See *Ulkudi*.

Oolkoody—See *Ulkudi*.

Ool-paracoody—See *Ulkudi*.

Ool-pyakoody—See *Ulkudi*.

Ooperwadia—An outsider. A cultivator who resides in one village and cultivates land in another.—*Bombay*.

Ooplan—High land in villages.—*Bombay*.

Oorajolan—The sloping pathway down which bullocks draw the "*kos*."—*Bombay*.

Oord, Oorid—A kind of crop.—*Bengal*.

Oorid—See *Oord*.

Oorud, correctly *Udid*—A kind of pulse (*Phaseolus radiatus* or *mungo*).—*Bombay*.

Ootakker—A system of land settlement.—*Bengal*.

Ootaro—A resting or halting place for travellers; the same as a *chowra*.—*Bombay*.

Oothur—See *Uttara*.

Ootty—See *Otti*.

Ooyin—Garden or orchard.—*British Burma*.

Ooyin-shin—Owner of garden land.—*British Burma*.

Oprahi—A tenant-at-will living in another village.—*Punjab*.

Ota—A raised mass of earth or bricks serving as a seat. The parapet or raised edge along a terrace.—*Bombay*.

Otáro—Resthouse.—*Sindh*.

Otti, corruptly *Ootty*—A pledge, a pawn, a mortgage; in Malabar it is especially designated a usufructuary mortgage, or one in which, for consideration of a sum advanced on loan, the borrower makes over the land of which he is the hereditary proprietor to a temporary occupant, who receives the rent or profits in lieu of interest on his loan, paying the difference, if his receipts exceed the interest, to the proprietor: the borrower or lender may transfer the occupancy to a third party, under certain conditions, but the latter is not at liberty to sell it, and is responsible for any damage done to the trees on the estate. The term is also sometimes used for the document of assignment or mortgage deed.—*Wilson*.

A mortgage (Malabar).—*Madras*.

Outbundee—See *Autbandi*.

P

Pachainya—One-fifth (a term used to describe the landlord's share of the produce where rents are paid in kind).—*Oudh*.

Páchhándo—Base of a sandhill.—*Sindh*.

Pachotra—Village headman's fee.—*Punjab*.

Pachrangí—A species of sugarcane.—*C. P.*

Pachwai—An intoxicating drink prepared from the fermentation of rice or other grains steeped in water.—*Wilson*—*Bengal*.

Pad—Waste.—*Bombay*.

Pádareeá-garáshíyá—Garáshiyás who hold small plots of land and reside on the spot, either cultivating themselves or letting their lands to others.—*Bombay*.

Pádárti—A drummer employed in temples.—*Coorg*.

Padhan—A village headman (used in Orissa).—*Bengal*.—See *Pardhan* and also *Pradhan*.

Padhiari—A priest (used in Orissa).—*Bengal*.

Padhraee—A visit of a Máháráj; a sort of charitable allowance levied by Brahmans and others in Mandwee from the village expense funds, as well as on marriages among certain classes of people.—*Bombay*.

Padi—Land measure = $31\frac{1}{4}$ square yards for wet and garden land, and = 200 square yards for dry land.—*Mysore*.

Padi or *Puddee*—The Madras 'measure' containing 100 cubic inches.—*Madras*.

Padit—Waste, not cultivated.—*H. A. D.*

Padorá—Vegetable gourd.—*C. P.*

Padugai—Land on the banks of a river liable to inundation.—*Madras*.

Pádya—The 1st day of the bright or dark half of a lunar month.—*Coorg*.

Paeda vero, Peírá-vero—A cess or fee levied upon each "*Paeda*" or wheel used where irrigated produce is raised, either on Government or alienated lands, by water from alienated wells or from "*Dhekudees*" in the river situated in alienated lands.—*Bombay*.

Pagadee—A wooden ladder made of very light wood. It is 12 feet long, 1 foot broad, and 6 inches thick, the steps which form the ladder are mere notches cut into the wood;

it is used at the salt-works to enable the manufacturers, when piling the large heaps of salt, to get to the top with basket-loads of salt on their heads.—*Bombay.*

Pagadi, Pakudi, or *Pagudi*, corruptly *Pugdi*—Toll, tribute, tax; applied also in Karnata to an extra assessment under the Muhammadan Government, or to any addition to the fixed rates.—*Wilson—Bombay.*

Pagár—Salary or pay; also a canoe.—*Bombay.*

Paghadee-sirpav—(See *Inam sirpoo*).—*Bombay.*

Pagí—A caste or individual of it, who are employed to track thieves or runaways by their foot-marks.—*Wilson.*
A tracker.—*Sindh.*

Págree-vero—A tax on male children attaining the age of puberty.—*Bombay.*

Pagrí—A turban.—*Bengal.*

Pagudi—See *Pagadi.*

Pahaley—See *Payali.*

Páhan—The man in a Kol village who performs all religious ceremonies.—*Bengal.*

Pahúna-khardá—A revenue survey report.—*Wilson—Bombay.*

Páhani—An inspection of crops, &c.—*H. A. D.*

Pahani putruck—The annual village statement of cultivated lands which the village accountant prepares on visiting or inspecting in person the village lands and crops sown.—*Bombay.*

Pahár—A hill.—*Bengal.*

Pahar, Puhur—A division of time; a watch or period of three hours, or an eighth of the day and night, four to each, whence *dopahar*, two watches, is either mid-day or mid-night.—*Wilson—Bengal.*

Pahárí—A hill man, a mountaineer; a hilly, mountainous tract.—*Wilson.*
A hillock.—*Bengal.*

[illegible]

Wilson—N. W. P.
A non-resident tenant.—*Punjab.*
A non-resident cultivator.—*C. P.*
A non-resident tenant. A tenant who holds a *jote* in another village than that in which he lives.—*Bengal.*

Pahi ryot—A cultivator without right of occupancy (Orissa).—*Bengal.*

Pahnai—A service field of the Pahun.—*Bengal.*

Paho—Village road, foot-path; line marked in [illegible]

the villagers.—*Wilson.*

Pahun—Village priest, and who assists the *Moonda* and the *Mahton.*—*Bengal.*

Pai—One-twelfth of an anna or one hundred [illegible]

Páikari—A temporary tenant who usually receives a larger share of the crop than a resident or permanent occupant.—*Wilson—Bombay.*
Temporary tenant, or one who resides in one village and cultivates land in another.—*Mysore*—see *Payakari.*

Paikasht—See *Pahikasht.*

Paik-khoon—Net tax.—*British Burma.*

Paik-tha-ma—A fisherman using a *paik.*—*British Burma.*

Paila—Measure of capacity about 1½lb. avoirdupois in weight.—*Bengal.*

Páili—A measure of capacity equal to ⅛th of a *kurawa*, or 2½ lbs.—*C. P.*
Land measure = 31¼ square yards for wet and garden land, and = 200 square yards for dry land.—*Mysore.*

Paimáish, vernacularly *Payimási*, corruptly *Pymaeesh, Pymásh*—Measurement, measuring, survey.—*Wilson—Bombay.*
Survey, measurement of land.—*Sindh.*
A measurement or survey.—*Madras.*

Páimash—Revenue survey.—*H. A. D.*
Measurement of land.—*Mysore.*

Paimáyesh—Measurement, survey, warning.—*C. P.*

Paimáyesh bandobast.—Settlement measurement or *khasra* survey.—*C. P.*

Paimáyesh sarkari.—Professional survey.—*C. P.*

Pain—An aqueduct.—*Bengal.*

Painch—Village council.—*Sindh.*

Pai-neng—A steersman or coxswain.—*British Burma.*

Paing—One pie or 1/12th part of an anna; 1/192nd part of an acre.—*British Burma.*

Paiwast—Alluvial accretions.—*N. W. P.* and *Bengal.*

Paká-maurúsi—An absolute occupancy tenant whose rent cannot be raised during the term of the settlement.—*C. P.*

Pakka, Pukka, corruptly *Pucka, Pukha*—Ripe, mature, cooked, dressed; metaphorically, correct, complete, as a statement; substantial, solid, as a building, also, intellectually mature, intelligent, sharp, knowing; the contrast in all respects of *kachchá.*—*Wilson—Bombay.*
Of full and standard length as *pakka bigha*; made of bricks as *pakka* well.—*N. W. P.*
Permanent, built of solid masonry, holding and management of a village by an intermediate holder, responsible for the profit and loss.—*Oudh.*

Pákka—Planting seed thickly; a bed of young plants for transplanting; betel-nut in a raw state.—*Wilson—Bombay.*

Pako—High land above the river floods.—*Sindh.*

Paksha—A fortnight.—*Coorg.*
The half of a lunar month, or a fortnight of fifteen days; the half from the new moon to the full is termed the *suklapaksha*, the white or light fortnight, that from the full to the new moon the *krishnapaksha*, the black or dark fortnight.—*Wilson.*

Pakudi—See *Pagadi.*

Pál, corruptly *Paul*—Exempt (from tax), [illegible]ted (as a duty or tax).—*Wilson—Bombay.*

Pál—Service lands held by Desais and P[illegible] the Pardee Taluka of the Surat Collect[illegible]—*Robertson.*
An embankment; the embank[illegible] tank or rice field. Alienated la[illegible] Desais, Patels, and others, for [illegible] to "*khudkashta*," this term [illegible] Bugwarra purganna of the [illegible] small tent.—*Bombay.*

Pála—A log placed as a bri[illegible]—*Coorg.*

Palaiyakaran—See *Pale*[illegible]

Palam, corruptly *Pullam*—A measure of weight at Madras, variously rated at 546·875 and 525·75 troy grains. According to the revised table recognised by Government, 20th October 1846, the *palam* is equal to 1 ounce 3·75 drachms avoirdupois. It is also used in Malabar, 100 *palams* or *palons* being equal to a *tulam*, and 20 *tulams* to a *khandi*.—*Wilson*.
A measure of weight of 10 gold pagodas, or 524 grains, being nearly 1¼ oz.—*Madras*.
Palampat—Hereditary land.—*H. A. D.*
Paldár—One who holds or enjoys a "pál."—*Bombay*.
Pálé—A class of *Tulu* Pariahs, they are also known by the name of *Máni Pále, Kukka Pále*.—*Coorg*.
Palegadu—See *Palegara*.
Pálegár—Vulgó Poligar, the holder of a *Pálem*, vulgo *polliem;* a petty chieftain, paying a tribute, not a fixed assessment like a zamindar.—*Madras*. See *Palegara*.
Pálegára, Polygar, Polligar, Palegádu, Paleru, Pálegár, Pálaiyakáran—A petty chieftain in the south of India, especially in Karnáta: the Poligar, or Polygár, of early writers, occupying chiefly tracts of hill and forest, subject to pay tribute and service to the paramount State, but seldom paying either, and more or less independent, subsisting in a great measure by plunder; on the subjugation of the country most of the Pálegars were dispossessed, some were pensioned and a few were allowed to retain some of their villages at a quit-rent; these have now subsided into peaceable landholders.—*Wilson—Bombay*.
Paleru—See *Palegara*.
Páli—A long level piece of ground of uniform width like a parallelogram.—*Coorg*.
Pálina karár—Deed of partnership.—*Bombay*.
Pálkí, Pallakki—A palankeen.—*Wilson—Bombay* and *N. W. P.*
A sort of litter.—*Bengal*.
Palla—A class of Tamil Pariahs.—*Coorg*.
Pallá—A measure of capacity of thirty *payalis*= 120 sers, the same as the *palá* of Madras; a measure of weight of the like amount, or 120 sers, for groceries, betel-nuts, oil, &c.; also the bag or sack which holds a *pallá* of grain.—*Wilson—Bombay*.
A measure of capacity equal to 120 seers.—*C. P.*
Pallakki—see *Palki*.
Pállibát—The holder of a share in a coparcenary estate.—*Oudh*.
Palo—A fish met with in the Indus from which Government derives revenue at the rate of one-third of the produce. The "Hilsa."—*Sindh*.
Palpatti—Deed of partition.—*Bombay*.
Pálu—Waste land.—*Coorg*.
Pálukandáya—A term applied to assessment paid on land left fallow or untilled.—*Coorg*.
Pal-vero—A tax levied to purchase peace and prevent incursions.—*Bombay*.
Palwar—A boat of burthen of from 15 to 20 tons, employed for carrying goods, considered as originally of Dacca build.—*Wilson—Bengal*.
Pán—The aromatic leaf of the Piper betel.—*N. W. P.*
Betel-leaf.—*C. P.*
Bulrush.—*Sindh*.
Pan—Ground-rent.—*H. A. D.*
Panch—Village headman.—*Punjab*.
Council of arbitrators.—*N. W. P.*
A jury.—*Bombay*.
Arbitrator (literally "five").—*Bengal*. See *Pancha*.
Pancha, Panch, Punch—Five, the number five; it is also used as an abbreviation for "Panchait."—*Wilson—Bombay*.
Pancháit, Panchayat, Pancháyatí, Pancháyattu, less correctly *Punchayet*—A native court of arbitration consisting of five or more members chosen by the parties themselves, or appointed by the civil officers of the Government, for the determination of petty disputes among the people, especially in matters affecting the usages of caste or occupation; the term also applies to the proceedings of the native court, and to the matter in dispute; also to a member of the court, an umpire, an arbitrator. *Wilson—Bombay*.
A native court of arbitration, originally consisting of, as the name implies, five members, but which may consist of any number.—*C. P.*
A jury, a popular jury or committee of five persons.—*Mysore*.
A committee of arbitrators.—*Punjab*.
Arbitration.—*N. W. P.* and *Oudh*.
Panchami—Fifth day of the bright or dark half of a lunar month.—*Coorg*.
Panchánga—A calendar, an almanac.—*Coorg*.
Panchari—Grazing fees.—*Sindh*.
Panchayat—See *Panchait*.
Panchayati—See *Panchait*.
Panchayattu—See *Panchait*.
Pancháyiti—A court of arbitration composed generally of five members.—*Coorg*.
Panchbábú—Five items of excise, toddy, liquor, tobacco, ganja, and betel.—*Mysore*.
Panchéru—Five seers or ⅛th of a maund.—*Coorg*.
Panchnámá—Record of the decision or opinion of a Panch.—*Bombay*.
Panchotará or *Panchotarí*—Interest at five per cent. per mensem; a surplus of five thrown in with a hundred (bundles of grass or the like); a duty of five per cent. on the value of goods.—*Wilson—Bombay*.
Panchotari—See *Panchotara*.
Pánd—A measure of land equal to one-twentieth of a beegah.—*H. A. D.*
A land measure; twenty square *káthís* or rods, or the twentieth of a *bíghá;* the *Biswa* or *viswa* of Hindustan.—*Wilson—Bombay*.
Pandá, Punda—The proprietary or presiding priest of a temple, usually, though not invariably, a Brahman; the office is hereditary, and in some places, as at Benares, the *pandá* officiates only on particular occasions, the duties of daily worship being performed by inferior priests or *Pujaris* in his employ; a priest who is stationary at any particular place or shrine.—*Wilson*.
The proprietary or presiding priest of a temple.—*Bengal*.
Panderpeyshe—See *Pandharapesha*.
Pándevár.—A Dheir generally employed as village messenger.—*H. A. D.*
Pándharapesha, corruptly *Panderpeyshe*—A term for classes considered superior to the cultivator, as the Brahman, writer, goldsmith, blacksmith, &c.—*Wilson—Bombay*.
Pandhri—A local tax levied on the non-agricultural classes, of the nature of an income-tax.—*C. P.*

Pándi—A raft.—*Coorg.*

Pandi—A clerk or copyist in the service of the zamindar.—*Bengal.*

Pandia—The village accountant.—*C. P.*

Pándiah—Village writer and village accountant.—*H. A. D.*

Pandit—Sanscrit teacher.—*Bengal.* See *Pandita.*

Pandita, vernacularly *Pandit* or *Pundit*—A learned Brahman; one who makes some branch of Sanscrit learning his special study, and teaches it.—*Wilson*—*Bombay.*

Panee-vero—A tax levied upon cultivators drawing water from Government wells and tanks for irrigation.—*Bombay.*

Panga—Salt prepared by boiling.—*Wilson*—*Bengal.*

Panga—A river thug of Bengal.—*Bengal.*

Panika—A class of Malabar Pariahs who personate demons.—*Coorg.*

Panjai or *Punjah*—The converse of "*Nanjai*"—*Madras.*

Pánjárí—Yoke.—*Sindh.*

Panjseri—Equivalent to six kutcha seers.—*Bengal.*

Pankání—A kind of rush used for making matting *(Typha elephantina)*—*Sindh.*

Pánkhá—A swinging fan.—*Bengal.*

Pankya—A waterman.—*Bombay.*

Panseri—A measure of weight equal to 10 lbs.—*C. P.*

Five seers; a larger cess than the kind Arhaiya, imposed where rents were taken in to recompense the zamindar for his trouble and the charges of chaukedars and putwari.—*Oudh.*

Pansi, Pansoi, corruptly *Paunchway, Paunsway*—A boat for passengers or goods varying in burthen, having a tilted roof of bamboo, mats, and thatch over the aft portion, usually rowed by two or four men, but carrying a mast and two sails.—*Wilson*—*Bengal.*

Pansoi—see *Pansi.*

Pánsupárí—A *pan,* or the areca-nut and spices rolled up in the leaf of the Piper betel; also in Mar., a small douceur or bribe of a few rupees to stir up or refresh the memory.—*Wilson*—*Bombay.*

Pant, Punt—A prefix to the titles of the eight great officers of State under the old *régime.* When it follows a name, it denotes a Brahman who is not a Sanscrit scholar, but employs himself in accounts and writing; in the Northern Sarkárs it denotes a Brahman employed as a writer by the Government, and is usually addressed to him in the plural or *pantulu.*—*Wilson*—*Bombay.*

Panth—A sect.—*Sindh.*

Pánthí, Páthí, Pánti—A share in any business or property.—*Wilson*—*Bombay.*

Pántí—Receipt, acknowledgment.—*C. P.* See *Panthi.*

Pantoji—The ordinary village schoolmaster.—*Wilson*—*Bombay.*

Pan tupownee—Tank at the salt-works.—*Bombay.*

Panya—A term applied to Crown lands, *i. e.,* lands formerly held by the Rajahs, now given out for cultivation upon condition that they must be resigned whenever required by Government.—*Coorg.*

Pao—Quarter of a seer.—*Bengal.*

Páoti—A receipt.—*H. A. D.*

Papai—A tree and its fruit; the papaw-tree *(Carica papaya).*—*C. P.*

Para—A village, part of a village or town; it [illegible] is commonly used in composition to form the names of villages in Bengal, as *Golalpara,* &c.—*Bengal.*

Parabieu—*Parabio*—The person who attends to supply and take care of the water at a [illegible]

[illegible] out of the "gám sadar kharch." All castes can receive water, but there are different lotas for the different castes.—*Bombay.*

Parabio—See *Parabieu.*

Para [illegible]

Paracoodie—See *Parakudi.*

Paracoody—See *Parakudi.*

Parágandá—A deserter; runaway.—*H. A. D.*

Paragoody—See *Parakudi.*

Párah—A place where drinking-water is kept on the roadside for passengers.—*Bombay.*

Parakhiya—A money-tester.—*Bengal.*

Parakudi, corruptly *Paracoodie, Paracoody, Poorcoodie, Purakoodee, Paragoody, Poodoogoody Pírakudi, Purakudi*—A migratory or non- [illegible]

[illegible] the *páhi-kásht* cultivator of Hindustan.—*Wilson.*

A cultivator not entitled, like the *Ulkudi* ryot, to hold at a beneficial rate; sometimes a non-resident cultivator.—*Madras.*

Paramanik, or more correctly *Pramanik.*—A village barber.—*Bengal.*

Paramba—Garden plantation, also high ground not admitting of irrigation.—*Madras.* See *Parampa.*

Parambu—A large place similar to what is called *maidan* in other parts of India.—*Coorg.*

Parampa, incorrectly *Paramba,* pronounced *Paramba*—A garden, a plantation, especially of [illegible]

Parampok—Lands [illegible] unprofitable to Government as far as revenue is concerned, a [illegible].—*Bombay.*

Param[illegible]—Unculturable land.—*Mysore.*

Para[illegible]—Halting-place, encampment.—[illegible]

Pár[illegible]—The revenue officer in charge of a subdivision called a *Nad* or [illegible] subordinate to the Subadar of [illegible] is a police officer, and is also [illegible] magistrate, and invested with [illegible] minor civil suits.—*Coorg.*

Par[illegible]—A class of [illegible].—[illegible]

Par[illegible]—Anything levied [illegible] intervention of Government [illegible] lakh, &c.—*Bombay.*

Par[illegible], *Par*[illegible] [illegible] of the village and [illegible] —*Bombay.*

Par[illegible]—See *P*[illegible]

Par[illegible]—A [illegible]

Parda-nashin—A woman who does not appear in public, but remains behind the curtain.—*N. W. P.*

Parda-nishin—Seated behind a curtain; applied to a respectable female who observes the rules of seclusion, and who is on that account excused from personal appearance in a court of justice.—*Wilson—Bengal.*

Pardhán or *Padhán*—A subordinate village authority, headman of the village in some places; also used among agriculturists in some parts as a title of respect.—*N. W. P.* See *Pradhan.*

Parek, Parekh—A shroff, a money changer. The stipendiary Karkun in the Government treasuries who receives and issues the money. It is especially his duty to examine that no false coins are accepted. A hereditary service cash allowance enjoyed by certain *Parekhs* in *Mamlutdars'* kucheries; there are two such allowances in the Surat Collectorate.—*Bombay.*

Parekh—See *Parek.*

Pargám-savadiyú—A cess paid in addition to the regular *Veeghotee* on Government lands, or "salamee" on alienated lands. This cess was paid by any person who lived in one village and cultivated either Government or alienated land in another village. The object of the cess was to prevent any person deserting the inferior land of his own village with the view of cultivating the superior land in another. The man who thus cultivated had to pay the rate in the village in which he cultivated, and in addition to this the *Pargám-savadiyú* in his own village. The practice led to the introduction of the tenure called Usree, as the inhabtants of villages with uncultivated land were often glad to induce the inhabitants of neighbouring villages to cultivate their waste lands.—*Bombay.*

Pargana, Purgunu, corruptly *Pergunnah.*—A district, a province, a tract of country comprising many villages, but of which several go to constitute a *chakla* or *zilá.* The actual extent varies, but the distinction is permanent.—*Wilson—Bengal* and *Bombay.*

Sub-division of a district.—*Punjab, N. W. P.,* and *Oudh.*

A tract of country comprising a number of villages.—*C. P.*

Division of a "taluk."—*H. A. D.*

Parganáit—Superintendent of a Pargana.—*Bengal.*

Parganawar—According to parganas (settlement, assessment, &c.).—*Wilson.*

Grouped by parganas.—*C. P.*

Paria—A system of land settlement peculiar to Palamow.—*Bengal.*

Paricháraka—A Brahmin or temple servant.—*Coorg.*

Parikhattu—See *Farighkhatti.*

Parít—A washerman by caste and occupation, the village washerman.—*Wilson—Bombay.*

Pariya—Certain duties paid in kind by cultivators to village servants.—*Bengal.*

Parja—The non-agricultural residents of a village.—*Oudh.*

Parjawat—Tax or quit-rent paid by the *parja.*—*Oudh.*

Parjot—House-tax.—*Punjab.*

Parombha—see *Parampa.*

Paronee—A goad; a stick with a nail at the end, or with thongs, used for driving bullocks; a guest.—*Bombay.*

Párpatēgár—Manager or supervisor of a temple or chuttrum. In Coorg the officers of the sub-division of a talook are so called.—*Mysore.*

Parra—A measure of 5 *marakáls* or 4,000 cubic inches.—*Madras.*

A measure of capacity, the fortieth part of a *túm;* it was also considered equal to five *marakáls* or 3,735·413 cubic inches, or one-eightieth of a *gárisa* = 13·836 imperial gallons; by other computations it was made to contain 3,681·640 or 3,744 cubic inches; the present standard *parra* is fixed at 4,000 inches; it is still rated as equal to five *marakáls,* but the *marakál* is somewhat larger.—*Wilson.*

Parsál—A vestibule, hall.—*Bombay.*

Partál—Testing of measurement or of any record.—*N. W. P.*

Re-measurement, as a test of the accuracy of a previous measurement; revision of a former land measurement or survey; re-weighment.—*Wilson.*

Test.—*C. P.*

List of measurements.—*Punjab.*

Parti—Fallow land.—*N. W. P.*

Parwána—An order; a written precept or command; a letter from a man in power to a defendant; an order of appointment; a vernacular letter addressed to a subordinate officer.—*Bengal.*

An official pass or permit.—*H. A. D.*

An order; a written precept or command; a letter from a man in power to a dependent; a custom-house permit or pass; an order for the possession of an estate or an assignment of revenue; a warrant, a license, a writ; a paper of permission from a zamindar to a cultivator to take up lands, leaving the rent to be subsequently settled.—*Wilson—Bombay.*

A written letter, pass, permit.—*C. P.*

A written order.—*Oudh.*

A written precept or command.—*N. W. P.*

Parwána-navis—Order writer.—*N. W. P.*

Parwano—A written order.—*Sindh.*

Parwar—A vegetable gourd.—*C. P.*

Pasaeta—Rent-free land.—*Bombay.*

Pasáetú—Lands held (1st) for the maintenance and support of religious institutions; (2nd) as charities for the support of the incumbent and other charitable purposes; (3rd) for service by the district and village officers, and by the village establishment, such as Kúmbhárs, &c.—*Bombay.*

Pasáetun, corruptly *Pussaeeta, Pussaita*—Rent-free lands allotted to the different orders of village servants in Guzerat; also assignments for the same for religious or charitable purposes.—*Wilson—Bombay.*

Pasáetú-nakru—*Pasáetú* land held rent-free.—*Bombay.*

Pasáetú-udhad-salamee—*Pasáetú* land paying a fixed quit-rent upon the whole of the land held.—*Bombay.*

Pásái—Wild water-rice.—*Oudh.*

Pasaito-nakru—*Pasáetú* land held rent-free.—*Bombay.*

Pasaráyé—Market fees, also called *sante pasaraye.*—*Coorg.*

Pásari—A weight equal locally to 2½lbs.—*H. A. D.*

Paseri, Pasiri—Five seers.—*Bengal.*

Pashoo—A Malay.—*British Burma.*

Pasiri—see *Paseri.*

Pásodi—Allowance to the "Patil."—*H. A. D.*
Literally, a sort of shawl; applied to a small assignment of rent-free land to the *Pátil* of the village.—*Wilson.*

Pat—A plain.—*Sindh.*

Pátá—A brine pit; the evaporating pan; the pan made of smoothed mud well beaten down, in which salt water is placed at the salt works to evaporate. The evaporation is complete in about fifteen days—*Bombay.*

Pata—see *Patta.*

Patan—Ferry.—*Sindh.*

Pátasthal—Cultivated ground irrigated by small channels turned off from brooks or rivulets.—*Wilson.*
Land watered by a *pat* or canal.—*Bombay.*

Patedár—One who enjoys a share in land, for which he holds a lease.—*Sindh.*

Páteedár—The "*Páteedárs*" form a distinct class of the Kunbee community, but Rajputs, Bháthelás, Vohrás, even Talabdá Kolees, when belonging to families which once had proprietary rights, are also called Pateedárs; the distinction between the Páteedár and the Kunbee [illegible] tion of a handsome dowry; indeed, he loses character by the connection, and is therefore avoided by all who pride themselves on pure descent. The Páteedárs are very tenacious of their rights, and argue the propriety of the Kunbees being kept in subjection to them, as one link in the chain of society below themselves. They do not admit that they can ever become incorporated with them, excepting in the case of new villages, where Kunbees being made Matadárs and answerable to the Government for the revenue, may in time attain the footing of *Páteedárs.* The origin of this distinction must be placed at some very remote era. The Páteedárs appear to be the descendants of the original heads of villages, or of those who first agreed to stand responsible for the revenue to Government; while the Kunbees must be considered as after-comers, who were admitted merely on the footing of cultivators, or sub-tenants subservient to the others (see "*Narvá*"). It is a common observation that a person in a palankeen will go (to be married) to the house of a Meerásdár who has not a seer of grain, and pass by that of an Ooprce rolling in wealth. This is literally true at this time of Páteedárs in Gujerat; [illegible] the caste as themselves, although both under our revenue system are on precisely the same footing as occupants of Government land.—*Bombay.*

Patel—The headman of a village; he has generally merged in the *malguzár* or proprietor.—*C. P.*
Head village officer holding seri grant.—*Sindh.*
A title applied to the headmen of a village. In the Ahmedabad Collectorate it is usually applied to all the Mattadars in the village; in Surat it is generally the exclusive title of the headman of the village. It is also somsetimes ued to express the chief men of a caste.
The village revenue officer, similar to "*Mukhi*"—*Bombay.* See *Patil.*

Patela—Headman of a village (see *Gauda*). The [illegible]

Páthhundá—Cess on water channels.—*Bombay.*

Pathi—see *Panthi.*

Pátí—A fine mat, a plant of which such mats are made (*Cyperus inundatus*).—*Wilson*—*Bengal.*

Páti—A nursery, a ridge in opposition to a furrow.—*Coorg.*

Pátí—One-fourth of a *toyo*—*Sindh.*

Patil, Patel, corruptly *Poteel, Potail, Poital*—The headman of a village, who has the general control and management of the village affairs, is head of the police, and exercises, to a limited extent, the functions of a Magistrate; he is also the principal agent in the realization of the revenue; the office is hereditary, and saleable with the consent of the Government.—*Wilson*—*Bombay.*
Headman of the village.—*H. A. D.*

Patlar—Forest rights.—*Bengal.*

Patlari—The man in charge of a *pat* or water-course.—*Bombay.*

Patkur—Scrub jungle and waste lands of a village.—*Bengal.*

Patna—see *Pattana.*

Patnasetti—A title given to the principal men of towns next to the *Shetties*, a *Shetty* being in some respects similar to a Mayor, and a *Patnasetti* to an Alderman.—*Coorg.*

Pato—A lease.—*Sindh.*

Patra—A scrub jungle.—*Bengal.*

Patrika, Patrike—A written paper, a letter, a deed, a document.—*Wilson*—*Bombay.*

Patrike—see *Patrika.*

[illegible] mindar, or by some other receiver of revenue to the cultivator or under-tenant, specifying the condition on which the lands are held, and the value or proportion of the produce to be paid to the authority or person from whom the lands are held; the term is laxly applied to a variety of deeds securing rights or property in land, also to a deed of gift in general; also, in the south of India, to a title or appointment of office, or to the office itself, as to that of manager of a temple. *Pattas* have been the subjects of frequent legislation.—*Wilson*—*Bombay.*
A lease.—*Punjab, N. W. P., British Burma, C. P.*, and *Oudh.*
The document given by the Collector [illegible] ryot, or by the landholder to the [illegible] tenant, setting forth the particulars [illegible] land he is charged for, and the [illegible] paid.—*Madras.*
A deed of lease.—*Bengal.*

Pattádár—A holder under a lease.—[illegible]

Pattana, Patna—A town.—[illegible]
A town, a city, whence [illegible] *Puttun* in Sindh, &c., [illegible] one deserving the [illegible] said to have been [illegible]

granted rent-free by a Viceroy of the province to a zamindar; in Orissa it is applied to a village without lands or township, being confined to the ground on which the houses are constructed, and paying no land revenue, though subject to *chandína* or miscellaneous imposts for ground rent, &c. In Bengali, *Pattan* also means the first settling of a colony, a village or town.—*Wilson.*
In Orissa, a tract or estate of cultivable land formerally held rent-free, but latterly subject to a quit-rent.—*Bengal.*

Pattáya—A granary.—*Coorg.*

Pattayam—See *Patta.*

Pátte—A title deed granted by Government.—*Coorg.* See *Patta.*

Pattedar—A leaseholder.—*Punjab* and *Mysore.*

Pattekari, Pattewálá—A messenger with a badge or belt, a *peon.*—*Bombay.*

Pattemár, Phatemári—A vessel with one mast, used on the Malabar coast, of from ten to eighty tons.—*Wilson*—*Bombay.*

Pattewala—See *Pattekari.*

Pattí, Puttee, corruptly *Putty*—A part or portion, a division of a village, a division of land into separate portions or strips; in the North-West Provinces, an original share in a joint or coparcenary village or estate comprising many villages; it is sometimes defined as the smaller sub-division of a *mahál* or estate, the larger being termed *thoks;* so in Guzerat it denotes the secondary share or sub-division of a principal *bhág* or share; in Bengal it also implies the part of a market appropriated to one description of dealers; in Kumaon it is the nominal division of a *Pargana.*—*Wilson*—*Bombay.*
A share in a village.—*Punjab.*
A division of a village.—*N. W. P.*
A separate share in a village.—*Oudh.*
A particular division of a village, a plot of village or house, a cluster of villages held by a *mankie or zamindar.*—*Bengal.*

Pattiam—see *Patta.*

Pátti bát—A share.—*C. P.*
The holder of a share in a coparcenary estate.—*Oudh.*

Pattidár, Putteedár, corruptly *Puttydár*—The holder of a share in a coparcenary village.—*Wilson*—*Oudh.*
The village revenue officer. A superior class of Kunbi cultivators in Guzerat.—*Robertson*—*Bombay.*
Holder of a puttee or separated share in the estate.—*Bengal.*
A shareholder in a village.—*C. P.*
The holder of a *patti;* the holder of a share in a coparcenary village or estate; it also has a general meaning of a shareholder of any kind in some parts.—*N. W. P.*
The holder of a share.—*Punjab.*

Pattidári—Coparcenary tenure held in severalty where extent of possession is governed by ancestral shares.—*N. W. P.*
An estate held in severalty.—*Punjab.*
The holding of a *patti* or cluster of villages.—*Bengal.*
A tenure of a coparcenary nature, but in which the lands are divided and held in severalty by the different proprietors, each person managing his own lands, and paying his fixed share of the Government revenue through an accredited representative of the whole, being jointly responsible in the event of any one sharer being unable to fulfil his [illegible]; this is the perfect or [illegible]; a modification of this tenure also exists, known as *na-mukammil,* or imperfect *pattidari,* in which part of the land is held in common and part in severalty, the profits from the land in common being first appropriated to the payment of the Government revenue and the village expenses, and the surplus being distributed, or the deficit made up by a rate, or *báchh,* on the several holdings: the principle by which the distribution of the several divisions or *pattis* is regulated is very various, and not always well defined; it is called *bhaíyáchár,* or the custom of the brother=hood; in some cases it has the character of ancestral or of successive partition amongst joint heirs, in others of usage only. The realization of the Government revenue, although it might be effected from each *pattidár,* is more usually, as more conveniently, received from one of their number, the *sadr-málguzár* or *lumberdár.*—*Wilson.*

Pattidárí kámil.—Coparcenary tenure, where the whole land of the village is divided.—*N. W. P.*

Pattidárí námukammil—Coparcenary tenure, where part of the land is divided and part held in common.—*N. W. P.*
Tenure of estate in partial severalty.—*Punjab.*

Pattiom—See *Patta.*

Patto—See *Patta.*

Patwa—*Hibiscus cannabinus,* cultivated during the rainy season. The leaves are used as a potherb, and the bark for hemp.—*Oudh.*

Patwara zamin—Land recently thrown out of cultivation.—*H. A. D.*

Patwárí—A village accountant. Elsewhere a zamindar's rent collector. He keeps all papers connected with the lands, rental, demand and collection of the mouzah.—*Bengal.*
Village accountant.—*N. W. P., C. P.,* and *Oudh.*
The village revenue accountant.—*Punjab.*
Village writer and village accountant.—*H. A. D.*
Land measurer.—*Sindh.*
A village accountant whose duty it is to keep and to produce, when required by the Government revenue officers, all accounts relating to lands, produce, cultivation, changes, and past assessment of a village.—*Wilson.*

Pátwee—The eldest son or heir of a *Thakoor* or chieftain.—*Bombay.*

Páu—The weight of four annas, also one-fourth of a seer.—*Sindh.* See *Pava.*

Paul—See *Pal.*

Paunchway—See *Pansi.*

Paunsway—See *Pansi.*

Pávado—This may be called a pick-shovel, being extremely like a shovel mounted on a handle after the manner of a pickaxe. The blade is generally about nine inches long and eight broad. It is made of iron and mounted on a handle about two feet in length. It is used in digging or in scraping away the soil after it has been loosened with a pick.—*Bombay.*

Pávu, Páu—A quarter; a weight of four *sérs.*—*Wilson*—*Bombay.*

One-fourth of a seer = $6\frac{1}{4}$ rupees weight. —*Coorg.*

Pay—Half a *moo* or *kanee*, $\frac{1}{16}$th of a *kyat*.—*British Burma.*

Payakári, Paikári, corruptly *Paycarry, Pyacarry, Puckaree*—A temporary cultivator; one who cultivates the land of another for a stipulated term and a given share of the crop.—*Wilson.*

A ryot residing in a different village from that in which he cultivates.—*Bombay.*

Páyalí, corruptly *Pylee, Pahaley, Puheli, Puheelee* —A measure of capacity containing four sers; it is used also to denote proportionate land measure, four "Páyalís" being equal to one Ruká, the fourth part of a man or mun.—*Wilson*—*Bombay.*

Measure of capacity equal to 4lbs.—*H. A. D.*

Paycarry—See *Payakari.*

Payimasi—See *Paimaish.*

Pazin—A Buddhist priest of the lower order.—*British Burma.*

Peadá—A footman, an armed servant; police or militia-man serving on foot, the same as *peon*.—*Wilson.*

A peon—*Bengal.*

Pedda-reddi—The chief farmer, or *the* reddi; see also *maniyakáran*.—*Madras.*

The chief or senior cultivator; the head of the *Reddis*, or agricultural tribe of a village, the headman of a village.—*Wilson.*

Pedheedar-pedhee—Hereditary; from generation to generation.—*Bombay.*

Pedhee-namu—A genealogical table.—*Bombay.*

Peeáda-vero—A tax levied on each "*kos*" used at a well.—*Bombay*

Peeavo—Water-rate.—*Robertson.*

A tax paid for the privilege of watering free and salamee grounds from Government wells. —*Bombay.*

Peeram-phee—A term used in the ports in the gulf of Cambay to signify a lighthouse fee It no doubt arose from the lighthouse being built on the Island of Peeram, &c., although there are several lighthouses in the gulf; this one fee gave the vessel a pass for all; British vessels paid eight annas and foreign vessels one rupee. The introduction of port dues has done away with this fee.—*Bombay.*

Peetnun-tool—Irrigated crops.—*Bombay.*

Peho—A platform on which the watchers of crops sit.—*Sindh.*

Peira-vero—See *Paeda-vero.*

Peishcush—See *Peshkash.*

Peishkar—An officer of the Court.—*Bengal.*

Peitha—100 *kyats*, whether of weight or measurement. *Peitha* is possibly a visa or viss; a measurement unknown, however, generally in Arakan. In Pegu it is the standard of weight in the bazaar.—*British Burma.*

Pemas—Survey measurement.—*Bombay.* (Corrupt for *paimáish*).

Pensa—A wooden chisel made of durable crabtree wood, 38 inches long, 3 broad, at the lower end of the blade and tapering to 2 inches. It is used in cutting out mud for the construction and repair of mud banks at the salt works.—*Bombay.*

Pent—See *Peth.*

Penth—See *Peth.*

Peon, corruption of *piáda*—A foot-soldier; an attendant wearing a badge.—*Madras.*

The term commonly used by Europeans for the Hindustani *piáda*, a footman, a foot-soldier; an inferior officer of police or customs or of courts of justice, usually wearing a badge, and armed with a lance or sword and shield. In some places the term denotes a kind of local militia holding lands on condition of police or military service. It is also commonly, though laxly, used as a synonym of *Harkára*, to denote a running footman, a courier, a messenger.—*Wilson*

Peradu—The back yard of a house.—*Bombay.*

Peráthi—An irrigation wheel worked by the feet. —*Sindh.*

Pergunnah—A fiscal division of the country.—*Bengal* See *Pargana.*

Peri—A tracker.—*Sindh.*

Pero—Tracks.—*Sindh.*

Perumdady—See *Perumdattan.*

Perumdáttan or *Perumdady*—The head-man of a caste.—*Madras.*

Peshanum—See *Pishanam.*

Peshcush—See *Peshkash.*

Peshgi—Money paid in advance by tenants to superior landlords.—*Bengal.*

Advance (of money) payment beforehand or on account; money paid in deposit for rent.—*Wilson.*

Peshkár—Reader; subordinate revenue official.—*N. W. P.*

An agent, a deputy, a manager in general [illegible]

A revenue officer next in rank to the Amildar. —*Mysore.*

Official designation of the subordinate to the "Tehsildar."—*H. A. D*

A revenue officer, deputy of the Tehsildar.—*Oudh.*

A deputy.—*C. P.*

The native officer in a Judge's or Collector's office next in rank to the sheristadar; a ministerial servant who works on the bench. An officer under the Tehsildar.—*Bengal.*

Peshkash, Peshkush, Peshcush, corruptly *Peishcush, Peshkist*—Tax, tribute; literally, what is first drawn, first fruits; fine, quit-rent; a fine or present to the ruling power on receiving an appointment or assignment of revenue, or a renewal of a grant or the like. In Bengal, the fine paid to the Muhammadan Government by a zamindar on his investiture. In Jounpur, a quit-rent formerly paid by Muhammadan holders of otherwise rent-free grants. Under the Madras Presidency it was applied especially to contributions exacted from the great zamindars in the Northern Sarkárs, and from the Paligars of the S[illegible] as a kind of quit-rent in lieu of a [illegible] revenue; revenue assessed upon lands [illegible] held free of revenue, or on the [illegible] military service now dispensed [illegible] rather laxly applied also in [illegible] the Government demand [illegible] revenue.—*Wilson.*

A quit-rent, properly tribute.—[illegible]

Tribute, succession fee.—*C. P.*

The fixed payment made [illegible] Government.—*Madras* [illegible]

A sum of money presen[illegible]

of a favour granted, or on obtaining an estate.—*Bengal.*

Peshkist—See *Peshkash.*

Peshkush—See *Peshkash.*

Peshras.—Spring crop (between Rabi and Kharif).—*Sindh.*

Pet—A suburb or street.—*H. A. D.*

Peta—Subordinate. A sub-division of a taluka.—*Bombay.*

Petákhátewahi—The book framed from the day-book.—*Bombay.*

Peta mahal—The portion of a taluka in charge of a *Mahalkurry.* Water-rate.—*Robertson*—*Bombay.*

Petávibhág—A division of a survey number or field.—*Bombay.*

Péte—Town.—*Coorg.* See *Pettai.*

Pettah—See *Pettain.*

Peth, Penth, Pent,—A market, a bazár, or part of a town where shops are assembled; a trading or manufacturing town; market rate and fluctuations; a town attached to, but distinct from, a fort; the suburb, or *Pettah*: a banker's letter of advice announcing his having drawn a bill or *hundi*; a duplicate *hundi*, or one given in lieu of another that has been lost.—*Wilson*—*Bombay.*

Pethiá—A market-place.—*Bengal.*

Pettah—See *Pettai.*

Pettai, commonly *Pettah, Péte*—A suburb; a town contiguous to a fort, but distinct from it, and usually separately fortified; a village near a town in which a fair or market is held. In some places in the south it also denotes a sarái, or enclosed space and buildings for the accommodation of travelling traders of caste of the owner.—*Wilson*—*Bombay.*

Petwa-talukdar—The tenant of a holding subordinate to a taluk.—*Bengal.*

Phalkar, Phulkur—Profits or produce of an estate derivable from fruit-trees growing on it.—*Wilson.*

A right to forest trees.—*Bengal.*

Rent paid for produce of fruit-trees; produce of fruit-bearing trees.—*N. W. P.* and *Punjab.*

Phandi—An outpost; an outwork, as of a factory.—*Bengal.*

A police-station subordinate to the principal one; a *thanna*; the district under a subordinate station.—*Wilson.*

Phar, Phur—Any place of public resort, as a court of justice, an exchange, an auction, &c.; a gambling-house; a place where goods are exposed for sale, or where any business is being carried on; also, in Mar., a field, a plantation, a spot where sugarcanes and other agricultural produce are brought, that the quantity of the crop may be ascertained and the assessment determined. Guz., a distillery.—*Wilson*—*Bombay.*

Phárgatee—An acquittance; a deed of release, discharge, divorce; an acquittance note, or any other sort of discharge in full.—*Bombay.*—(Corrupt for *fárigh-khattí*).

Pharikhat—See *Farighkhatti.*

Pharnawis—A public officer under the Maratha Government; the keeper of all public registers, through whom all orders of grants were issued.—*C. P.*

Pharnisi—See *Pharnivasi.*

Pharnivasi, Pharnivisí, Phurnivis, also preferably *Pharnisí* or *Phurnís*, commonly *Furnees* and *Furnavees*—A public officer of the Maratha Government; the keeper of the public registers, &c., through whom all orders and grants were issued, and to whom the accounts from all the different departments of the State were transmitted. The term was also applied to the head Karkun or clerk of a district Collector, who had charge of the accounts, and assisted and advised the Collector.—*Wilson*—*Bombay.*

Pharnivisi—See *Pharnivasi.*

Pharro—See *Furo.*

Phart-khat—See *Farighkhatti.*

Phátá-chás—A system that prevails only to a very limited extent, and is an assessment whereby one general or equal rate is levied upon all the cultivated lands without reference to the soil or comparative fertility. Captain Cruickshank mentions an instance in which the system is somewhat modified (in the village of Káchee), the three castes, Rajputs, Kunbees, and Kolees, paying different rates; and tobacco and ravee crops bearing a distinct assessment—see "*Máliát Swádiyá*" and "*Khedu Swádiyá.*"—*Bombay.*

Phatechás, incorrectly *Fatachas*—Assessment levied on the lands of a village, without any distinction of the class of soil.—*Wilson.*

Phatemari—See *Pattemar.*

Phattemar—A sailing vessel of a particular description.—*Bombay.*

Phaya—Lord, a Burmese pagoda, God.—*British Burma.*

Phaya-taga—A layman who has built a pagoda.—*British Burma.*

Pherpálee—Rotation cultivation.—*Bombay.*

Phirastu—See *Fihrist.*

Phirká—Group of villages for which there is one *kulakarní.*—*Bombay.*

Phoongyee—A Buddhist monk.—*British Burma.*

Phowree—One-twentieth of a *Bowri.*—*Bengal.*

Phuli—Another name for *Chhata*—*Bengal.*

Phulkur—See *Phalkar.*

Phur—See *Phar.*

Phúrki—One-twentieth of a *Dhurki.*—*Bengal.*

Phurnis—See *Pharnivasi.*

Phurnivis—See *Pharnivasi.*

Phurras—A measure equal to one Indian maund or 82¼lbs.—*Bombay.*

Phutí—Cotton pod.—*Sindh.*

Piada—A footman; an armed servant.—*Bengal.*

Píchakatti—Coorg knife worn in the sash round the waist.—*Coorg.*

Pichlag—Issue of a widow by a former marriage.—*Punjab.*

Pike-thoogyee—Officer in charge of a circle containing a number of villages; he collects taxes of all sorts.—*British Burma.*

Pind—Embankment or bank of a tank, a bar, &c.—*Bengal.*

Pindwála—A resident tenant.—*Punjab.*

Pinki—One-fourth of a *Toyo.*—*Sindh.*

Pirakudi—See *Parakudi.*

Pírzáda—A priest attached to a mosque; a Muhammadan mendicant; the son or disciple of a *Pir.*—*Wilson*—*Bombay.*

Pishánam or *Peshánum*—A coarse kind of rice, ripening late; the harvest of the same.—*Madras.*

Piyadah—Chuprasi.—*C. P.*

Podar—See *Potadar.*

Poddár—A cash-keeper.—*Bengal.*

A cash-keeper, a weighman, one whose office it is to weigh and examine money.—*Wilson.*

Poital—See *Patil.*

Pokh—Crop.—*Sindh.*
Poklá—Greens.—*C. P.*
Poktan—The boiling of salt.—*Wilson*—*Bengal.*
Polchelt—See *Polichcheluttu.*
Polichcheluttu, or *Polchelt*—A fine on renewal of mortgage (Malabar).—*Madras.*
A fine or fee paid to the proprietor by the mortgagee on the periodical renewal of the mortgage; a new deed or bond.—*Wilson.*
Poligar—See *Palegar.*
Polligar—See *Palegara.*
Polygar—See *Palegara.*
Pon-thay—Settlement of land.—*British Burma.*
Pon-yaik—Printing office.—*British Burma.*
Poodoogoody—See *Parakudi.*
Pooja—Worship or adoration of the gods.—*Bombay.*
Poojari—The officiating Brahman or other person of a temple.—*Bombay.*
Pooktadar—The holder of a heritable and transferable sub-tenure under Act XXVI, 1866.—*Oudh.*
Poonia—See *Punshey.*
Poonk—A roasted ear of grain, either of *Bájaree, Náglee, Jawáree*, or wheat.—*Bombay.*
Poon-na—A Brahmin.—*British Burma.*
Poorcoodie—See *Parakudi.*
Popat—A kind of pulse.—*C. P.*
Po-poung—A set of fishing nets or traps, consisting of different numbers in different species of nets. The words mean, literally, to heap up or accumulate.—*British Burma.*
Porempoco—See *Puramboku*
Post—The poppy.—*Bengal.*
Potadár, commonly *Potdár*, corruptly *Podár* and *Pothdár*—A money-changer, a weigher and assayer of coins; he is also the village silversmith.—*Wilson*—*Bombay.*
Potail—See *Patil.*
Pot-bundur—A subordinate port.—*Bombay.*
Potdár—An officer under the native Government. His duty was to assay all money paid into the treasury.—*Bombay.*
Cashier.—*Bengal.* See *Fotadar*, also *Potadar.*
Pote—Subordinate, under, as *pote*, survey, &c.—*Bombay.*
Poteel—See *Patil.*
Potel—Headman of a village, the head of village police; in some parts of the province Government rent-free lands are assigned for their support.—*Mysore.*
Potgi—Personal maintenance allowance to village officers when they proceed on duty, or to public officers at a distance.—*Wilson*—*Bombay.*
Pothdar—See *Potadar.*
Pothisédár—Joint sharer in a field, village, &c.—*Bombay.*
Potkhátedár—Joint recognised occupant of a [illegible]

ment land.—*Bombay.*
Sub-occupant of a survey field.—*Sindh.*
[illegible]

Pottah—See *Patta.*
Powa—A quarter of a seer or of any measure or weight.—*Bengal.*

Pradhan, vernacularly *Padhán, Pudhán, Pardhán, Purdhan*, corruptly *Purdhaun*—Chief, principal; a chief or eminent person; a minister, a prime minister; the common title of the eight chief civil and military officers of the Maratha State as established by Sivaji; the term is also sometimes applied to the headman of a village, or to a principal farmer or cultivator. In Uriya, *Padháns* is applied to respectable *Súdra* cultivators or under-proprietors and middlemen, differing little from Mukaddams. In Garhwal, the *Padhán* is the person holding the revenue engagement (*Patta*) with the Government, either in his own right or by election of the shareholders of the village lands. In communities divided into clans, each elects its own chief, and all the *Padháns* are responsible, jointly and separately, for the whole revenue, unless their individual responsibility has been admitted by authority.—*Wilson*—*Bombay.*
Pran [illegible]

Prat [illegible]
tions); the original which is to be copied, or [illegible]

Prat [illegible]
H. A. D.
Pratbandhi—Classification; arranging by classes or lots.—*Wilson*—*Bombay.*
Prat [illegible]

the eight *Pradháns.*—*Wilson.*
A representative of the regal power, such as a Viceroy.—*Bombay.*
Pritinidhi—See *Pratinidhi.*
Prohit—Family priest among Hindus.—*C. P.* See *Purohita.*
Prusti—The holder of a certain kind of undertenure (Orissa).—*Bengal.*
Prut—See *Prat.*
Pubbá—A rain commencing between 28th August and 10th September; nothing is sown at this time.—*Mysore.*
Puchhee-vero—A tax on cattle.—*Bombay*
Pucka—See *Pakka.*
Puckaree—See *Payakari.*
Puddee—See *Padi.*
Pudhan—See *Pradhan.*
Pugdi—See *Pagadi.*
Puheelee—See *Payali*
Puheli—See *Payali.*
Puhur—See *Pahar.*
Pújárí—A sacrificing priest.—*Bengal.*
[illegible]

Bombay.
A worshipper in a temple.—*Coorg.*
The officiating Brahman or priest of a tem[illegible]—*C. P.*

The officiating priest of a pagoda.—*Mysore.*

Pujeri—A worshipper of idols.—*Bengal.*

Pukha—See *Pakka.*

Pukka—See *Pakka.*

Púlá chhút—Land mortgaged for a certain number of seasons or crops.—*Bombay.*

Pulan—Sandy plain.—*Bombay.*

Púli—A small quantity of corn given at harvest to the village officers and servants.—*Wilson—Bombay.*

Pullam—See *Palam.*

Pullari—A tax on grazing land.—*Madras.*

Pultakki—See *Akki.*

Púnárvású—A rain commencing between 3rd and 16th July. Paddy, cotton, &c., are sown at this season.—*Mysore.*

Punása—The first crop of the year, namely, the smaller grains cultivable on dry lands.—*Madras.*

Punch—Five; arbitrators; jurors; jury.—*Robertson.* A committee; it is also used as an abbreviation of *Punchait.*—*Bombay.* See *Pancha.*

Punchayet—A committee or court of arbitrators or jurors.—*Robertson.*

A native court of arbitration appointed by the civil officers of Government, or by the disputants themselves, to decide upon any particular case that may be submitted to their arbitration. This is perhaps the most effectual and most popular method of arbitration; it is much prized by the natives, and is invariably resorted to in petty disputes, especially in matters affecting the usages of caste. A *Punchayet* may consist of any odd number, but the most proper and most easily managed number is that from which the term is derived—"*Punch*" (five,) *viz.*, two members named by either party and the fifth, "*Upree*" or "*Sarpanch*" or chairman, either by Government or by the common consent of both parties.—*Bombay.* See *Panchait.*

Punchayetnama—The finding or award of the arbitrators, or jurors.—*Robertson.*

Punchayetnamoo—The award of the "*panchait;*" an inquest report.—*Bombay.*

Punda—See *Panda.*

Pundit—See *Pandita.*

Punja—See *Punshey.*

Punjah—See *Panjai*, also *Punshey.*

Punjai—See *Punshey.*

Punje—See *Punshey.*

Punjee—See *Punshey.*

Punka—A fan; a machine for fanning a room, consisting of a movable frame covered with canvas and suspended from the ceiling. It is kept in motion by pulling a cord.—*Bombay.*

Punsey—See *Punshey.*

Punshey, Punsey, pronounced *Punjai,* written *Punja Poonja, Punjah, Punjee, Punje*—Dry land or cultivation; land not admitting of complete irrigation, and therefore unfit for the growth of rice; bearing dry grains of inferior value; the converse of *Nanjai*; it is sometimes applied to a sterile soil.—*Wilson.*

Punt—See *Pant.*

Púr—A large leather bucket used for drawing water from wells.—*Oudh.*

Purakudi—See *Parakudi.*

Puramboku, Purampoku, corruptly *Porempoco, Purramboke*—Such portions of an estate or village lands liable to revenue as do not admit of cultivation, and are therefore exempted from the assessment as sterile or waste land, rock, water, wilderness, site of dwellings, and the like; also common land near a town; any place situated out of or beyond certain limits.—*Wilson.*

This includes the village site, the Pariah hamlet, the site occupied by the pagoda, choultry, &c., rivers, tanks, watercourses, roads, and burning and burial-grounds. It is sometimes, but erroneously, used for "*Banjar.*"—*Madras.*

Purampoku—See *Puramboku.*

Puranik—One versed in Hindu poorans or shastras.—*H. A. D.*

Puraoní—Appendix.—*Bombay.*

Purbharahuk—Direct levies.—*Robertson—Bombay.*

Purdhan—See *Pradhan.*

Purdhaun—See *Pradhan.*

Purdía—"*Purdía* land," an enclosure around a house for vegetables, flowers, &c., especially the space behind, the backyard.—*Bombay.*

Pureegh—Primarily an enclosing wall, hedge. In survey settlement the term implies a limited area of land set apart for particular purposes, as forest *Pureegh.*—*Bombay.*

Purguna—The part of a Collectorate in charge of a mamlatdar. A *taluka.*—*Bombay.*

Purgunu—See *Pargana.*

Purhai—A well from which irrigation can be carried on by *pur* or leathern bucket, by means of which water is drawn out of the well, sometimes by bullocks, but more often by hand.—*Oudh.*

Purohit—A native family priest.—*Bengal.* See *Purohita.*

Purohita, vernacularly *Purohit,* corruptly *Prohit, Uprohit*—A family priest; one who conducts the domestic ceremonies of a tribe, a household, or family; the office is sometimes hereditary; in the south of India it is also applied to the village priest and astrologer.—*Wilson.*

Purokoodee—See *Parakudi.*

Purpenth—A third (bill) of exchange.—*Bombay.*

Purramboke—See *Puramboku.*

Purua—A spud with a long handle. The husbandman holds this while ploughing. It has a goad at one end to drive the oxen, and at the other a sort of spud to clean the plough when it gets clogged with earth.—*Bombay.*

Purub—A place where drinking water is provided to travellers.—*Robertson—Bombay.*

Purubia—The man in charge of a *purub.*—*Robertson—Bombay.*

Purvabhádia—A rain commencing between 2nd and 14th March.—*Mysore.*

Purvashádha—A rain commencing between 26th December and 7th January; cummin, coriander, tobacco, and other seeds are sown at this time.—*Mysore.*

Purwa—Sub-division or dependency of a village; a cluster of houses detached from the principal village, for the convenience of agricultural operations.—*Wilson.*

A hamlet.—*Oudh.*

Purwana—A permit; a pass.—*Robertson—Bombay.*

Purwanna—Paper containing a direction or orders.—*Bengal.*

Purwano—A permit; a pass note; a license, *e. g.*, to carry arms, to remove salt, &c.—*Bombay.*

Pushiá—A rain commencing between 17th and 30th July. Gram and mangoes are sown at this time.—*Mysore.*

Pusht-ba-pusht—From generation to generation. —*Sindh.*
Pussaeeta—See *Pasaetun.*
Pussaila—See *Pasaëtun.*
Pussaitoo—Land or cash held on a religious or charitable tenure.—*Robertson*—*Bombay.*
Pust—Dried capsules of the poppy; poppy plant (*Papaver somniferum*) —*Sindh.*
Put-so—The garment worn by male Burmese.—*British Burma.*
Putta—See *Patta.*
Puttee—See *Patti.*
Putteedar—See *Pattidar.*
Putti—Cess, tax.—*H. A. D.*
Putty—See *Patti.*
Puttydar—See *Pattidar.*
Pwai—A feast or fête; an assemblage or concourse of people.—*British Burma.*
Pwai-tsa—A broker.—*British Burma.*
Pyacarry—See *Payakari.*
Pya-ya—Scattered cultivation on low land near creeks, streams, &c.—*British Burma.*
Pyay-tsa—A receipt.—*British Burma.*
Pyee—Half a gallon; a country, a province.—*British Burma.*
Pyeng-kwing—Village tract, or cultivated plain.—*British Burma.*
Pyey—A small basket measure, one-sixteenth of a bushel.—*British Burma.*
Pyin—A plank.—*British Burma.*
Pylee—See *Payali.*
Pymaeesh—See *Paimaish.*
Pymash—See *Paimaish.*
Pyoo-tsoo—Grant.—*British Burma.*
Pyoo-tsoo-goung—Grantee.—*British Burma.*

Q

Qalam—A sub-division of a village.—*Bengal.*
Qazee—See *Kazi.*
Qebala—Deed of sale.—*Bengal.*
Qibala, Kabála, Kibála, corruptly *Cibaleh, Kubbaleh, Coballa*—Any deed of conveyance, or transfer of right or property; any contract of bargain or sale signed by a Judge, a bond, a bill of sale, title-deeds, and the like. In the Northern Sarkárs it is said to apply especially to deeds affecting titles to houses and gardens.—*Wilson.*
Qoul—See *Kaul.*
... t of a lease.—*Bengal.*
... fficer.

R

Ráb, corruptly *Raub*—Inspissated juice of the sugarcane; also, in Mar., ground prepared by the burning of leaves, grass, sticks, &c., for sowing; also the crop raised on the ground so prepared.—*Wilson*—*Bombay.*
Syrup; juice of the sugarcane boiled thick. —*N. W. P.* and *Oudh.*
Rabí, Rubbee—The spring; the spring harvest or grain sown in October and November, and cut in the spring months (March and April and May), comprises wheat, barley, peas, gram, oilseed, *arhar,* and other crops.—*N. W. P.*
The spring harvest.—*H. A. D., Oudh, C. P.,* and *Punjab.*
Late crops —*Bombay*
Winter or spring crop.—*Sindh.*
The crops reaped in spring. Crops grown in the dry months. The winter crop sown about October and reaped in February and March.—*Bengal.*
Ráchenára—A class of Lingayet —*Coorg.*
Raddi—Headman of a village, the head of village police. In some parts of the province, Government rent-free lands are assigned for their support.—*Mysore.*
Raggy—See *Ragi.*
Rági, Raggy, Rágulu—A kind of grain; a sort of panic, commonly termed also *Nachent.*—*Wilson*—*C. P.* and *Bombay.*
The common grain (*Cynosurus coracanus*). Its species are —
Kálu Rági, Gidda Rági, the kind of *Ragi* usually grown in Coorg; *Dodda Ragi,* a kind sometimes grown when the season is favorable; it is a larger plant, but produces a smaller grain —*Coorg* and *Mysore.*
Ragulu—See *Ragi.*
Ráhar—A kind of pulse called "*tur.*"—*C. P.*
A kind of pulse —*Bengal.*
Rahadaree jakat—Transit duties.—*Bombay.*
Ráhdári—A guide —*C. P.*
A pass, transmission of persons and things through —*Bengal.*
... permit; transit ... inland ... levied ... formerly ... sometimes by the zamindars on their own authority —*Wilson.*
Rahen—Mortgage.—*Punjab.*
... whose duty ... pea.—*Bengal.*
Rai—Mustard seed —*Bengal*
Raibandi, Raibundi—Rate of lands, settlement of rent to each ryot.—*Bengal.*
A statement or table of rates, a document shewing the rates at which different descriptions of land are usually assessed in any particular district —*Wilson*
Raibundi—See *Raibandi.*
Rais—Respectable resident.—*N. W. P*
Landed gentleman, head of an old family, Chief.—*Sindh.*
Raiyat, Ráyulu vernacularly *Ráyat,* corruptly *Ryot* —A subject, but especially applied to the agricultural population, a cultivator, a farmer; a peasant.—*Wilson*—*N. W. P.* and *Bombay.*
A tenant.—*Bengal.*
Raiyatwár, corruptly *Ryotwar*—According to or with Ráiyats; familiarly applied to the revenue settlement which is made by the Government officers with each actual cultivator of the soil for a given term, usually a twelvemonth, at a stipulated money rent, without the intervention of a third party; it is the mode of assessment which prevails chiefly, although not exclusively, in the provinces of the Madras Presidency.—*Wilson*—*Bombay*
Raj—The Muhammadan community of a village. —*Sindh.*
Rájá—A king, a prince; a title given by the ... the ... ; it ... rious parts of Hindustan, and is not uncommonly borne by zamindars.—*W*...

Raja chithee—A permit; port clearance; a permit to cut the crops.—*Bombay.*

Rajá-vero—A tax levied on the granting permission to cut crops; it formed but an inconsiderable item in the list of collections.—*Bombay.*

Rájbahá—A main irrigation cut.—*Punjab.*
Irrigation cut.—*N. W. P.*
The principal or common branch of a canal.—*Wilson.*

Rájbhag—The Government share of the produce under the old *Bhagbatai* system.—*Bombay.*

Rájgirá—A condiment (*Amarantus Frumentaceus*).—*C. P.*

Rajhus—Ordinary rent-paying land.—*Bengal.*

Rájinámá—See *Rázináma.*—*Coorg.*

Rajni—See *Rani.*

Rakab—Rate of Government assessment.—*Sindh.*

Rakam, Rakm, Rukum—A writing, a handwriting, a mark; a peculiar method of notation with the initials of Arabic names of numbers; kind, sort, manner; an item of an account; any fixed or stipulated sum; a fractional share of an undivided estate; rate of assessment; in Kamaon, rent, revenue.—*Wilson.*
An item in accounts.—*Sindh.*

Rakba, Rukba, corruptly *Ruckbah*—Inclosure, area; the lands comprised within the boundaries of a village or township, or constituting an estate or farm paying a money revenue; the measured or ascertained extent of such lands. In Muhammadan law, a slave, a purchased slave.—*Wilson.*
The village area.—*H. A. D.*
Area (usually the area of a village).—*N. W. P.*
Area.—*C. P.*

Rakh—Grazing and timber preserve.—*Punjab.*
A grass preserve or *Bír.*—*C. P.*
Preserve land.—*Oudh.*

Rákhá—The purchaser of a bill of exchange; one who pays a sum of money to a banker and receives a bill of exchange for the amount.—*Wilson.*
A payment formerly made to Kolees for protection against thieves. It was doubtless formerly a kind of blackmail: it is now a hereditary *hak,* and is paid from the Government treasuries. In some places the person holding a *Rakhá* performs the duty of watchman (see *Vartanio*). In most cases the holders of these *haks* do not live in the village. They receive the payment of their *hak* yearly from Government, and upon receiving this money they sign an agreement, stating they will be accountable for any loss or damage done in the village. A person employed for the protection of a village, and who is responsible for any robbery committed therein. *Rakhá* has been decided to be an allowance of a stipendiary nature. In some cases there is alienated service land attached to *Rakhá.*
In Broach and other parts of Gujerat these allowances are very common, and they are almost identical with *Toda giras haks.* The term is derived from "*Rakshan*" (protection), and it was the duty of those holding these allowances to protect the villages from which they were paid. It frequently happened that these *haks* were not paid when any robbery occurred and the thieves were undetected. Like *Toda giras* the *Rakhá haks* were levied direct from the villages, until the system was prohibited by Government.—*Bombay.*

Rakhái—Land fenced off or preserved for grazing.—*Oudh.*

Rakheváldár—A village watchman.—*Bombay.*

Rakhopu—The cash allowance, or rent-free or salamee lands, held by the person who acts as the *Rakhá* or watchman.—*Bombay.*

Rakhwal—See *Rakhwar.*

Rakhwala—See *Rakhwar.*

Rákhwáldár—Village watchman.—*Bombay.*

Rakhwálí—The office of watching, guarding, &c.; the hire of a guard or watch; money paid for protection against depredators, or for refraining from depredation; blackmail.—*Wilson.*
Custody, watching.—*C. P.*

Rakhwár, Rakhwál, or *Rakhwálá*—A guard, a watch, a keeper of a field, one who has charge of the standing crops to prevent their being injured or plundered; a tender of cattle and the like; a protector, a guardian; in some parts the term is also applied to one who is supposed to be capable of counteracting the evil designs or practices of malevolent beings, or witchcraft, and the like.—*Wilson*—*Bombay.*

Rakm—See *Rakam.*

Raksasane gida—Aloes; the fibre is used for making rope.—*Coorg.*

Raktokadagi—Land given free of rent to the family of a person wounded or killed in battle.—*Mysore.*

Raktván—A person whose occupation is selling ink; a servant whose duty it is to supply ink, and provide and place the leaves that are used as plates at a meal.—*Wilson.*

Rala (*Panicum Italicum*).—Panic seed.—*Bombay.*
An inferior grain.—*C. P.*

Ramná—Pasture land.—*H. A. D.*
A park, a preserve for game; used sometimes as the general name of grass lands.—*Wilson.*

Ramnoumi—A Hindoo festival commemorating the birth of Ráma, occurring on the 9th of the light-half of the month of *Chait.*—*N. W. P.*

Ramoose—See *Ramosi.*

Rámosí, incorrectly *Ramoosee*—The name given to individuals of a low and semi-barbarous race, found chiefly in the Maratha country, south of Puna, who are thieves by profession and habit, but are retained usually in the villages as watchmen; they speak a dialect of Maratha, in which they differ from the *Bhils,* whom in other respects they resemble; they are not found further south than Kolapur.—*Wilson*—*Bombay.*

Ramp—The weeding plough or hoe for clearing weeds or stubble from land preparing for cultivation, and for weeding between the furrows after the grain is up. This implement is of different sizes; the largest kind is the "*Ramp*" or "*Kalpee,*" the blade of which is sometimes as wide as 3½ feet, and is used principally for clearing heavy black soils. The "*Hatheea*" is smaller, and is used similarly for lighter soils. The "*Rampdee*" is the smallest kind, and used for weeding about the furrows when the grain is about a foot high. The breadth of the blade is adjusted to the size of the sowing machine, generally above ten inches wide. The "*Danda*" is hollow, and the blade has a prong at each side, which fits into the "*Danda*" so that it is removable at pleasure for sharpening, repairing, &c.—*Bombay.*

Rampadee—A small weeding plough or hoe (see *Ramp*).—*Bombay.*

Rání, Rajní—A princess, the wife of a Rája.—*Wilson*—*Bombay.*

Ranki—One-twentieth of a *Phurki*.—*Bengal.*

Ránwá—Woody or waste ground; a tract left to its spontaneous produce, especially in the vicinity of a town or village.—*Wilson.*

Tax on cattle grazing on waste lands.—*C. P.*

Rao báhadur, Rao sáheb—A mode of address of respect; a title usually applied to native Government officials of certain standing in consideration of their official position, sometimes to private Hindu gentlemen, either on account of meritorious service rendered to the State, or on account of their status or rank.—*Bombay.*

Rao saheb—See *Rao bahadur.*

Rap—A hard clay soil.—*Sindh.*

Raqba—Area of land.—*Bengal.*

Rás—Head; used technically in application to cattle: as *ek rás gáo*, one head of cows, *i.e.*, a cow; *do rás asp*, two head of horses, *i.e.*, two horses.—*Wilson*—*C. P.*

Rás—A heap, a pile.—*Wilson.*

A heap, a large rope with which bullocks are tied (see *Meetáneeralh*).—*Bombay.*

Rás—Wort used in distillation of native spirits.—*Bengal.*

Rasad—Provision, supply.—*N. W. P.*

A store of grain provided for, or sent to, an army. In Bengal and Hindustan the word was early applied to a progressive increase of revenue settlement, but it also denotes a progressive diminution, and likewise implies the amount of increase or deduction. In Maratha, it denoted money paid into the public treasury by the native collectors as the amount of their collections.—*Wilson.*

Supplies of food.—*Bengal.*

Rasadí, corruptly *Russuddee*—Progressively increasing or decreasing, as the annual amount of revenue. Held on payment into the public treasury of a sum supposed to be equivalent to its revenue; a village, &c.—*Wilson.*

A rent or revenue progressively increasing.—*Oudh.*

Settlements at a gradually increasing rate of rent.—*Bengal.*

Rateable; proportionate; progressively increasing or decreasing.—*N. W. P.*

Rasadi-jama—A progressively increasing or diminishing total of assessment.—*Wilson.*

A rent progressively increasing.—*Oudh.*

Varying rent.—*Bengal.*

Rasid, Rasidu—The English word "receipt," a receipt.—*Wilson.*

A receipt.—*Sindh.*

Literally, arrived; hence perhaps it is equivalent to the English word "receipt."—*Bengal.*

Rasidu—See *Rasid.*

Rassi—Equal to one *bigah*; one-twentieth of a *kátha*; 20 *Bans*.—*Bengal.*

Rastee—Peaceable. The Rastee villages in the Kupperwanj and Morassa Tálúkás are opposed to the Mewásee villages. They contain chiefly Kunbees and other quiet cultivators, while the Mewásee villages are chiefly composed of Kolees and other turbulent characters. (See "*Mewásee*").—*Bombay.*

Rati—Mildew or blight.—*Sindh.*

Rati, commonly *Ruttee*—The seed of the *Abrus precatorius*, used as the basis of weights for gold, silver, and drugs; the seed varies, but from various trials appears to average about $1\frac{5}{16}$ths of a grain; the artificial weight has been found to average nearly $2\frac{1}{4}$ grains, being one-eighth of a *másha*, rated at 17·708 grains. As the másha in use, however, averages but about $15\frac{1}{2}$ grains, the eighth, or one "*Rati*," will weigh rather less than 2 grains, or 1·938. Jervis makes it 1·953. The term is also applied sometimes, as in Midnapur, to an estate or landed property.—*Wilson*—*Bombay.*

Name of a weight used in weighing precious stones, pearls, and precious metals; the eighth part of a máso.—*Sindh.*

Ratti—One-eighth of a *másha*.—*Bengal.*

Raub—See *Rab.*

Raúputti—Literally "rau," a forest, and "putti," a tract, a division; hence villages bordering on a "rauputti" or forest tract are called Rauputti villages.—*Bombay.*

Rausti—A fine light loamy soil (used in Upper Doab).—*N. W. P.*

Rauvatin—Land assigned to the heirs of persons killed in the defence of any place.—*Bombay.*

Ravaneeo—The police Patel of a village. This term is used in the Khaira and Ahmedabad Collectorates. In Broach or Surat they are called simply Police Patels.—*Bombay.*

Rávanio—A village watchman or guard.—*Wilson*—*Bombay.*

Ravesh—A projecting covered verandah, usually constructed of wood.—*Bombay.*

Ravunia—A *wurtunia* or village policeman.—*Bombay.*

Ráwal—A title borne by some Rajput Princes and Chiefs, a tribe of Brahmans in Central India; in Khandesh it is said to designate a tribe of Rajputs; in Kamaon, the title of the head priest of the temple of *Badrináth*, who is invariably a *Nambúri* Brahman from Malabar.—*Wilson*—*Bombay.*

Rawána, corruptly *Rowanah, Rowannah*—A passport, a pass, a certificate from a collector of customs authorizing goods to pass without payment of further duty.—*Wilson.*

A pass or passport.—*C. P.* and *Bengal.*

A pass; a certificate authorizing goods to pass.—*N. W. P.*

Rawangee—Exports. A temporary heading in the village and taluká accounts to which money while in transit is debited. The heading is now abolished.—*Bombay.*

Rayarekhimára—A land measure equal to 20 acres, in use in Dharwar.—*Bombay.*

Rayat—A cultivator, a farmer, a peasant; commonly *ryot*.—*Bengal.* See *Raiyat.*

Rayatí—Applied to land subject to Government assessment.—*Sindh.*

Relating or belonging to a *raiyat*; applied also in Bengal to lands of which the revenue is paid in money, in opposition to the *khamár* lands, of which the revenue is paid in kind; also to a settlement direct with the cultivators; also subjection, tenancy.—*Wilson.*

Rayutu—See *Raiyat.*

Razachitti—License.—*Bombay.*

Rázináma—A written assent, a deed of agree-

ledges that he has been satisfied by the defendant, or a written declaration that he will be satisfied with the [illegible]

cular person or persons; the execution of a Rázináma usually implies an amicable adjustment.—*Wilson.*

This term is commonly used in revenue proceedings, as meaning an intimation of the relinquishment of a ryot's rights to hold land.—*Wilson—Bombay.*

A deed of consent, an acquittance; the settlement of a dispute.—*Mysore.*

A deed of compromise.—*Sindh* and *Oudh.*

A deed of amicable settlement of a dispute.

Petition certifying compromise; memorandum of the terms on which a dispute is settled.—*Bengal.*

Deed of compromise, or attesting satisfaction of claim.—*N. W. P.*

A compromise.—*C. P.*

Reddi—A class of *Shudras* of the *Gentu* caste.—*Coorg.*

Reh—A saline efflorescence destructive to cultivation.—*N. W. P.*

Impure carbonate of soda used as soap, abounding in some soils, and rendering them unproductive; even grass will not grow where it impregnates the soil.—*Wilson.*

Reita—A ryot; a cultivator holding land from Government direct.—*Coorg.*

Reka—See *Rekha.*

Reka jurtee—See *Rekha jhaditi.*

Rékhá, Reká—The fixed standard assessment of the lands of Karnáta according to a survey measurement and classification of the soils, and a register of the money rates of payment drawn up by order of the Government of *Vijayanagar* in the reign of Krishna Ráya; the account was so arranged that the assessment of each spot of land was shewn on a separate line; whence the term *Rékhá,* a line or row; this assessment is also termed the *Ráya-rekhá,* or *Rekhi-már,* from *már,* a measure of land.—*Wilson—Bombay.*

Rekhá jhadití, Reka jurtee—An account prepared in *Fasli* 1210 (A. D. 1802), by order of Colonel Munro, of the total of the land cultivated in Kanara, shewing the assessment rated on each individual in kind or money, the proportion due to Government, and the amount of rent-free land, omitting the waste: the account was apparently made up from the record of Hyder's assessment, and not from inspection, nor was it brought down to the time of the Company.—*Bombay.*

Reri—Castor-seed.—*Bengal.*

Révati—A rain in some places commencing between 28th March and 11th April. The land is ploughed at this time.—*Mysore.*

Riayati birt—An assignment of land made by the owner at low or favorable rates.—*Oudh.*

Rinko—A term used in bonds to denote the borrower of money.—*H. A. D.*

Risáladár, corruptly *Rissaldar*—A native officer commanding a troop of irregular horse.—*Wilson—Bombay.*

Native commissioned cavalry officer.—*N. W. P.*

Officer commanding a detachment.—*Mysore.*

Risále—A detachment.—*Mysore.*

Rissaldar—See *Risaladar.*

Riváz—Rate of assessment, usage.—*Mysore.*

Roaja—The headman of a village among Eastern Hill tribes.—*Bengal.*

Roda—Fallow.—*Bombay.*

Rohini—A rain commencing between 22nd May and 4th June. Paddy, cotton, &c., are sown during this rain.—*Mysore.*

Rójinámá—Daily cash account of receipts and disbursements.—*Coorg.*

Rojkharda—See *Rojkird.*

Rojkírd, Rojkhardá—Daily account of receipts and disbursements; a rough diary or day-book; one of the accounts formerly kept by the village accountant of money daily received from the ryots and paid to the Government officers.—*Wilson—Bombay.*

Rojmel—A day-book.—*Bombay.*

A cash-book.—*Wilson.*

Rojnama—A day-book, a diary.—*Bombay.* See *Roznama.*

Rojnisee, Rojnishi—A diary. The diary of work done, kept by Carcoons in the Survey Department.—*Bombay.*

Rojnishi—See *Rojnisee.*

Rojunama—See *Roznama.*

Roobakar, Roobakari—A proceeding recorded.—*Bengal.*

Roobakari—See *Roobakar.*

Rooedád—Judgment.—*Bengal.*

Rora—Fragments of leaves and flowers of the *ganja* plant.—*Bengal.*

Rowanah—See *Rawana.*

Rowannah—See *Rawana.*

Roznáma, Roznámcha, Rojnámá, Rojunámá—A daily account-book, a diary, a journal.—*Wilson—Bombay.*

Roznamcha—A diary.—*Bengal* and *Oudh.* See *Roznama.*

Roznamo—A day-book.—*Sindh.*

Ruadad—Facts of proceedings.—*Bengal.*

Rubakar—A proceeding.—*Bengal.*

Engaged in, intent on, proceeding with, before the constituted authorities, as in a court of justice.—*Wilson.*

Rúbakár akhír—Final proceedings.—*C. P.*

Rúbakár navís—Proceeding writer.—*N. W. P.*

Rubakari—A written record of a case.—*Bengal.*

An official memorandum.—*Coorg.*

Proceedings, a general order or communication addressed to anyone.—*C. P.*

A proceeding recorded in vernacular.—*Oudh.*

Rubbee—See *Rabí.*

Rúbkári—Proceeding; vernacular orders.—*N. W. P.*

A proceeding recorded in vernacular.—*Oudh.*

Proceedings of a Court or public officer.—*Bengal.*

Extract from a resolution or a letter addressed by an equal to an equal.—*Mysore.*

Rubikári—Proceedings.—*Punjab.*

Ruckbah—See *Rakba.*

Rui—Cleaned cotton.—*H. A. D.*

Rukba—See *Rakba.*

Rukh—Grazing or timber preserve.—*N. W. P.*

Rukha—A keeper or watchman. A cash payment to Kolees for protection against thieves.—*Robertson.*

Allowance given for protection from thieves.—*Bombay.*

Rukum—See *Rakam.*

Rumal—A towel. The cloth in which records are wrapped.—*Bombay.*

Runvadhioo—Land granted on account of the death of some one [illegible] in attacking any place,—see "*Hadrum*". [illegible] and "*Hadrum*" are seldom enjoyed under any Sanad or writing, and the donors were sometimes Grashiyá chiefs, or sometimes Patels of villages, and they sometimes gave writings with the grant. No writings or Sanads were ever given by the

State or competent public authority, so that possession or tradition are almost the only rights by which the land is held.—*Bombay.*

Rúsam—The allowances to hereditary "Pargana" officers.—*H. A. D.*
A kind of Hak.—*Bombay.*

Russuddee—See *Rasadi.*

Ruttee—See *Rati.*

Ruttul—A weight equal to 1lb —*Bombay.*

Ruree—The second or winter crop —*Bombay.*

Ruza chithee—A permission, a pass —*Robertson—Bombay.*

Ryat, Ryot—A tenant who is an actual cultivator of the soil.—*Bengal.*
A subject, a Government cultivator.—*Bombay*

Ryot—See *Raiyat* also *Ryat.*

Ryotwar—Ryot by ryot. The present revenue system under which each Government cultivator deals directly with the State.—*Bombay.* See *Raiyatwar.*

Ryotwari—Settlement direct with tenants —*Bengal.*

S

Sabiiband—Village accounts.—*H. A. D.*

Sabracar See—*Sarbarahkar.*

Saddbirt—Alms or food distributed daily to the poor, &c.—*N. W. P*—See *Sadavarti.*

Sadápáni—Applied to a field which enjoys a supply of water all the year round.—*Sindh*

Sadar—Head-quarters.—*Punjab, Bengal,* and *N. W. P.*
Chief, such as "Sadar Treasury." Synonymous with Hoozoor.—*H. A. D.*—See *Sadr.*

Sadar Adálat—The chief Court of justice —*N. W. P.*

Sadar Amín or *Sudder Ameen*—The title of a class of Native Civil Judges.—*N. W. P.*—See *Sadr amin.*

Sadar Diwáni Adálat—The chief civil court.—*N. W. P.*

Sadar jama—The sum total of revenue payable to the Government.—*Bengal.*

Sadar málguzár—Head of the landowning community through whom the others pay in their quotas of revenue —*N. W. P.*
Village headman.—*Punjab.*
The chief revenue payer, one who pays it either into the Government Treasury, or to the [illegible]
not [illegible]
or [illegible]
who [illegible]
from the community to the Government.—*Wilson.*

Sadar Nizámat Adálat—The chief criminal Court. —*N. W. P*

Sadavarti—See *Sadavarti.*

[illegible]

Charity. A place from whence charity is distributed at stated periods —*H. A. D.*

Sadhan—See *Utar-adhan.*

Sádilváru—Contingent expenses, usually applied to money allowed for the purchase of stationery.—*Coorg.*

Sadilvar—Contingent allowance, petty supply.—*Bombay*

Stationery contingent charges in an office.—*Mysore.*
Contingent expenses.—*H. A. D.*

Sádilwárid or *Sadilwar-patti,* blunderingly *Sadilputtee*—Extra assessment above the public revenue levied formerly by the revenue officers on the pretext of defraying local district charges, termed also *Mahál-Sádirwárid,* not provided for otherwise by the Maratha Government It also means a petty supply allowance.—*Wilson—Bombay.*

Sadilwar-patti—See *Sadilwarid.*

Sadilputtee—See *Sadilwarid.*

Sadiyal—A village rent collector (used in Chota Nagpore).—*Bengal.*

Sadr, Sudr, vernacularly *Sadar, Sudur,* corruptly *Sudder, Suddur*—Eminence, superiority, chief, supreme; the highest or foremost of anything; the chief seat of Government, the presidency, as opposed to the provinces or *mufassil;* but the term is most usually applied in India to denote establishments or individuals employed in the judicial and revenue administration of the State.—*Wilson—Bombay.*
Head-quarters.—*Oudh.*
Chief.—*C. P.*

Sadr Amín, Sadar Amín commonly, *Sudder Ameen*—A Chief Commissioner or arbitrator, the title of a class of Native Civil Judges under the British Government, distinguished as *Sadr Amíns* and *Principal Sadr Amíns.* After various extensions of their jurisdiction, the *Sadr Amín* in Bengal was empowered to pronounce judgment in civil cases to the extent of Rs. 1,000, and the *Principal Sadr Amín* to that of Rs. 5,000, which was afterwards extended to an indefinite amount in suits referred to him by a city or zillah judge. A limited criminal jurisdiction was also conferred upon both At Madras, *Sadr Amíns* have civil jurisdiction to the extent of Rs. 2,500, and criminal jurisdiction in referred cases. The designation of a superior class of officers

This designation was formerly applied to subordinate judicial officers, but has lately been changed by law to "subordinate judges." —*Bombay.*

Sadr Diwáni Adálat—The chief civil Court —*Wilson*
This appellation is now changed to "High Court."—*Bombay.*

Sadr Faujdári Adálat or *Sadr Nizámat Adálat*—The chief criminal Court.—*Wilson.*
This appellation is now changed to "High Court."—*Bombay.*

Sadr málguzár—Headman among or representative of the proprietors of a village —*C. P.*

Sadr-misl-band—All the records of a case bound up under a label with full particulars.—*Oudh.*

Sadr Nizamat adalat—See *Sadr Faujdari Adalat.*

Saer—See *ser.*

Sag—Discovery of a portion of stolen property. Trace by which property is found.—*Sindh.*

Sagar—A rough cart used for draught.—*Bengal*

Ságinakula—Holder of land on *Ságu* [illegible]—*Coorg.*

Sagoovelly—See *Saguvadi.*

Sagually—See *Sagubadi.*

Ságu—The ordinary tenure on which lands in Coorg proper are held. The assessment is at the rate of Rs. 10 per 100 butties (*q.v.*). Land held by a jamma ryot passing into the hands of any of the unprivileged classes becomes liable to assessment at the *Ságu* rates. When portions of farms are in the hands of different holders, they pay *Ságu* rates; but if a whole farm comes into the possession of one of the privileged classes, he may obtain the farm on jamma tenure. *Ságu* lands can be mortgaged or sold subject to the right of pre-emption by the ryot who has held any portion of the farm for the longest time.—*Coorg.*

Sagubadi, Ráguvali, Sagoovelly, Sagwally, Sagually, Sakupadi—Cultivation, tillage, farming.—*Wilson—Bombay.*

Saguvali—See *Sagubadi.*

Ráguvali-chítu.—Written permission to cultivate land given to a ryot on his application to take up land being accepted.—*Coorg.*

Ságuwalidár.—Cultivator.—*Mysore.*

Sagwally—See *Sagubadi.*

Saheb—See *Sahib.*

Sahi.—A sub-division or part of a village (used in Orissa).—*Bengal.*

Sáhib, Saheb.—A master, a lord, a companion. In Hindústani the usual designation and address of a respectable European.—*Wilson—Bombay.*

Sahootra—See *Sahotra.*

Sáhotrá, erroneously Sahootra.—Six per cent., whether by the month or year; a fee or perquisite of six in a hundred given to a public officer; an item of the Maratha *Chauth*, or six per cent. of the balance of the collections, after setting aside one-fourth to the Peshwa, assigned to the *Pant Sachiva*, or minister so termed, to whose representative the *Sahotra* in certain cases is still granted.—*Wilson—Bombay.*

Sáhu, also *Sáhukár, Savkar, Sáokár, Saükar,* whence the vernacular forms *Soucar, Sowkar, Saukar,* corruptly *Showkar*—A banker, a dealer in money and exchanges, a merchant in general.—*Wilson—Bombay.*

Sahukar—See *Sahu.*

Sail—The same as "*aman.*"—*Bengal.*
A torrent or flood.—*Wilson.*

Sailáb.—A flood or torrent, an inundation.—*Wilson—N. W. P.*
Natural overflow of water from floods or inundation.—*Sindh.*

Sailabi.—Land liable to inundation.—*N. W. P.*
Land watered by inundations.—*Wilson.*
Land watered by the natural overflow of water from floods or inundation, and rendered thoroughly moist and soaked. This is cultivated when the water drains off it.—*Sindh.*

Sáir, Sáyer, Sáyar, Sáyaru, corruptly *Sayr, Sayre*—In its original purport the word signifies moving, walking, or the whole, or the remainder; from the latter it came to denote the *remaining* or *all other* sources of revenue accruing to the Government, in addition to the land-tax, from a variety of imposts, as customs, transit duties, licenses, fees, house-tax, market-tax, &c., in which sense the term is current throughout India.—*Wilson.*
It is one of the two main heads of Revenue used in jumabundy reports. Anything which is not land revenue is *sayer*: its literal meaning is balance, or remainder.—*Bombay.*
Miscellaneous revenue not derived from land.—*Sindh.*
Miscellaneous receipts or dues paid to landed proprietors, not being rents of lands; manorial rights.—*N. W. P.*—See *Jalkar.*

Sais.—Groom.—*Bengal.*

Sajawal.—Administrator.—*Punjab.*—See *Sazawal.*

Sajje—*Holcus Spicatus.*—*Mysore.*

Sajji, Sajjimati, Sajjinún, incorrectly *Soojeematee.*
An impure carbonate of soda called *Sajji* earth, or *Sajji* salt, extracted from the soil in various parts of Hindústan, especially in the Doab: also the alkaline produce of a plant (*chloroxylon Griffithii*) obtained from its ashes when burnt. Three qualities are distinguished, *Choa-Sajji*, the purest; *Hátha-Sajji*, the next; and *Khára-Sajji*, the most impure: all three are varieties of the barilla or soda of commerce.—*Wilson.*
Barilla.—*Punjab.*

Sajjimati—See *Sajji.*

Sajjinun—See *Sajji.*

Sakupadi—See *Sagubadi.*

Sala—A wife's brother; a brother-in-law. To call a stranger by such an appellation is one of the most aggravated terms of abuse in Bengal.—*Bengal—Wilson.*

Salába—Land moistened by flood or by percolation.—*Punjab.*

Salámee—Tribute, quit-rent; a quit-rent to which every description of alienated land is more or less subject, and varying greatly in amount. It probably was originally intended as a simple acknowledgment of fealty to the superior, and its amount was often little more than nominal. It however eventually became a very important part of the assessment, and was found a useful method of taxing land illegally alienated or held by a doubtful tenure. Act VII of 1863, commonly called the Summary Settlement Act, imposes a *salamee* or quit-rent of 2 annas per rupee on all unadjudicated alienated lands. The Sanads given under this Act secure the holder against any further enquiry as to title.—*Bombay.*

Salámi—Capitation tax on rent-free land.—*H. A. D.*
Relating to compliments, or a salutation, especially a complimentary present, a douceur, the first receipts of an appointment tendered to the person through whom it has been obtained; a present to a superior upon being introduced to him; a gratuity or offering on receiving a lease or settling for the revenue, or on receiving any favour real or implied; a fee or fine levied annually on the holders of rent-free tenures as a quit-rent; applied adjectively to tenures so held.—*Wilson.*
Payments to Government out of *Inam* lands.—*Bombay.*
A complimentary present; a douceur. A present made in money.—*Bengal.*
Slope.—*Sindh. N. W. P.*, &c.

Sáliánadár—A pensioner who is paid yearly.—*H. A. D.*
A pensioner, an annuitant, one who receives an annual allowance, stipend, or pension.—*Wilson.*

Salianah—See *Warshasan.*

Sális, corruptly *Sallis*—An umpire, an arbitrator.—*Wilson.*

Village arbitrator.—*Bengal.*

Saliyánà—Any annual cash allowance or stipend received from Government.—*Bombay.*

Saljháda—Annual return.—*Mysore.*

Sallis—See *Salis.*

Samar—Crop-ploughing.—*Wilson.*

A flat piece of wood about 4 feet long, 8 inches wide and 4 inches thick. This is attached to a yoke. It has an upright piece of wood in the centre. The driver stands on the "*Samár,*" holding on by the upright post, and the "*Samár*" is drawn over the soil after ploughing, to crush it and prepare it for the seed.—*Bombay.*

Samba, Sambanellu, also *Shambá, Chamba*—A superior kind of rice with white and well-flavoured grains; it is sown in July, transplanted in October, and reaped in February.—*Wilson.*

A superior rice crop sown in July and transplanted in October, reaped in February.—*Madras.*

Sambala—Pay, salary, wages.—*Coorg.*

Pay, hire, wages; provender or stock for travelling expenses; provisions for a journey.—*Wilson.*

Sambonellu—See *Samba.*

Sambat—Era prevalent in Ramghur estate.—*Bengal.*—An era among Hindoos generally, whether of Vikramáditya, Sálivâhana, or any other fixed period of time. The first is the one most used in Northern India.—*N. W. P.*—See *Samvatsara.*

Sambhawane—Collections received in kind by mendicant Brahmins.—*Bombay.*

Same—*Panicum frumentaceum.*—*Mysore.*

Samilat talukdar—A talukdar holding directly from the zamindar.—*Bengal.*

Sampádane—A perquisite, allowance, gains not authorized.—*Coorg.*

Samvat—See *Samvatsara.*

Samvatsara, vernacularly also *Samrat, Sumvut, Sambat, Sumbut*—A year; but it is especially applied to the luni-solar years of the era of *Vikramáditya,* commencing with the year of the *Kali* age 3,045, or 57 years B.C., which latter number is to be added to any year A.D. to find the *Samvat,* as A.D. 1850 + 57 = 1907; and conversely to be deducted from the *Samvat* to find the A.D., as 1907—57 = 1850. The *Samvat* era is chiefly used in Telingana and Hindústan, occasionally in Bengal, rarely in the Peninsula.—*Wilson.*

San, Sun—A year. Like *Samvat* it is also applied to the years of an era, of which there are two varieties in use,—the Bengali [illegible]

nine months, 594 for the other three; to convert the latter, 592 within the first four months, 593 for the other eight; thus the Bengal *San* beginning on the first *Baisakh,* 963 + 593 = A.D. 1556. The [illegible] *San* beginning on the first of *Aswin,* [illegible] = 1555. These eras were first established by the emperor Akbar. *San* is also used in speaking of the years of a king's reign as chronicled by his [illegible]; a [illegible] of the [illegible] *San* is one coined in the 19th year of his reign.—*Wilson*—*Bombay.* The ordinary word for year, used in the case of all dates except those in which the Hindoo *Sambat* is the era. Thus "*san* 1150 *Hijri*" is equivalent to 1150 A.H. "*san* 1860 *Isawi*" is 1860 A.D.

Sana, vernacularly *San* or *Sun,* corruptly *Sunn*—A plant, the fibres of which are used for the manufacture of cordage, canvas, and the like; Indian hemp (*crotalaria juncea*), also the flax or fibres.—*Wilson.*

Hemp.—*C. P.*

Crotalaria juncea, the plant which yields the natives their best hemp.—*Oudh.*

Sánabhóga, corruptly *Shanabogue, Shanbogue, Shambogue,* also *Kullarani-Sánabhoga*—The village clerk or accountant who keeps the accounts of the cultivation, and registers everything connected with it; he is paid by a grant of land and portions of the crop; a writer or clerk in general.—*Wilson*—*Bombay.*

Sanad, Sannadu, Sunud, incorrectly or vernacularly [illegible]—A grant and [illegible] [illegible]

land, &c., under the seal of the ruling authority; deed of grant.—*Wilson*—*Bombay* and *N. W. P.*

Deed of grant.—*Punjab.*

Deed of grant, lease.—*Sindh.*

A grant, charter, title-deed.—*C. P.*

A grant, a diploma, a charter, a patent, a deed of grant.—*Bengal.*

A certificate, title-deed.—*Oudh.* [illegible]

office.—*Mysore*

Sanghareniya—A pawn or pledge to be surrendered to the mortgagee only in the event of the principal or interest not being paid according to the agreement.—*Bombay.*

Sángháro—Name of the season when the water subsides.—*Sindh.*

Sangirav, vulgarly *Sangiro*—A pledge for a loan which may be left in the hands of the borrower and is only surrendered in case of his failure to pay the principal and interest of the loan.—*Wilson.*

Mortgage without possession.—*Robertson*—*Bombay.*

Sangiro—see *Sangirav.*

Sanhir—An implement to pulverise the clods of earth after the ground has been ploughed.—*Sindh.*

Sankat—A mortgage bond, or security bond without possession of mortgaged property. Interest is payable on this kind of [illegible] (See "*G[illegible]*").—*Bombay.*

[illegible]—A system of security [illegible] which a number of people [illegible] security for one another. Thus [illegible] C. and D., A. stood security for [illegible] C., C. for D., and D. for A.—[illegible]

[illegible]—Fallow land.—*Bombay.*

[illegible]—A measure of land [illegible] *Bombay.*

[illegible]—A grant, a patent, [illegible] [illegible]ter to an individual [illegible] [illegible] offices, or Government [illegible] from land, &c., [illegible]

authority. The Muhammadan Government had different forms of *sannads* according to the nature of the grant.—*Bombay.*

Sannadu—See *Sanad.*

Sannakki—See *Akki.*

Sansthána, corruptly *Sanvasthan, Suvusthan, Sowusthan*—A common abode, a place where many persons dwell together, a place, a monastery, a neighbourhood, a town, a royal town or capital, also a place supposed to be the scene of the manifestation of a deity, or sanctified by the residence of celebrated teachers or saints; a town or place made over for the especial maintenance of some deity or religious community, the site of any event considered deserving of religious commemoration. A collection of goods or money, stock, capital.—*Wilson.*

Its present meaning is a district or territory belonging to a native chief, or prince, a State, —*Bombay.*

Sant—See *Santa.*

Santa, Sante, Santai, Sant—A market, a fair, an assemblage for the sale of goods; also in Guzrat, land tax assessment.—*Wilson.*

Market or fair.—*Madras.*

Sántá—Sugarcane.—*Wilson*—*C. P.*

Santai—See *Santa.*

Sante—A fair, a market place.—*Coorg*—See *Santa.*

Santépasaráyi—Market fees.—*Coorg.*

Sánth—Rent of land.—*Bombay.*

Sanud—A written order of the superior zamindars. —*Bengal.*

Sánwá—A kind of grain.—*C. P.*

Sanwasthan—See *Sansthana.*

Saokar—See *Sahu.*

Sapurddár—Title of village headman in South Mirzapore.—*N. W. P.*

Sar, Sur—The head; also metaphorically, chief, principal, the head in general.—*Wilson.* —*Bombay.*

Sárá, corruptly *Sarra*—A tax on fields and enclosures, land tax.—*Wilson.*

Land tax.—*H. A. D.*

Sarabu—See *Sarraf.*

Sarada—Used in Orissa, the same as "*Aman.*" —*Bengal.*

Saráf—A money-changer, a banker; an officer employed to ascertain the value of different currencies.—*N. W. P.*

Banker, money-lender.—*Sindh,* vulgo, *Shroff* —See *Sarraf.*

Saráfa—An official employed in treasuries to test and count coins.—*Coorg.*

Saraff—See *Sarraf.*

Saráí—A building for the shelter and accommodation of travellers.—*N. W. P.*

Rest-house.—*Punjab.*

A palace, a large edifice, a building for the shelter and accommodation of travellers, usually a quadrangle surrounded by low chambers opening internally, and backed by a dead wall, the square, in the centre of which are the heavy luggage and beasts of burden, being entered by a gateway, the gate of which is closed at night; an inn; a caravanserai.—*Wilson.*

Sarak—High road.—*Sindh.*

Sarakaru—See *Sarkar.*

Sarákatí, corruptly *Shurakuttee*—A term applied to villages or estates, the revenues of which are shared by Government with others. —*Wilson*—*Bombay.*

Saram—*Bájri* stalk.—*Bombay.*

Saramín—A sub-magistrate.—*Mysore.*

Saran—Alluvial valley.—*Bombay.*

Saranjám, Surunjam, corruptly *Sarunjam, Serinjam, Surinjam*—Apparatus, provisions, furniture, materials, what is essential to any undertaking; amongst the Marathas it was applied especially to a temporary assignment of revenue from villages or lands for the support of troops or for personal military service, usually for the life of the grantee; also to grants made to persons appointed to civil offices of the State to enable them to maintain their dignity, and to grants for charitable purposes: these were neither transferable nor hereditary, and were held at the pleasure of the Sovereign.—*Wilson*—*Bombay.*

Saranjámdár—The holder of an assignment for purposes specified.—*Wilson*—*Bombay.*

One holding land for a political service.—*Sindh.*

Saranjami—In Bengal, under the Muhammadan Government, the term was applied to allowances sometimes granted to zamindars or farmers, or admitted as deductions for the charges of collecting the revenue or other incidental expenses.—*Bengal.*

Sarape—See *Sarraf.*

Saraph—See *Sarraf.*

Sarapu—See *Sarraf.*

Sarásari—Average.—*Coorg.*

A summary, a mean, an average, an estimate. In Marathi, loosely, carelessly, roughly, as a rough statement or estimate. In Hindústani the more usual form is *Sarsari.*—*Wilson.*

Sarawateen—Land mortgaged for a certain number of seasons or crops, the mortgagee receiving the crops, but no interest for his money.—*Bombay.*

Sáráyi—Spirituous liquor of which there are two kinds, *Bellada Sáráyi, Bhattada Sáráyi.*—*Coorg.*—See *Bhattada.*

Sarbandi—See *Sibandi.*

Sarbaráhkár, corruptly *Sabracar, Serbarrakar, Surberakar, Surburakar*—A manager, a steward, a factor, a trustee; the manager of an estate for minors, females, idiots, or disqualified proprietors; an officer appointed to such duty by the Court of Wards under the British Government; the manager on behalf of unseparated coparceners. In Cuttack the title was given to the village accountant when he was the general director and manager of the revenue affairs, being paid by a percentage on the collections of his village; in some cases the office had become hereditary but without the right of alienation, without the permission of the zamindar.—*Wilson.*

Manager.—*N. W. P., C. P.,* and *Bengal.*

Sardár, commonly but incorrectly *Sirdár*—A chief, a headman, a commander; the head of a set of palankin bearers.—*Wilson*—*Bombay.*

A chief; a headman; a valet.—*Bengal.*

Sar darakhti—Fruit from trees.—*Sindh.*

Sardeshmukh—See *Sardesmukh.*

Sardesmukh, Sardeshmukh, Sirdeshmukh—The head of the Maratha officers termed *Desmukhs* in an extensive district, and standing between them and the Government. In some places the title has become hereditary, and even a portion of the fees attached to the office subsists, without any authority being exercised.—*Wilson*—*Bombay.*

Sardeshmukhi—An item in excess of the regular revenue demand.—*C. P.*

Sarfekhás—Crown lands.—*H. A. D.*

Sarhad, Surhud, corruptly *Serhud, Sirhad, Surrud*—Boundary, border, confines, limit.—*Wilson—Bombay.*
Boundary.—*N. W. P.*

Sárhi or *Sári*—A long cloth worn by Hindú women, wrapped round the body and passed over the head; the only usual attire of the lower classes.—*Wilson, Bengal,* and *Bombay.*

Sárhia—Rape seed (*Sinapis glauca*).—*Sindh.*

Sari—See *Sarhi.*

Sarishta—Record office.—*C. P.* See *Sarrishta.*

Sarishtadar—See *Sarrishtadar.*

Sarkár, Sarakáru, commonly, but incorrectly *Sircar* or *Sirkar*—The Government, the State, the supreme authority or administration; the governing authority or administrator of affairs; the ruler, the king; a landlord, a proprietor, a superintendent, a chief, a manager.—*Wilson—Bombay.*
The State.—*Punjab* and *N. W. P.*
In Bengal it commonly denotes a native servant who keeps the household accounts and receives and disburses money for his employer; a sort of house steward; Government.—*Bengal.*
Government —*C. P.*
The State; land paying full assessment is so

used in the Moghal administration. *A sarkár* then answered nearly to our *Division.*]

Sarkári, Sirkári—Relating or belonging to the Government, or to any superior authority.—*Wilson—Bombay.*
Relating to Government.—*Bengal.*
Belonging to Government.—*H. A. D.*

Sarkári-patit—Land left uncultivated for more than two years, and then claimable by the landlord or the Government; all lands lying waste, and not included in the assessment.—*Wilson—Bombay.*

Sarkárkun—The chief officer of the Customs Department employed at a port to collect customs or port dues.—*Bombay.*

Sarkat—A coarse and reedy grass. It is used to make coarse chicks, the sides and roofs of small temporary huts. The Bheels make very good arrows from this reed.—*Bombay.*

Sarkhat, Surkhut, Sirkut—A written agreement, a receipt, a bill of sale, a deed of lease, a note of acknowledgment from the Government to payers of the revenue, bearing upon it the successive instalments paid into the treasury.—*Wilson—Bombay.*

Sarkí—Cotton seed.—*H. A. D.*

Sarpanch—Chief umpire or referee.—*N. W. P.*
The president of a *Panchâit.*—*Wilson—Bombay.*
The president of a body of arbitrators.—*Oudh.*

Sarpáo—The word *Sarpáo* is used a great deal in common parlance. Should any person have an occasion of rejoicing, such as a wedding, or should he have been very fortunate and made

" *Inam*"; the one is only given as a matter of pleasure and at rejoicings, the other may be earned and is a reward for services. *Sarpáo* were also presents given to salt dealers, who frequented the works and made large purchases; also a present made to any naik or headman of Vanjárás who came to the salt works and

formerly made to Patels and others on the completion of the jamabandee. Presents made by girashiyas and talukdars to the village officer as a gift upon collecting their haks, &c.—*Bombay.*

Sarra—See *Sara.*

Sarráf, commonly *Saraf,* vernacularly *Saráph, Sarápe, Sarápu, Sarábu,* corruptly, *Saraff, Sharáff, Shroff*—A money-changer, a banker, an officer employed to ascertain the value of different currencies.—*Wilson.*
Also used for a treasurer in Government or mercantile offices.—*Bombay.*

Sarrishta, Sarishta, Surishtu, corruptly *Serishta, Sherista, Sherishtah*—A record, a register, office, employment; an office of registry or record; it is sometimes but inaccurately used for the officer.—*Wilson.*
Office.—*Bengal.*

Sarri

general superintendence of the establishment and charge of the public records and official documents and papers.—*Wilson—Bombay.*
Superintendent of vernacular office.—*N. W. P.*
The head native officer of a cutcherry or Court.—*Madras.*
Head of office.—*C. P.*
—*Punjab.*

hotoma),

Sartál—Second test of measurement.—*Punjab.*
Retesting after the *partál.*—*N. W. P.*

Sarunjam—See *Saranjam.*

Sarvamánija—Land granted on entirely free tenure.—*Mysore.*

Sásare—Mustard.—*Coorg.*

Sástra, vulgarly *Shastra,* corruptly *Shaster*—An order or command, a scripture, a work of

Bombay.

Sástrí, vulgarly *Shastree*—A man of learning, one who teaches any branch of Hindú learning, an expounder of Hindú law.—*Wilson—Bombay.*

Sásuve—Mustard.—*Mysore.*

Satmi—A bill of lading.—*Wilson—Bombay.*

Satha See—*Satta.*

Sathai—Shamzira. See "*Basmatee.*"—*Bengal.*

Sathi dhan—A rice which is ripe in 60 days after sowing, little appreciated, and little grown.—*Oudh.*

Sathwárá—The Sathwárás are an inferior tribe, something similar in their habits and pursuits to the Kacheeas.—*Bombay*.

Satram or *Chuttrum*—Same as *Chavadi*, except that food is also distributed to mendicants and Brahmins.—*Madras*.

Satta, Satha—An engagement to supply articles or grain, &c., on consideration of specified advances.—*Wilson*.

An agreement to deliver land produce.—*H. A. D.*

An agreement generally entered into by petty cultivators.—*Bengal*.

Satti—See *Seth*.

Saukár—A banker.—*Wilson*—*Bombay*. See *Sahu*.

Sává—*Panicum frumentaceum* or *miliaceum*.—*Bombay*.

Savádiyun—A tax formerly taken from cultivators who threw up Government land and cultivated the free or salámee land belonging either to themselves or other cultivators. An irregular extra tax levied in particular cases over and above the ordinary land tax when cultivators cultivate sugarcane, plantains, &c. "*Swadiyú*" though not unknown under the Maratha Government, was comparatively little employed by them, and in most cases was first imposed by the earliest British Collectors, in order not only to raise a direct revenue from alienated lands and thus prevent loss, when the management of the villages was taken out of the hands of the village community and assessed directly by the Collector, but also to avoid the risk of Government lands being thrown out of cultivation by the holders of alienated lands letting them for less than the Government rates of the village.—*Bombay*.

Sáve—A grain, *Panicum miliaceum* or *Panicum frumentaceum*.—*Coorg*.

Sávi or *Shavee*.—Withered crops.—*Madras*.

Blighted corn, grain withered for want of moisture.—*Wilson*.

Savkar—See *Sahu*.

Sawái—Cesses fixed at the settlement over and above the Government revenue; assets of a village over and above the rent of the land including the sayer, bazar dues, &c.—*Oudh*.

Grain lent to be repaid by 25 per cent.—*C. P.*

A quarter more, an excess of a fourth, that which is more by a fourth; interest at a rate of 25 per cent.—*Wilson*.

Sáwán—July.—*Sindh*.

Name of very small millet belonging to the kharif harvest. *Panicum frumentaceum*.-*Oudh*.

Sawár, Suwár—A rider, a horseman or person mounted, one carried by any conveyance.—*Wilson*.

A horseman.—*N. W. P.* and *Bengal*.

A trooper.—*Mysore*.

A mounted policeman or horseman.—*C. P.*

Sawasthán—A native State.—*Bombay*.

Sawini—Inundation.—*Sindh*.

Sáwiní paní—Applied to land which enjoys water during the annual rise of the river.—*Sindh*.

Sáyar—Transit duties, miscellaneous revenue.—*Mysore*.—See *Sair*.

Sayaru—See *Sair*.

Sáyer—Miscellaneous revenue.—*Punjab* and *C. P.*

Miscellaneous revenue not derived from land.—*Sindh*.

Miscellaneous. A revenue head of receipts which comprises every item not falling under the head Land Revenue. Duties on traffic.—*Bombay*.

Personal property in opposition to that land or lands called "mal."—*Bengal*.—See *Sair*.

Sáyerbáb—Revenue other than from land.—*Bombay*.

Sáyer kharch—Contingent village expenses.—*C. P.*

Sayr—See *Sair*.

Sayre—See *Sair*.

Sazáwal, Suzawal, Sajáwal—A native collector of revenue; an officer specially appointed to take charge of and collect the revenue of an estate, from the management of which the owner or farmer has been removed; a land-steward, a bailiff, an agent appointed by a landowner or lessor to compel payment of rent by tenants or leaseholders.—*Wilson*.

A tehsildar deputed to collect rents from ryots.—*Bengal*.

Manager, supervisor.—*N. W. P.*

Sazáwalkár—Canal supervisor.—*Sindh*.

Sebundee—See *Sibandi*.

Sebundy—See *Sibandi*.

Sedho—The boundary of a field.—*Bombay*.

Seeah—See *Siah*.

Seeaha—See *Siah*.

Seed-marakkál or *Seed-mercul*—The quantity of ground which a marakkál of seed will sow.—*Madras*.

Seed-mercul—See *Seed-marakkal*.

Seem—The fields or lands of a whole village.—*Bombay*.

Seemado—The boundary or extreme limit of the lands of a village.—*Bombay*.

Seer—See *Sir*, also *Ser*.

Seerbundy—A corps of peons.—*Bombay*.

Seha—See *Siah*.

Sehaddá—Junction of three boundaries.—*Oudh*.

Seham—A fraction of a seer.—*Bengal*.

Seja—A group or cluster of villages in charge of a village accountant or *talati*. Every village that is not held under the *narwa* or *bhagdaree* tenure is said to be "*Seja*." This term is only used in the Ahmedabad and Khaira Collectorates.—*Bombay*.

Sejje—Bajri.—*Bombay*.

Sekdar—See *Shikkdar*.

Sekhdár—See *Tajvijdar*; the term is only employed in the Surat Collectorate.—*Bombay*.

Sendi, Shendi—The tuft or lock of hair on the crown of the head left at tonsure.—*Wilson*—*Bombay*.

Sepi—A village servant.—*Punjab*.

Sepoy—A soldier.—*Wilson*.

A peon.—*Bombay*.—See *Sipahi*.

Ser—Commonly, but incorrectly *Seer*, corruptly *saer*—A measure of weight, varying in different parts of India, and for different articles, but generally reckoned in Bengal at eighty tolas sicca weight, or as one-fortieth of a man or maund. On the west of India the Surat ser is said to be equal to Avoirdupois weight 1 lb or 16 ozs., and the Bombay ser to 13 ozs. only.—*Wilson*.

A measure of capacity about a quart.

A weight about 2 lbs varying from 20 to 80 *tolas*.—*Bombay*.

A weight of 80 *tolas*, equals 2 lbs 1 oz. English Avoirdupois weight, nearly.—*Bengal*.

The old Madras cutcha *seer* was 80 gold *pagodas'* weight, or 8 *palams*. There is a pukka *seer* = 24 *palams*. When spoken of

as a measure of capacity it equals two-thirds of a "*padi.*"—*Madras.*

A measure equal to 2 lbs.—*C. P.*

A weight of 80 *tolas* or 2 lbs.—*Sindh* and *Oudh.*

2·057 lbs.—*Punjab.*

Grain measure = Rs. 84 in weight, or pints 1·68, a weight = 24 tolas.—*Mysore.*

Sera—See *Shara*, also *Sharh.*

Serae—An inn.—*Bengal.*

Serbarrakar—See *Sarbarahkar.*

Serhud—See *Sarhad.*

Serí, corruptly *Shairee*, *Sheyree*—Arable land originally excluded from the village assessment, either as fallen in consequence of neglect of cultivation or forfeiture into the hands of the Government, and managed for its benefit, or such land separated under some pretext by the great officers of the State, and managed for their own advantage alone. When the *serí* lands were appropriated by the Government, they were sometimes rented to the mámlatdárs at a favourable rate; latterly they were made over to the *pátils* and assessed along with the other lands of the village, from which they then ceased to differ, except in retaining their original appellations.

The same word in Telugu is explained in a similar manner to denote land cultivated by the ryots on account of the State, paying usually at the rate of half the nett produce of ordinary cultivation, or one-third of that of garden cultivation. *Serí* land was considered to be of two kinds—(1) land lying

vator; and, again, to mean merely ploughed land, or cultivation in general.—*Wilson*—*Bombay.*

A small land grant for village service.—*Sindh.*

Seri—One ser per maund; a cess levied like the *arhaiva* to recompense the watchman of standing crops.—*Oudh.*

Serídár—The holder of a small land grant for village service.—*Sindh.*

Serinjam—See *Saranjam.*

Serishta—See *Sarrishta.*

Serishtadár—Judicial head munshi in a Collectorate.—*Sindh.*

Head ministerial officer.—*Bengal.*

Sérvegára—A duffadar in charge of an ukkada, a chief herdsman.—*Coorg.*

Set—See *Seth.*

Seth, Set, Seti, Sethi, Setti, Shaitee, Shutee, Chitty Satti, Settiru—A merchant, a banker, a trader, a

trade.—*Wilson*—*Bombay.*

Sethi—See *Seth.*

Sethsadi—A peon.—*Mysore.*

Seti—See *Seth.*

Setsanadí or *Shetsanadi*, less correctly *Shetsunnudee* and corruptly *Shetsundee*, *Shaitsundee*—One

also an assignment or grant of revenue of land for certain services; the assignment, as well as the office, may be hereditary.—*Wilson*—*Bombay.*

Setti—See *Seth.*

Settiru—See *Seth.*

Setyá, Shetyá—A particular officer in a mart or commercial town, having the superintendence and regulation of the traffic; in some places the headman of each description of traders.—*Wilson*—*Bombay.*

Sewaee—See *Siwai.*

Sewana—Boundary.—*Bengal.*

Shádiána—Illegal cess paid by the cultivators to their landlords at the time of the marriage of their sons or daughters.—*Bengal.*

Anything relating to marriages, music and other accompaniments; fees or presents made sometimes to the zamindar by the cultivators at marriages.—*Wilson.*

Shahjehani bigha—Five-eighths of an acre.—*Oudh.*

Shahna—Bailiff who looks after crops in behalf of the zamindar.—*Oudh.*

Shaikdar—See *Shikkdar.*

Shairee—See *Seri.*

Shaitee—See *Seth.*

Shaitsundee—See *Setsanadi.*

Shajra—Field map.—*Punjab* and *N. W. P.*

Genealogical tree.—*C. P.*

A plan or map of a village.—*Oudh.*

Shálú—A variety of jawári (*holcus saccharatus*).—It ripens in the cold season.—*Bombay.*

Shamba—See *Samba.*

udh.

aprehending *Shámul*, or used in the plural as *Shámilát*; was applied in Mysore to the whole additional assessment on the land above the original standard rates made by the Muhammadan rulers Haidar and Tipu.—*Wilson*—*Bombay.*

Shámilát—Lands held in common.—*N. W. P.*

Comprehensive or coparcenary concern; lands which have never been divided, but are part and parcel of an estate held in common or in partnership by the whole proprietary body of a village; the lands of such a village, which are not let out or severally appropriated, but which are cultivated in common, and of which the produce is divided amongst the proprietors according to recorded portions.—*Wilson.*

Joint.—*C. P.*

Lands held in common.—*Oudh.*

all the other village officials. In some places they hold land free of rent, and in others on light assessment. In some few places a fixed money allowance is given. In all instances there are certain fixed fees payable to them in money or in kind by the ryots.—*Mysore.*

Coorg.

Shanabogue—See *Sanabhoga.*

Shanabu—Hemp used in making a coarse cloth called *goni.*—*Coorg.*

Shanbhog—See *Shanabhoga.*

Shanbogue—See *Sanabhoga.*

Shankallap—Land given often rent-free to a Brahmin (generally without consideration paid).—*Oudh.*

Shapraja—A cultivator who holds land rent-free directly from the landlord (used in Bancoorah.)—*Bengal.*

Shara, Shurra, Será, Sherá—The law; or the precepts of Muhammadanism as derived from the Kurán, sometimes classed under five heads—*Itikádát*, articles of faith; *Ibádat*, religious worship; *Muamalat*, social transactions, civil law; *Muzajir*, punishment or criminal law; and *Adáb*, good manners, moral conduct, propriety. Amongst the Marathas it means also an order, a warrant, especially that which is written on the foot of a petition or representation.—*Wilson*—*Bombay.*

Sharaff—See *Sarraf.*

Sharah—Rate of rent.—*Bengal.*

Sharh, Serú—Explanation, a commentary, a gloss; also pay, allowance; also rate, rate of assessment, &c.—*Wilson.*

Rate—*C. P.*

Shásana—A stone, brass or copper plate on which memorial inscriptions, grants to temples, &c., are recorded.—*Coorg.*

Shastar—A monastery in Assam.—*Bengal.*

Shaster—See *Sastra.*

Shastra—See *Sastra.*

Shastree—See *Sastri.*

Shatranji—A cotton carpet.—*Sindh.*

Sharee—See *Sari.*

Shay-nay—A pleader.—*British Burma.*

Sheelotreedar—See *Shellotree.*

Shekdár—Revenue officer in charge of a hobli or division of a taluk.—*Mysore.* See *Shikkdar.*

Shekhdar—The district hereditary officer whose duty it was to preside over auction sales of occupancy, fruit trees, &c., to examine cultivation returns and ryots receipt books, and generally to do outside district work.—*Robertson*—*Bombay.*

Shellotree, Sheelotreedar—A person who has reclaimed land from creeks by dams, and sub-let it to others from whom he receives certain dues on account of his keeping the dam in repair.—*Bombay.*

Shelotree—Owner of salt works.—*Bombay.*

Shéndi—The juice of the date-palm, *toddy* which ferments and becomes intoxicating. See *Henda.*—*Coorg*—See *Sendi.*

Sheotur—Land granted rent-free to a man who is to devote the proceeds to the worship and service of Shiva.—*Bengal.*

Sher—A weight equals lbs. 2.—*H. A. D.*

Shera—See *Shara.*

Sherastadára—A superior officer who has charge of a department, such as "the Revenue *Sheristadar*," "the Judicial *Sherishtadar.*" In the talooks the *Sheristadar* has charge of the talook office, subordinate to the *Soubedar*, and in the absence of the *Soubedar* carries on his duties in revenue matters, has charge of the sub-treasury, supervises the preparation of accounts, returns, &c.—*Coorg.*

Sherishtah—See *Sarrishta.*

Sherista—See *Sarrishta.*

Sheristadar—The head native official of the vernacular department of a Collector's or other office.—*Bengal.*

Vernacular Secretary.—*Bombay.*

Sheru—Commonly called a seer; 80 seers make a *Chatti.*

A measure of capacity containing 37 fluid ounces, or as much rice as is equivalent to 80 rupees' weight.—*Coorg.*

Shéru—A weight of 27½ rupees.—*Coorg.*

Shetee—See *Seth.*

Shetsanadi—See *Setsanadi.*

Shetsundee—See *Setsanadi.*

Shetsundi—A village police peon.—*H. A. D.*

Shetsunnudee—See *Setsanadi.*

Shetti—A title borne by merchants or traders.

The name of a caste generally traders, but used officially as a title of the principal man of a town or *pettah.* He, with the assistance of the *Putna Shetties*, and the *Potails* of the different quarters of the town, collects the *mohturfa* and other dues for Government, being himself exempt from such payments. He also exercises supervision in matters connected with revenue over the townsmen, and is the medium of communication between them and the superior officers of Government.—*Coorg.*

Shettijáti—A class of *Shudras* who conform to the mode of living and dress of the Coorgs, but are not allowed to eat with them.—*Coorg.*

Shetya—See *Setya.*

Shewatur—Rent-free land given for religious purposes in dedication to the god Siva.—*Bengal.*

Shewayajumá—Miscellaneous revenue.—*H. A. D.*

Shewla—A temple sacred to Siva.—*Bengal.*

Sheyree—See *Seri.*

Shijro—Field plan; genealogical tree.—*Sindh.*

Shikami taluka—An estate comprised within a zamindari and paying revenue through the zamindar or other revenue contractor or malguzar.—*Wilson*—*Bengal.*

Shikamkharch—Subsistence money.—*H. A. D.*

Shikár—Sport.—*N. W. P.*

Hunting.—*Wilson*—*Bombay.*

Shikári—A sweeper.—*Sindh.*

Shikarmahi—Fisheries in rivers, streams, ponds, &c.—*Bengal.*

Shikast, Shikasta—Breaking, fracture, deficiency; broken, impaired, broken or carried away by inundation (land or the like); deficit in the collections, loss on the rent or farm of an estate; a broken or running handwriting.—*Wilson.*

Diluviation.—*Bengal.*

Shikasta—See *Shikast.*

Shikdar—See *Shikkdar.*

Shikimidár—Sub-cultivator.—*Mysore.*

Shikkdár, Shikdár, Sekdár, Shekdár, corruptly *Shaikdár.*—A revenue officer or collector appointed either by the Government or a zamindar to collect the revenue from a small tract of country, or from an estate; under the Mogul Government it was sometimes applied to the chief financial officer of a province, or to the Viceroy in his financial capacity; under the Marathas, an officer in charge of a few villages, collecting the revenue and superintending the cultivation subordinate to the officer in charge of the larger division, called *Taraf.*—*Wilson.*

Shikmi—Sub-tenant.—*N. W. P.*

Generally applied to under-tenures and under-tenants, called *Shikmi haqiat*, and *Shikmi raiyat.*—*Bengal.*

Shikmi ásámi—An under-tenant.—*Oudh.*

Shikmidár—Holder of a subordinate tenure.—*Bengal.*

Shikmi sharik—A shareholder whose name is not registered in the register of Collectorate.—*Bengal.*

Shimpi—A tailor.—*H. A. D.*

Shinda—See *Sinda.*

Shindban (corruptly *Sendhbund*)—A forest or wood of date-palm trees —*H. A. D.*

Shindi—The juice of the date-palm —*H. A. D.*

-*Bombay.*

W. P.

r judicial office —*Mysore.*

Shist—See *Sistu.*

Shistu—A register of lands compiled in the time of the Coorg Rajahs. These books are very complete and wonderfully correct. The class of soil in each field and its area are given. A list of the *Bine* lands attached to each farm, with a description of their position, is also added.—*Coorg.* See *Sistu.*

Shitta—A sandy plain.—*Bombay.*

Shiváyi jamá—Miscellaneous receipts credited to Government.—*Coorg.*

Shivotra—Rent-free grant made for the worship of the god Shiva.—*Bengal.*

Shola—A grove, copse; phrase common on the Nilgiri Hills —*Madras.*

Shor—Barren land —*N. W. P.*
Salt, saline, brackish.—*Wilson.*

Shorái—Saltpetre manufacturer.—*Sindh.*

Shotrium—See *Srotriyam.*

Showkar—See *Sahu.*

Shraddha—See *Sraddha.*

Shradh—See *Sraddha.*

Shraya—A description of assessment levied on waste lands brought under cultivation; periods varying from 3 to 11 years, according to the nature of the land and the time for which it has been previously uncultivated, are allowed before the full rate of assessment is charged. Meanwhile lower rates, gradually increasing, are charged, and in some cases the lands are held rent-free for the first few years. —*Coorg.*
Progressive rental for improvement of land, or rent commencing at a low rate, and increasing gradually year by year, till the maximum limit is attained.—*Mysore.*

Shroff—A money-changer, a banker, an officer employed to ascertain the value of different currencies —*Wilson*—*Bombay.*
An examiner and sorter of coins, money-changer.—*Mysore.* See *Sarraf*, also *Saraf.*

Shrotriem—See *Srotriyam.*—*Madras.*

Shuitee—See *Seth.*

Shunthi—Ginger.—*Coorg.*

Shurakutee—A term applied to villages the revenues of which are shared by Government with inamdars.—*Bombay.*

Shurakuttee—See *Sarakati.*

Shurra—See *Shara*

Sia—See *Siah.*

Siáh, Siáhá, Siyáh, Siyáhá, Seeah, Seeaha, incorrectly *Sehá, Siá, Sihá*—An account-book, an inventory, a list; it is especially applied in Hindustan to the daily ledger or account book of the receipts and disbursements of a

current year. The village account is kept by the village *patwári*, but a similar account may be kept in the office of the Collector.—*Wilson.*
An account-book.—*Oudh.*
Cash day-book.—*Punjab.*

Siaha—See *Siah.*

Siáh-bahi—The ledger or day-book in which daily receipts and disbursements are entered; it is sometimes applied to a journal or diary in which the orders of a court of justice are recorded.—*Wilson.*
A day-book in which daily receipts and disbursements are entered —*Oudh.*

Siáha Navís—Cash accountant.—*Punjab.*
An indexer.—*Bengal.*

Sibandi, Sibbandi, corruptly *Sebundee, Sebundy, Sibbendy,* also *Sarbandi*—Irregular soldiery, a sort of militia or imperfectly disciplined troops

Bombay.

Sibbandi—See *Sibandi.*

Sibbendy—See *Sibandi.*

Sidde—A weight equal to 96 tolas, in use in Canara —*Bombay.*

Siddhi—A preparation of hemp —*Bengal.*
The hemp-plant (*Cannabis sativa*). The name is also especially applied to the larger leaves and capsules, without the stalk, which are used for

Sihadda—Point where the boundaries of three villages meet.—*N. W. P.*
Junction of three boundaries —*Oudh.*

and affect to be of a higher order than the mere *kunbi* or cultivator.—*Wilson*—*Bombay.*

Silakáwan, Silakáwani—Harrassing a cultivator and exacting money from him by a Government messenger sent to dun him for his revenue; a fine imposed upon subordinate officers for allowing work to fall into arrear. —*Wilson*—*Bombay*

Silakawani—See *Silakawan.*

Siledar—See *Silahdar.*

Silladar—See *Silahdar.*

Silottarapátil—A person appointed to take charge of the gaps in embankments and keep them stopped; a name given to stones used for that purpose.—*Wilson*—*Bombay.*

Simádo—Boundary of a field.—*Bombay.*

Sindá or *Shindá*—A particular tribe, or individual of it, originally sprung from female slaves —*Wilson*—*Bombay.*

Shanabogue—See *Sanabhoga.*

Shanabu—Hemp used in making a coarse cloth called *goni.*—*Coorg.*

Shanbhog—See *Shanabhoga.*

Shanbogue—See *Sanabhoga.*

Shankallap—Land given often rent-free to a Brahmin (generally without consideration paid).—*Oudh.*

Shapraja—A cultivator who holds land rent-free directly from the landlord (used in Bancoorah.)—*Bengal.*

Shara, Shurra, Será, Sherá—The law; or the precepts of Muhammadanism as derived from the Kurán, sometimes classed under five heads—*Itikádát*, articles of faith; *Ibádat*, religious worship; *Muamalat*, social transactions, civil law; *Muzajir*, punishment or criminal law; and *Adáb*, good manners, moral conduct, propriety. Amongst the Marathas it means also an order, a warrant, especially that which is written on the foot of a petition or representation.—*Wilson*—*Bombay.*

Sharaff—See *Sarraf.*

Sharah—Rate of rent.—*Bengal.*

Sharh, Será—Explanation, a commentary, a gloss; also pay, allowance; also rate, rate of assessment, &c.—*Wilson.*

Rate—*C. P.*

Shásana—A stone, brass or copper plate on which memorial inscriptions, grants to temples, &c., are recorded.—*Coorg.*

Shastar—A monastery in Assam.—*Bengal.*

Shaster—See *Sastra.*

Shastra—See *Sastra.*

Shastree—See *Sastri.*

Shatranji—A cotton carpet.—*Sindh.*

Shavee—See *Savi.*

Shay-nay—A pleader.—*British Burma.*

Sheelotreedar—See *Shellotree.*

Shekdár—Revenue officer in charge of a hobli or division of a taluk.—*Mysore.* See *Shikkdar.*

Shekhdar—The district hereditary officer whose duty it was to preside over auction sales of occupancy, fruit trees, &c., to examine cultivation returns and ryots receipt books, and generally to do outside district work.—*Robertson*—*Bombay.*

Shellotree, Sheelotreedar—A person who has reclaimed land from creeks by dams, and sub-let it to others from whom he receives certain dues on account of his keeping the dam in repair.—*Bombay.*

Shelotree—Owner of salt works.—*Bombay.*

Shéndi—The juice of the date-palm, *toddy* which ferments and becomes intoxicating. See *Henda.*—*Coorg*—See *Sendi.*

Sheotur—Land granted rent-free to a man who is to devote the proceeds to the worship and service of Shiva.—*Bengal.*

Sher—A weight equals lbs. 2.—*H. A. D.*

Shera—See *Shara.*

Sherastadára—A superior officer who has charge of a department, such as "the Revenue *Sheristadar,*" "the Judicial *Sherishtadar.*" In the talooks the *Sheristadar* has charge of the talook office, subordinate to the *Soubedar,* and in the absence of the *Soubedar* carries on his duties in revenue matters, has charge of the sub-treasury, supervises the preparation of accounts, returns, &c.—*Coorg.*

Sherishtah—See *Sarrishta.*

Sherista—See *Sarrishta.*

Sheristadar—The head native official of the vernacular department of a Collector's or other office.—*Bengal.*

Vernacular Secretary.—*Bombay.*

Sheru—Commonly called a seer; 80 seers make a *Chatti.*

A measure of capacity containing 37 fluid ounces, or as much rice as is equivalent to 80 rupees' weight.—*Coorg.*

Shéru—A weight of 27½ rupees.—*Coorg.*

Shetee—See *Seth.*

Shetsanadi—See *Setsanadi.*

Shetsundee—See *Setsanadi.*

Shetsundi—A village police peon.—*H. A. D.*

Shetsunnudee—See *Setsanadi.*

Shetti—A title borne by merchants or traders.

The name of a caste generally traders, but used officially as a title of the principal man of a town or *pettah.* He, with the assistance of the *Putna Shetties,* and the *Potails* of the different quarters of the town, collects the *mohturfa* and other dues for Government, being himself exempt from such payments. He also exercises supervision in matters connected with revenue over the townsmen, and is the medium of communication between them and the superior officers of Government.—*Coorg.*

Shettijáti—A class of *Shudras* who conform to the mode of living and dress of the Coorgs, but are not allowed to eat with them.—*Coorg.*

Shetya—See *Setya.*

Shewatur—Rent-free land given for religious purposes in dedication to the god Siva.—*Bengal.*

Shewayajumá—Miscellaneous revenue.—*H. A. D.*

Shewla—A temple sacred to Siva.—*Bengal.*

Sheyree—See *Seri.*

Shijro—Field plan; genealogical tree.—*Sindh.*

Shikamí taluka—An estate comprised within a zamindari and paying revenue through the zamindar or other revenue contractor or malguzar.—*Wilson*—*Bengal.*

Shikamkharch—Subsistence money.—*H. A. D.*

Shikár—Sport.—*N. W. P.*

Hunting.—*Wilson*—*Bombay.*

Shikári—A sweeper.—*Sindh.*

Shikarmahi—Fisheries in rivers, streams, pon[illegible] &c.—*Bengal.*

Shikast, Shikasta—Breaking, fracture, defici[illegible] broken, impaired, broken or carried [illegible] inundation (land or the like); deficit i[illegible] lections, loss on the rent or farm of a broken or running handwritin[illegible]

Diluviation.—*Bengal.*

Shikasta—See *Shikast.*

Shikdar—See *Shikkdar.*

Shikimidár—Sub-cultivator.—[illegible]

Shikkdár, Shikdár, Sekdár, Shek[illegible] *dár.*—A revenue officer either by the Governm[illegible] lect the revenue from or from an estate; ment it was som[illegible] financial officer [illegible] in his financia[illegible] an officer in ing the rev[illegible] tivation [illegible] of the l[illegible]

Shikmi—S[illegible]

Gen[illegible] ten[illegible] *ra*[illegible]

Soojeematee—See *Sajji*.
Sookhdee—A fee; a perquisite. A small collateral remuneration.—*Robertson*—*Bombay*.
Soolfani—Emanating from the ruling power. It is used in deeds, along with Asmani (emanating from Heaven or nature), in providing against unforeseen events.—*Robertson*.—*Bombay*.
Soonthia-girás—Native women use a great deal of dry ginger at confinements. A Giráshiyá female once happened to be confined at a village, the village people did her service, and supplied her with dry ginger; after that the Giráshiyás exacted a levy under the name of "*Soonthia-girás*."—*Bombay*.
Soostee—See *Susti*.
Sootidár—A cultivator holding land under Government.—*Bombay*.
Sosti—A revenue term to designate rent on land long under cultivation —*H. A. D.*
Sota—A small branch of a large navigable river.—*Bengal*.
Soucar—See *Sahu*.
Sounput—Inferior kind of rice —*Punjab*.
Sowdoo—See *Chawdu*.
Sowkar—See *Sahu*.
Sowusthan—See *Sansthana*.
Soyam—The third or lowest.—*Robertson*—*Bombay*
Sráddha, vernacularly *Sráddh*, *Shrádh*, *Shráddha*—An obsequial ceremony in which food and water are offered to the deceased ancestors of the sacrificer, or to the *Pitris* or manes collectively. These ceremonies are observed on occasions of rejoicing as well as of mourning, and hence various *sraddhas* are enumerated.—*Wilson*.
A ceremony in which food and water are offered to the deceased ancestors of the sacrificer.—*Bengal*.
Sradh—See *Sraddha*.
Sraya—Depreciated land; land let at a rate below its original value, to which it is expected gradually to rise again.—*Wilson*.
Srimati—A title of respect prefixed to the name of Hindú ladies.—*Bengal*.
Srotriyagrama—See *Srotriyam*.
Srotriyam, *Shrotriem*, corruptly *Shotrium*, also *Srotriyagráma*—Lands, or a village, held at a favourable rate, properly an assignment of land or revenue to a Brahman learned in the Vedas; but latterly applied generally to similar assignments to native servants of the Government, civil or military, and both Hindús and Muhammadans, as a reward for past services. A *Srotriyam* grant gives no right over the lands, and the grantee cannot

service.—*Madras*.
Suba—A province comprising several zillahs—*Bengal*.
Súbah, *Soobah*, *Subbá*—A province, a government; one of the larger sub-divisions of the Mogul

Súbah

a rank equivalent to that of Captain under the European officers.—*Wilson*—*Bombay*.
Súbédár—A native collector in charge of a taluk.—*Mysore*.
Subha—See *Subah*.
Subhedar—See *Subahdar*.
Subhedára—The chief officer of a taluk, subordinate to the superintendent of the province; a *Subedar* is charged with the management of all matters connected with revenue in his taluk, is also a sub-magistrate, and has jurisdiction in civil suits, in some cases involving the value of Rs. 300.—*Coorg*.
Sudder—See *Sadr*.
Sudder ameen—See *Sadr amin*, also *Sadar amin*.
Suddur—See *Sadr*.
Sudi—The bright half of a lunar month, from new to full moon.—*Wilson*.
Fortnight of the growing moon.—*Bengal*.
Sudr—See *Sadr*.
Sudur—See *Sadr*.
Sufedposh, *choudhri*—Rural notables —*Punjab*.
Suggar—A hackery.—*Bengal*.
Suggi, corruptly *Sooguy*—Spring harvest, the second crop of rice.—*Wilson*—*Bombay*.
Harvest time.—*Coorg*.
Suja—The group of villages in charge of one Tulati. The whole salt work under one officer.—*Robertson*—*Bombay*.
Sujadanishin—Head of a family of *Pirjadas*, a Muhammadan priest.—*H. A. D.*
Sújí, *Soojee*—The flour ground from the heart of the wheat; the *Simola* of the Italians.—*Wilson*.
A species of flour.—*Bengal*.
Sukáliga, *Sukáligaru*—A tribe resembling Gypsies;

considered in many respects analogous to Gypsies; in other places the *Sukáli* is an itinerant dealer in grain, and is considered, perhaps incorrectly, the same as the *Banjára*.—*Wilson*.
Sukaligaru—See *Sukaliga*.
Sukani—The steersman of a vessel.—*Bengal*.
Súkdee

...*Bombay*.
Sulami—Anything given by way of *sulam* or salutation. A quit-rent levied by the State on alienated lands —*Robertson*—*Bombay*.
Sulamia—Lands paying *sulami* to Government.—*Bombay*.
Sulat—A mason.—*Bombay*.
Sulgidár—A tenant to whose charge full-grown

Sumbut—See *Samvatsara*.
Sumvut—See *Samvatsara*.
Sun—See *San*, also *Sana*.
Sunka—Toll, octroi.—*Coorg*.
Sunkhla—An ear of wheat. See "*Danda*."—*Bombay*.
Sunn—See *Sana*.
Sunnud—See *Sanad*.
Sunud—The document conveying or confirming a grant by the State.—*Bombay*. See *Sanad*.

Supárí, Supiárí—Betelnut, the fruit of the *Areca catechu*.—*Wilson*.
Areca nut.—*Mysore*.
Supiari—See *Supari*.
Sur—See *Sar*.
Surberakar—See *Sarbarahkar*.
Surburakar—See *Sarbarahkar*.
Surguja—A sort of oil-seed.—*Bengal*.
Surgujia—A kind of crop.—*Bengal*.
Surhud—See *Sarhad*.
Surinjam—See *Saranjam*.
Surishtu—See *Sarrishta*.
Surkat—A coarse and reedy grass. It is used to make coarse, chics, the sides and roofs of small temporary huts. The Bheels make very good arrows from this reed.—*Bombay*.
Surkhi—Brickdust.—*Bengal*.
Surkhut—See *Sarkhat*.
Surpunch—The chairman of a committee or court of arbitrators or jurors; foreman.—*Bombay*.
Surrud—See *Sarhad*.
Surtirupáyi—A Surat rupee (silver).—*Coorg*.
Surunjam—See *Saranjam*.
Sustí, Soostee, Swastí, Swasthí, Soastee—A tenure by which land is held of a proprietor by a tenant paying the full Government assessment.—*Wilson*—*Bombay*.
Sút—Revenue remission.—*H. A. D.*
Remission, abatement (of a debt or just claim), also the amount remitted; release from bondage or slavery.—*Wilson*.
Sutár—A carpenter (Balutedar).—*H. A. D.*
A carpenter, the village carpenter and wheelwright.—*Wilson*—*Bombay*.
Sutmi—A manifest.—*Robertson*—*Bombay*.
Suvaderoo—See *Sarádiyun*—*Bombay*.
Suvusthan—See *Sansthana*.
Suwar—A horse-sepoy or peon.—*Bombay*. See *Sawar*.
Suzá—A subordinate salt work, a small range or group of salt works. This word has been introduced from the Konkan. In Gujerat, however, "*Suja*" signifies the whole salt work under one officer; "*Sujá*" also means the charge under one *Talatee*, when he has more than one village under him.—*Bombay*.
Suzádár, Suzédár—The head carcoon at subordinate salt works. This word has only lately been introduced into Gujerat from the Konkan. Subordinate officer in charge of a group of salt works, and responsible for the issue of salt.—*Bombay*.
Suzawal—See *Sazawal*.
Suzedar—See *Suzadar*.
Swámi-bhógam—The landlord's rent. In Mirási villages, what is payable to the Mirásidár by the cultivator over and above the Government demand.—*Madras*.
The proprietor's or landlord's right. In the Tamil country it means the share of the produce or the rent which is paid to the *Mirásidár* or hereditary proprietor by the tenant cultivator holding the land in farm for a fixed period. In Malabar and Karnata it is the fee or acknowledgment paid by the mortgagee or tenant, often no more than a peppercorn rent, to the Janmkar or birthright proprietor; it also signifies any grant or contribution for an idol.—*Wilson*.
Swasthi—See *Susti*.
Swasti—See *Susti*.
Syer—Extra receipts other than land revenue.—*Bombay*.

T

Ta—A fathom.—*British Burmah*.
Taalluk, Taallukah, or *Taallukat, Táluká*, commonly *Táluk, Talook*, corruptly *Tualloog, Tualooga*—Connexion, dependence, possession, property; a dependency, a district, a division of a province, an estate; applied to a tract of proprietary land usually smaller than a Zamindari, although sometimes including several villages, and not unfrequently confounded with a Zamindari, held in Bengal at least at a fixed amount of revenue, hereditary and transferable as long as the revenue is paid.—*Wilson*—*Bombay*.
Taallukah—See *Taalluk*.
Taallukat—See *Taalluk*.
Taallukdárí, Tálukdárí, corruptly *Talookdarry, Taalluqadari*.—The tenure, office, or estate of a Tálukdár.—*Wilson*. Profession of a Taalluqadar.—*Bengal*.
Taalluqadari—See *Taallukdari*.
Taalluqah—Manor, estate.—*Bengal*.
Taccávi—Advance of money made by Government to poor cultivators to assist them in carrying on their cultivation.—*Bombay*.
Advance made to zamindar or ryot for the improvement of their estates.—*Bengal*.
Tacksal—See *Tankasala*.
Tadad—See *Taidad*.
Tadagani—Pulse (*Dolichos catiang*.)—*Coorg* and *Mysore*.
Tadi—See *Tari*.
Taela—Cleared or unclaimed land (used in Orissa).—*Bengal*.
Tafriq rol—Separation of rent in the Government register.—*Bengal*.
Tag—A plant from which a kind of hemp is obtained; Sunn plant, or *Crotalaria juncea*; also the hemp obtained from it.—*Bombay*.
Tagada—See *Takaza*.
Tagade—See *Takaza*.
Tagadi—See *Takaza*.
Tagai—See *Takavi*.
Tagakey—See *Takavi*.
Tagaru—See *Takaza*.
Tagayi—See *Takavi*.
Tagidgir—A servant employed by money-lenders in securing payments from their debtors, or by indigo-planters in looking after the cultivation.—*Bengal*.
Tahábandi—A written agreement made amicably.—*Coorg*.
Tahánámá—An agreement.—*Coorg*.
Takásilmát—Money drawn in advance for certain purposes and accounted for afterwards.—*Bombay*.
Tahríj—Abstract of fields grouped according property.—*Punjab*.
Tahrír, corruptly *Tuhereer, Tereer*—Writing, writing correctly, a written statement, a fee for writing the manumission of a slave.—*Wilson*.
Fee for writing.—*H. A. D.*
Illegal cess paid by the cultivators to zamindar's clerk, or writer, or accountant.—*Bengal*.
Tahsíl, Tuhseel, less correctly *Tehsil, Tehseel, Tehsil*—Collection, especially of the public revenue derived from the land, the revenue collected in the Dakhin, a statement prepared and kept by the village accountant of the persons from whom the revenue is receivable, and the amount due by each.—*Wilson*—*Bombay*.
Collection, especially of the public revenue

derived from the land; the revenue collected; the area under one sub-collector or *tahsíldár.*—*N. W. P.*

A revenue sub-division of a district.—*C. P.*

Collection —*Bengal.*

The head-quarters of a revenue sub-division. —*Punjab.*

Collection of public revenue; a tahsíldár's jurisdiction.—*Oudh.*

Tahsíldár—Designation of the official presiding over the division of a district called *talook.* —*H. A. D.*

A native collector of revenue, a native officer collecting the revenue from a given tract under a zamindar, or the European Collector; in the Madras territories, he acts also as an officer of police.—*Wilson*—*Bombay.*

A native officer employed for the collection of revenue.—*Oudh.*

A subordinate collector of revenue; title of the chief revenue officer in the district under the Collector.—*N. W. P.*

A sub-collector, an officer in charge of a tahsil.—*C. P.*

A native officer collecting the revenue from [illegible]

[illegible] e revenue, usually consisting of one or more parganas.—*N. W. P.*

Office of tahsíldár.—*Oudh.*

The office, duty, or jurisdiction of a native collector; the district of which he collects the revenue, usually consisting of one or more *parganas,* and yielding revenue to the extent of two or three *lakhs* of rupees A tax levied under the Moghul Government to pay the allowances of the *tahsíldárs.*—*Wilson.*

Tahsílí—Building in which the business of a tahsíl is conducted.—*C. P.*

Ta-hsoung—An open edifice with a graduated or many-storied roof connected generally with places of religious buildings.—*British Burma.*

Tahvíldár—Cashier.—*Punjab.*

Treasurer.—*C. P.*

Tahsil treasurer.—*Oudh.*

A cashier, a treasurer; in Sindh a collector of revenue —*Wilson.*

Tahwíldár—Cashier.—*N. W. P.*

Tai—A temporary shed.—*British Burma.*

Táíd—Aid, assistance; corroboration; an extract from a public register or other document of [illegible] —*Wilson*

[illegible] computa- [illegible] ication or enumeration; registry of an estate in the collector's office; annual calculation or requisition of the produce of an estate.—*Wilson.*

A list or enumeration; annual calculation or specification of the produce of an estate.—*Bengal.*

Tajníjdár, Tajwíjdár—Hereditary officers similar to *Dessaes, Ameens, Patels,* &c.; they are employed in the districts in examining the cultivation returns, the ryot's receipt book, selling fruit and dead trees, making estimates, &c. These men will now, under the Watan Summary Department, be employed as ordinary revenue *karkuns.*—*Bombay.*

Tajwíjdar—See *Tajnijdar.*

Tak—Weighing scales.—*H. A. D.* See *Taka.*

Taká, Ták—A land measure, varying in different [illegible]

[illegible] another it is any division of a *chawar* into [illegible]

[illegible] A large tract of land.—[illegible]

Takavi, Tagái, Tagayí, corruptly *Tuckary, Tuccary Tuckay, Tuckair, Tagakey*—Advances of money made by the Government to the cultivators at the time of sowing, especially in the south of India, where the ryotwari settlement prevails, to be repaid when the crop is gathered; similar advances are made in bad seasons, and the like, or sometimes made to the cultivators to enable them to extend their cultivation —*Wilson*—*Bombay.*

Recoverable advances of money to ryots to enable them to cultivate —*Mysore.*

Advances of money made by the Government to landholders and tenants for improvement of their land. Money advanced to the cultivator at the time of sowing.—*Bengal.*

Loans or advances to agriculturists by landlords or Government.—*Oudh.*

Repayable advances made to cultivators to help them.—*H. A. D.*

Advances for agricultural purposes or improvements —*C. P.*

Advances formerly made to assist ryots to cultivate —*Coorg.*

Agricultural advances.—*N. W. P.* and *Punjab.*

Takázá, Tagádá, Tagádi, Tagáde, Tagavu—Impor- [illegible]

[illegible] obstructing the conveyance of water into the debtor's dwelling, or cooking in it, the creditor sometimes took his station himself at his debtor's door, threatening to do himself personal injury, also suing a creditor in [illegible]

Takbast—See *Thakbust*

Takhta, Taktá—A plank, a platform, also a tabular statement, the heading of such a statement.—*Wilson* —*Bombay.*

Allotted section on Batwara map or plot.—*Bengal.*

Takiá—The residence of a professional mendicant. —*Punjab.*

A pillow; the stand or seat of a *Fakír;* the spot where he usually abides, whether it be open or enclosed.—*Wilson.*

Tákíd—Reminder; an injunction; an order from a superior to an inferior officer enjoining strictly the execution of an order.—*N. W. P.*

Injunction, warning, direction, an order from a superior.—*Wilson.*—*Bombay.*

An order.—*Madras* and *Mysore.*

A reminder —*Oudh.*

A communication calling attention to an unanswered letter.—*Bengal.*

Takka—A headman. There are three descriptions of *Takkas*, *Ure Takka*, or headman of the village, *Nádu Takka*, or headman of the *nad* or sub-district; *Déva Takka*, or manager of the temple. The office of *Takka* is hereditary in certain Coorg families. He is the head of the punchayet, who settle disputes about matters connected with caste. He inflicts fines for misdemeanour, and can pass sentence of expulsion from caste.—*Coorg.*

Talerí—Tribute, lump assessment on large zamindaries.—*C. P.*

Taksál—A mint.—*C. P.* See *Tankasala.*

Takhsím, *Takseem*, corruptly *Tuckseem*—Division, dividing, partition, sharing, distribution of the assessment of the revenue upon the several sub-divisions of an estate or district. Contributions raised amongst the inhabitants of a village to defray the village expenses.—*Wilson—Bombay.*

Dividing the share of a part-owner in a survey field.—*Sindh.*

Takhsímdár—A sharer, the holder of a share, either of land perquisites or privileges; one who receives a portion at a division of property.—*Wilson—Bombay.*

Taksím—See *Takhsím.*

Takshak—A mason.—*H. A. D.*

Tal—Low grounds; in Maratha, also the site of an encampment, a camp.—*Wilson—Bombay.*

Lowland submerged during the rains.—*Bengal.*

Tál—A pond, a reservoir of water.—*C. P.*

Talabána—Sheriff's fees.—*Panjab* and *N. W. P.*

Process fees.—*Oudh.*

Daily pay or fees to a subordinate officer of the Court charged with serving process, issuing summonses or writs, payable by the parties on whom they are served.—*Wilson.*

Talaband—See *Táleband.*

Talabí—The village peon.—*C. P.*

Talao—See *Talav.*

Talári, corruptly *Tallary*, *Tallary*, *Talargári*, *Talliar*, *Talli*, *Tolliar*—The village watchman, one of the subordinate officers of a village.—*Wilson.*

The village watchman.—*Madras.*

Village watchman and scout, whose duty is to give information to officers, &c., to guide travellers, &c., his *only* remuneration being the grant of a small extent of rent-free land. In some villages where there is no Talári the duties are performed by the Toti, his deputy.—*Mysore.*

Talargari—See *Talari.*

Talatti—See *Talati.*

Taláti, *Taláthi*—Collection of revenue from the cultivators; the officer collecting it.—*Wilson.*

The village accountant. An officer appointed and paid by Government, whose duty it is to keep the village accounts, to superintend the internal economy of the village collections, and conduct the minor details of the revenue duties; he has no hereditary rights. Before any person can be appointed a *Taláti*, he must pass an examination before the Collector or Assistant Collector. These examinations are held periodically every two years, and before any person can be appointed a Carkoon on a district or Huzúr establishment he must have served as *Taláti*. The difference between a Kulkarni and a Talati is that the former is a Wuttundar, while the latter is not.—*Bombay.*

Talav—A tank. This word is, at the salt works, applied to the large reservoir, which is filled with salt water at high tides. It is afterwards drawn off from this into the smaller reservoirs called "*Tapamance.*"—*Bombay.*

Talavár—Village watchman and scout, whose duty is to give information to officers, &c., to guide travellers, &c., his only remuneration being the grant of a small extent of rent-free land. In some villages where there is no *Talavár*, the duties are performed by the *Toti*, his deputy.—*Mysore.*

Talavára—A village watchman paid for his services by a grant of land at a quit-rent.—*Wilson—Bombay.*

A village watchman or servant similar to a *Kulvadi.*—*Coorg.*

Talav-dharan—A fee levied for the purpose of constructing and repairing the tanks from each vessel that anchors in certain ports in the Gulf of Cambay. This fee is paid at the ports of Tankaria and Gogo. It is only vessels taking water from the tanks that are bound to pay; the fee at both Gogo and Tankaria amounts to 4 annas, and is levied by the municipality at Gogo, and by the customs authorities at Tankaria. The fee originated in there being a scarcity of sweet water for the supply of the shipping. The merchants agreed that if Government would dig a tank, a fee of 4 annas for each vessel taking water should be paid to keep up and repair the tank.—*Bombay.*

Tálo or *Taláo*—Tank.—*N. W. P.*

Talbána—A demand by Government upon one from whom money is due.—*Bombay.*

Peon's fee.—*Bengal.*

Process money.—*C. P.*

A fee to peons for serving process, &c.—*Oudh.*

Táleband, commonly *Talaband*, corruptly *Tallaband*, *Talibund*—A treasury account shewing the correspondence between the balance in hand and that which should be left on a comparison of receipts and disbursements; an abstract of the ledger or general account-book; as a financial account, the monthly Táleband, forwarded by the district revenue officers to the Government, exhibits the receipts and disbursements of the preceding month, and the balance at its close; the similar account furnished at the end of the year contains a complete detail of the actual receipts and disbursements of the year, as well as of the outstanding balances at its beginning and at its close.—*Wilson.*

The village and *taluka* general abstract of revenue.—*Bombay.*

Talekatte—An anicut or dam for keeping back water.—*Coorg.*

Tali—A tract of ground between two hills.—*Sindh.*

Talibund—See *Táleband.*

Tallary—See *Talari.*

Talliar—See *Talari.*

Taloku—See *Taluku.*

Talook—See *Taalluk.*

Talookdarry—See *Taallukdari.*

Talpad—The Government share in certain villages, as opposed to the *wanto*, or alienated portion. Portions of the Talpad land have at times been alienated and are now held under different denominations.—*Bombay.*

Talpad-chákriyá—Alienated *Talpad* service lands. —*Bombay*.

Talpad-ghareniyá—*Talpad* lands alienated by mortgage.—*Bombay*.

Talpad-nakrá—Alienated rent-free *Talpad* lands —*Bombay*.

Talpad-pasaetá—*Talpad* lands alienated by gift.—*Bombay*.

Talpad-vechaniyá—*Talpad* lands alienated by sale. —*Bombay*.

Talpat—Land paying full rent or assessment, or a half or other proportion of produce to the Government, as distinguished from lands held as private property, or at a quit-rent, or rent-free.—*Wilson*.
Vesting in Government, a term used to express Government land as opposed to *wanta* lands —*Bombay*.

Taluk—See *Taalluk* also *Taluka*.

Táluká or *Táluk*—A division of a district —*H. A. D.*
A division of a district under the management of a Tahsildár or Amildár.—*Mysore*.
An estate or an extensive permanent undertenure. The title applied to many different classes of estates and subordinate tenures of land —*Bengal*.
A district or division of a province.—*C. P.*
Tract of land.—*Punjab*.
The estate of a *Talukdar*.—*N. W. P.* and *Oudh*.
Connection. The sub-division of a Collectorate under a Mamlatdar An estate.—*Robertson*.
A division of a district.—*Bombay*. See *Taalluk*.

Táluko—A district, a dependency, a sub-division of a province or of a zillah; a pargana; jurisdiction; authority; an estate, applied to a tract of proprietary land, usually smaller than that belonging to a Thakor, although sometimes including several villages.—*Bombay*.
Sub-division of a division of a district.—*Sindh*.

Tálukadár, Tálukdár—Owner of a superior right in land; also large zamindár.—*N. W. P.*
A landed proprietor in North Guzerat.—*Robertson*.
A magistrate, and revenue officer (in the Nizam's dominions). A landholder, the proprietor or holder of a taluka village. The talukdars shared the revenues with Government; at first they received 20 per cent.; in 1821 this was increased to 30 per cent., and now they receive 50 per cent. or one-half share.—*Bombay*
Holder of superior right of property.—*Punjab*.
A superior landholder, a person who holds land under the "sanad" of the British Government.—*Oudh*.
A landholder. Holder of a Government estate, or of a tenure; proprietor of a *taluk*. —*Bengal*
The holder of a *taluka*, *i.e.*, a district or division of a district —*C. P.*

Tálukawár—*Taluka* by *taluka*.—*Bombay*.

Talukdar—See *Talukadar*.

Tálukdárí—Of or belonging to a *talukdar*.—*Bombay*. See *Taallukdari*.

Tálukdáree gám—Villages held on a perpetual and hereditary lease, the holders of which are entitled to a certain percentage on the Government revenue, so long as they regularly discharge the payments and perform the services required of them as to the internal management of their villages and the collections. But if the Government be dissatisfied with the *Talukdar*, it can attach the village, making

[illegible]

Ahmedabad Collectorate, and are held by Rajputs, Kolees, and Mussalman Kusbatees. —*Bombay*.

Táluku, Taloku—Taluk, sub-division of a district. —*Coorg*.

Tamassuk, corruptly *Tummasook, Tumussool, Tumsook Tomsook*—A bond, a note of hand, a written acknowledgment or engagement.—*Wilson*
A promissory note or bond.—*Bengal*.
A bond, a deed —*C. P.*

Tambi—Used in measuring ghee, equal to 1·4 lb avoirdupois.—*Bengal*.

Tamboli, Támboli, Tamolí—A caste, or member of it, whose occupation is selling betel leaves. —*Wilson*.
Pan or betel seller.—*C. P.*

Támbra shásana—Grant, or inscription on copper plate —*Mysore*.

Tamilaru—People from Madras and southern portion of the Indian Peninsula who speak the Tamil language.—*Coorg*.

Tammádi—The officiating priest of a pagoda —*Mysore*.

Tamoli—See *Tomboli*.

Tánáh—A police station.—*H. A. D.*

Tanchun—A memorandum of account.—*Bombay*

Tánd—High and poor soil (Chota Nagpur).—*Wilson*.
High lands.—*Bengal*.

Tandel—See *Tandelu*.

Tandelu, Tándel, vulgarly *Tindal*—The head or commander of a body of men, in ordinary use, a petty native officer employed on board ship, or in the ordnance and tent departments on shore, also in buildings and public works; the head of a gang of laborers.—*Wilson*—*Bombay*.

Tandkar—A peon employed in collecting rent (used in Orissa).—*Bengal*.

Tanká—Revenue assessed (an old Moghul term). —*C. P.*

Tanká bandi—Assessment —*C. P.*

Tankasála, vernacularly, *Taksál*, corruptly *Tacksal, Taknasarlee, Tunksal, Tanksall*—A mint —*Wilson*.

Tankasále—A mint —*Coorg*.

Tankasarlee—See *Tankasala*

Tankidar—Holder of land at a quit-rent (Orissa). —*Bengal*.

Tanksall—See *Tankasala*.

Tannah—See *Thana*.

Tanr—Up-land —*Bengal*.

Tapál—The post; the carriage and delivery of letters, &c.—*Wilson*—*Bombay*.

Tapasnar—See *Tapasnis*.

Tapásnís, corruptly *Tapposnavees, Tupusneese*, also *Tapásnár*—An officer under the Marathi Government whose duty it was to inquire

[illegible]

lage a fine in

property stolen; a sort of inspector of police.—*Wilson*—*Bombay.*

Tapedár—Stipendiary accountant and collector of the revenues of a group of villages.—*Sindh.*

Tapo—Sub-division of a taluko containing one or more *dehs.*—*Sindh.* See *Tappa.*

Tappá, Tappálu, Tappe, Tapo, Tappo—A stage, a halting place, a place where relays of letter-carriers or palanquin-bearers are posted, also the relay itself; also in Tel. and Karn. the post; more usually *Tappal.*—*Wilson*—*Bombay.*

Tappa, Tuppa—A small tract or division of country, smaller than a pargana, but comprising one or more villages; a division of country for the revenue of which only one engagement is entered into with the Government; a small estate. In some parts of the North-West provinces a *Tappa* denotes a tract in which there is one principal town, or a large village, with lands or villages dependent upon them; or a cluster of villages acknowledging the supremacy of one amongst them, and forming a sort of corporate body, although not otherwise identical.—*Wilson.*

A tract or division of a country smaller than a pargana, but comprising one or more villages; a small estate.—*Bengal.*

A group of villages.—*C. P.*

A sub-division of a pargana.—*N. W. P.*

Tract of land.—*Punjab.*

Tappál—Post.—*Coorg.*

Tappalu—See *Tappa.*

Tappáwár—Tappá by tappá.—*Bengal.*

Tappe—Relay or set of bullocks or bearers posted for travellers.—*Coorg.* See *Tappa.*

Tappo—See *Tappa.*

Tapposnuvees—See *Tapásnís.*

Taqavee, Taqqavi—An advance of money made by Government to poor cultivators, for the purchase of seeds, bullocks, and agricultural implements, to be repaid with interest from the period of the harvest.

These advances are entered in the Taqávee book, and the cultivator has to give security. The party receiving the advance enters into an agreement to repay the money in certain fixed instalments. Government have now dropped the practice of giving Taqávee advances.—*Bombay.*

Taqavi—An advance for improvement of lands.—*Bengal.*

Taqqavi—See *Taqavee.*

Tara—Law.—*British Burma.*

Taraf, Turuf, Taraph, Teref, Turruf, Turueff—Literally side, part; also a tract of country, a sub-division of a *pargana*, including several villages. In some places it merely designates the lands or estate belonging to an individual which is named after him, as *Taraf Jaynaráyan Ghosál.*—*Bengal.* In Marathi it signifies also a portion of village lands.—*Wilson*—*Bombay.*

Part of divided village.—*Punjab.*

Taráfá—A ferry-boat employed in crossing men and animals, carts, &c., over a river, &c.—*Bombay.*

Tarafdár—An officer of Government in charge of a *Taraf*, collecting the revenue and exercising chief revenue and police authority in his district; the holder of a *Taraf*, or portion of village lands; also generally, one who takes a side or part, an assistant, an ally, a partisan.—*Wilson*—*Bombay.*

Tarái—Low moist land, such as lies along the banks of rivers or the foot of the Himalayas.—*N. W. P.*

Marsh, meadow, marshy ground; it is applied especially to the moist and jangli tract running along the foot of the first range of the Himalayas for several hundred miles, varying in breadth from two to fifteen; low moist land lying along the banks of rivers.—*Wilson.*

Tarakhan—Defendant.—*British Burma.*

Tarál—A man of a low caste attached sometimes to the village establishment, who acts as a porter, carrying burdens for Government or travellers as far as the nearest village; he officiates also as a sort of beadle. The term is derived from the office, as the duty is discharged and the fees are received for a given time by each of the village Mahárs in rotation.—*Wilson*—*Bombay.*

Taralo—Plaintiff.—*British Burma.*

Taram, Taramu, corruptly *Terrim*—Sort, kind, class. It is especially applied in the south of India to designate the different classes of village lands, and the heads under which they are arranged in the village accounts.—*Wilson*—*Bombay.*

Sort, rate, classification.—*Madras.*

Tarama—Civil, judicial.—*British Burma.*

Tarama thoogyee—Head judicial officer.—*British Burma.*

Taramu—See *Taram.*

Taraoband—In Berar, a document specifying the terms of a settlement.—*H. A. D.*

Taraph—See *Taraf.*

Tárban, Tárbund—A plantation of palm trees.—*Wilson.*

Tárband—Forest of Palmyra palms.—*H. A. D.*

Tarbund—See *Tarban.*

Tareej—See *Tirij.*

Taree-jakát—Sea Customs.—*Bombay.*

Tareje—See *Tirij.*

Tári, Tádi, vulgarly *Toddy*—The juice or sap of the Palmyra tree and of the cocoanut, which is drawn off by incisions made in the bark, and the exudation received by small earthen vessels fastened over the wounds in the bark. When first drawn the juice is sweet, somewhat insipid and harmless, but when allowed to stand for a day or more it undergoes spontaneous fermentation and becomes a fiery and highly intoxicating spirit.—*Wilson*—*Bombay.*

Juice of the Palmyra tree.—*C. P.*

Juice of the *tar* or palm tree.—*N. W. P.*

The juice of the palm tree; toddy.—*Bengal.*

Tari—Wet, that is to say, irrigated land.—*Coorg.*

Land under irrigation.—*H. A. D.*

Moisture. Marathi, wet or rice-lands. Uriya, alluvial deposit.—*Wilson.*

Ta'ríf, Táriph, Tariphu—Determination, ascertainment, a table of rates of export and import duties, in which sense the word has been adopted in English and other European languages.—*Wilson*—*Bombay.*

Tárij—Summary or abstract of accounts.—*Sindh.* See *Tirij.*

Tariph—See *Tarif.*

Tariphu—See *Tarif.*

Tarkári—Vegetables—*Bengal.*

Tarop (pronounced *Talop*)—A Chinaman.—*British Burma.*

Tasar, less correctly *Tussur*—An inferior sort of silk; the produce of a worm found wild in many parts of India (*Bombyx paphia*). *Wilson*—*Bengal.*

Tasdík—Verifying, attestation; a countermark attached to documents passing through the hands of Government officers or clerks, especially on petitions to the Muhammadan Government for assignment of revenue; specification of establishment and expenses; fixed amount or scale of expenditure for any special purpose.—*Wilson*—*Bombay.*
Allowance to temples, chhuttrums, &c.—*Mysore.*

Tasdiku—An allowance granted to a temple by Government.—*Coorg.*

Tasú, Tasún—A measure of length, the 20th or 24th part of a *gaz*. It is known in the North-Western Provinces as the sub-division of a *gira*—*Wilson*—*Bombay.*
Two fingers'-breadth.—*C. P.*

Tasun—See *Tasu.*

Tati—See *Tatti.*

Tatti, Táti—A matted screen, a frame of wicker-work filled with the roots of the fragrant Andropogon grass, and placed before the open doors and windows of a house, where it is kept constantly sprinkled with water, by the evaporation of which the air that passes through into the interior of the

Savings.—*C. P.*
Increase; applied in revenue language to an augmentation of the revenue, either from extended cultivation or the lapse or resumption of alienated assignments; excess above an intended amount of assignment, which, when realised in a Jágír, was considered to be the right of the State, although rarely acknowledged or paid. Kasim Ali Khán, in order to cover the loss arising from concealment of surplus, assumed its realisation

A hamlet.—*C. P.*

Taufír-zamín—Lands in addition to, or excess of, an original grant or measurement.—*Wilson*—*Bengal.*

Taujih (vulgarly *Towzee, Toujee, Towjee*)—A

Bengal.

Tauzih—Return shewing demand and collection of revenue.—*N. W. P.*
Collection of the first kist of the year.—*Bengal.*
Revenue account.—*C. P.*
An account shewing, under the name of each payer of rent or revenue, the total amount as it falls due, the portion actually paid, and the balance outstanding.—*Oudh.*

Taw-myay—Jungle land.—*British Burma.*

Tazaik-daw-bo—A signet, seal, stamp fees.—*British Burma.*

Tazeit—A seal or stamp.—*British Burma.*

Tazeit-daw-tsekkoo—Stamppaper.—*British Burma.*

Tázia—A representation or model of the tomb of Hasan and Husain carried in procession at the Muharram by Muhammadans.—*N. W. P.*

Teeckadar—See *Thikadar.*

Teel—See *Til.*

Teelat—The eldest son or heir of a talúkdár or chieftain.—*Bombay.*

Teerva—See *Tirvai.*

Teerwa—See *Tirvai.*

Teerwah—See *Tirvai.*

Tehaddá—Synonymous with "*Sehadda.*"—*Oudh.*

Tehesil—See *Tahsil.*

Tehseel—See *Tahsil.*

Tehsil—Used firstly to denote revenue receipts; secondly, the office where revenue is paid.—*H. A. D.*
The revenue collections.—*Bombay*—See *Tahsil.*

Tehsíldár—A revenue collector.—*Punjab* and *Bombay.*
A collector of rent.—*Bengal.*

Telhán—A rate on oil mills.—*C. P.*

Telhan dana—Sorts of oil seed.—*Bengal.*

Teli, Telio—An oilman; one whose caste and occupation is expressing oil by mills from different sorts of seeds, and selling it: considered as a low and impure caste.—*Wilson*—*Bombay.*
Oil-maker (caste).—*C. P.*
An oilman.—*H. A. D.*

Telio—See *Teli.*

Tendal—Subordinate officer of a vessel.—*Bombay.*

Teng—The larger Burmese basket measure, a bushel.—*British Burma.*

Tenthenadar—An under-farmer.—*Bengal.*

Teppa—A raft.—*Coorg.*
A float or raft of timber on which the natives go out to fish at sea, also the float attending the embarkment boats at Madras, commonly called *kattamaran.*—*Wilson.*

Tereef—See *Tahrir.*

Teref—See *Taraf.*

Teridge—See *Tirij.*

Terij—Abstract in which the fields of each tenant are grouped together.—*N. W. P.*
Abstract of fields grouped according to property.—*C. P.* See *Tirij.*

Terij Asámiwár—Abstract of the khatoni shewing total land held by each person in each thok or patti.—*C. P.*

Teriju—See *Tirij.*

Terrim—See *Taram.*

Tesi—Linseed.—*Bengal.*

Tevari—Division between the fields; a border or small bank of grass bounding a field, commonly called *bund.*—*Coorg.*

Teyrij—See *Tirij.*

Thag, Thug, Thak—A cheat, a knave, an impostor; latterly applied to a robber and

applied to child-stealing and robbery not amounting to dakaiti.—*Wilson*—*Bombay.*

Thak—See *Thag.*

Thakar—Zamindar.—*Bengal.*

Thakbast—The demarcation of the conjunction of three or more boundaries.—*Oudh.*

Settlement of boundaries of zamindar's estates.—*Sindh.*

Survey boundary of land made by natives, not by professional surveyors.

Demarcation before the survey by Government. Revenue survey.—*Bengal.*

Thakbust, Tákbast—Laying down a boundary, fixing the limits of estates by a native surveyor, preparatory to a professional survey by a European officer.—*Wilson.*

Thakoor—See *Thakur.*

Thákur, Thákoor—An idol, a deity; any individual entitled to reverence or respect, whence it is generally applied to persons of rank and authority in different parts of India, as a lord, a chief, a master, a spiritual guide, the Bhát or genealogist, the head of a tribe, the head of a village, and the like. In the west it is commonly given to the great feudal nobles of Rájputana.—*Wilson.*

Petty native chief. A large landed proprietor in Guzerat.—*Bombay.*

The third son of the Chief holding a pergunnah or a number of villages for maintenance.—*Bengal.*

Title of a headman amongst Sodhas.—*Sindh.*

Thákurdwárá—A Hindu temple.—*Punjab.*

A temple, a building in which the village idols are kept.—*Wilson.*

Thal—Grazing ground.—*Punjab.*

Thali—A brass dish.—*Bengal.*

Tha-manay—A probationer for the priesthood.—*British Burma.*

Thammadee—Arbitrators, also assessors.—*British Burma.*

Thána, or *Thánah, Tháne,* corruptly *Tannah*—A station, a military post, a police station; under the native governments it was a military post or garrison, a place sometimes with a small fort where a petty officer with a small irregular force was posted to protect the country, preserve the peace, and to aid in making the collections; under the present system it properly applies to a police station; also a village or station assigned to invalid sipahis. The head station of a district.—*Wilson.*

A police outpost.—*Bombay,* and *C. P.*

A police station.—*Bengal, N. W. P., Oudh,* and *Coorg.*

Thánadár, Thánedár—An officer in charge of a *Thána,* formerly an officer under the Faujdár, employed, with a small irregular force, in protecting the country and enforcing payment of the revenue; a petty police officer subordinate to a *dárogha.*—*Wilson*—*Bombay.*

An officer in charge of a *thána.*—*N. W. P.*

Head police officer at a *thano.*—*Sindh.*

Thanah—See *Thána.*

Thándar—Holder of service lands (used in Beerbhoom).—*Bengal.*

Thane—See *Thána.*

Thanedar—See *Thánadár.*

Tháni—Stationary; resident; a permanent cultivator; a proprietor.—*Wilson*—*Bengal.*

Thano—A police station.—*Sindh.*

Than-ta-man—Ambassador.—*British Burma.*

Tharáoband—A paper of instructions furnished to a native revenue officer on his going to take charge of a district; a document specifying the terms of a settlement or decree, or conveying instructions for their being carried into effect.—*Wilson.*

Another name for *Talebund.*—*Bombay.*

Thay-dan-tsa—A will.—*British Burma.*

Thein—A building set apart for certain ceremonies connected with the Buddhist priesthood, such as ordination, &c.—*British Burma.*

Thek—A fine kind of grass growing on salt wastes: the roots are ground and used as flour.—*Bombay.*

Thekadár—A lessee.—*C. P.* and *Oudh.*

Thè nát—A musket.—*British Burma.*

Theng-ghan—A monk's robe.—*British Burma.*

Thet-thay—A witness.—*British Burma.*

Thika—A lease, a farm lease.—*Bengal.*

Thikádár, corruptly *Teeckadar, Tuckadar, Ticcadar*—A farmer, a lease-holder, a middleman; one who receives the rents from the cultivators and pays a stipulated amount to the proprietor; one who farms a license for the sale of spirituous liquors, or the like.—*Wilson.*

Farmer.—*N. W. P.*

A contractor.—*Sindh.*

A lessee.—*Oudh.*

A farmer, a lease-holder, a middleman; one who receives the rents from the cultivators and pays a stipulated amount to the proprietor. A lessee.—*Bengal.*

Thok, incorrectly *Thoke, Toke*—A share, a portion, a secondary or inferior share of the lands of a coparcenary village. Authorities differ as to its relative value, and it probably varies in different places; according to some it is smaller than a *patti,* which contains, it is said, a variable number of *Thoks,* and each *Thok* a varying number of *Behris.*—*Wilson.*

A sub-division in a coparcenary estate, usually containing two or more *pattis.*—*Oudh.*

Sub-division of village.—*Punjab* and *N. W. P.*

A large sub-division of an estate.—*C. P.*

Thoka—A pillar erected where three boundary lines meet.—*C. P.*

A point where three or more boundary lines meet.—*Wilson.*

Thoke—See *Thok.*

Thoo-gyee—A headman; generally denotes the revenue official at the head of a circle.—*British Burma.*

Thoo-gyee-tsa.—A *Thoogyee's* commission on his collections.—*British Burma.*

Thoo-khó—A thief.—*British Burma.*

Thopati—A flat wooden tool, 10 inches long, $6\frac{1}{2}$ broad, and $2\frac{1}{2}$ thick. It is used at the salt works like a bricklayer's trowel, in smoothing salt when piled up in heaps, with the view of compressing it, as also of giving the mass a conical shape.—*Bombay.*

Thug—See *Thag.*

Ticcadar—See *Thikadar.*

Tike—A field.—*H. A. D.*

A revenue circle under a Thoogyee, a masonry house.—*British Burma.*

Tikur—Arrowroot.—*C. P.*

Til, corruptly *Teel*—The seed of the Sesamum, extensively used in the making of oil, and as an ingredient in offerings to idols: the term is also applied in Bengal to a small division of land measure, one-twelfth of a *krant,* or in account, to one-eightieth of a *kauri.*—*Wilson.*—*Bombay.*

A village scrub servant, always a Pariah; sometimes styled, always in Ganjam and Vizagapatam, the *Báriki* or *Barky*.—*Madras.*

Totty kal—See *Tottakal.*

Totycaul—See *Tottakal.*

Toufir—Land in excess of settlement.—*Punjab.*

Toujee—See *Taujih.*

Toung—A hill, cubit.—*British Burma.*

Toung-gya—Literally "hill-garden." The wasteful method of cultivation pursued in Burma and other adjacent countries by cutting down forest, burning it and planting in the ashes.—*British Burma.*

Toung-min—Ruler of a hill; a term applied in the hill tracts of Arakan to the headman of a village.—*British Burma.*

Touzi—Monthly collection report.—*Punjab.*
Rent-roll. Number on the rent-roll.—*Bengal.*

Towjee—See *Taujih.*

Towzee—See *Taujih.*

Toyo—One-fourth of a káso, about four seers.—*Sindh.*

Tsá—A letter, a document, a sparrow.—*British Burma.*

Tsa-daik—Post Office.—*British Burma.*

Tsa-ga-byan—Interpreter.—*British Burma.*

Tsa-gyoon—A Government order.—*British Burma.*

Tsaik—One anna, or the sixteenth part of an acre. —*British Burma.*

Tsa-lay—A pint.—*British Burma.*

Tsan-da-gyee—A place built in the river or at its mouth where fish is caught on a large scale. —*British Burma.*

Tsan-dah—A large fishing stage extending about half a mile from end to end.—*British Burma.*

Tsan-da-ngay—A place built in the river or at its mouth where fish is caught on a small scale. —*British Burma.*

Tsan-kai—Karen officer.—*British Burma.*

Tsa-ra-gyee—Head clerk.—*British Burma.*

Tsa-rin—Inventory, list.—*British Burma.*

Tsa-tsa-reit—Subsistence money.—*British Burma.*

Tsaw-bwa—A Shan Chief.—*British Burma.*

Tsa-yai—A writer.—*British Burma.*

Tseet-kai—Originally a military title. It has now come to mean in British Burma one of the upper grades of native judicial officers. —*British Burma.*

Tsein-yay—An intoxicating decoction of herbs, jaggery, &c.—*British Burma.*

Tshwai-pike-gyee—A large drag-net worked by six men.—*British Burma.*

Tshwai-pike-ngay—A large drag-net worked by four men.—*British Burma.*

Tshwai-pike-touk-ngay—A large drag-net worked by two men.—*British Burma.*

Tsoung—A covering for the body, a wrap.—*British Burma.*

Tualloog—See *Taalluk.*

Tuallooga—See *Taalluk.*

Túbu—The sluice of a tank or water reservoir.—*Coorg.*

Tuccavy—See *Takavi.*

Tuckadar—See *Thikadar.*

Tuckavy—See *Takavi.*

Tuckay—See *Takavi.*

Tuckseem—See *Taksim.*

Túdo—A mound of earth or rubbish (in canals).—*Sindh.*

Tugavee—See *Takavi.*

Tuhereer—See *Tahrir.*

Tuhseel—See *Tahsil.*

Tukadi—District.—*Coorg.*

Tukhamzadi—Applied to land in which the seed has germinated but withered from drought shortly afterwards.—*Sindh.*

Tukka—Percentage.—*Bombay.*

Tukkadi—A district, a division.—*Bombay.*

Tukseem—See *Taksim.*

Tulari—See *Jaglya.*

Tullabund—See *Taleband.*

Tullary—See *Talari.*

Tullati—The stipendiary village accountant.—*Robertson*—*Bombay.*

Tulpud—The Government share in the lands of certain villages as opposed to *wanto* or alienated portion.—*Robertson*—*Bombay.*

Tulu—The language spoken by the people on the Western Ghâts.—*Coorg.*
The northernmost division of the Malayalam country, or, in more modern times, the country of Viziapur between Kanara and the Konkan; the language of the province.—*Wilson.*

Tuluvaru—People residing in the Western Ghâts who speak a peculiar language called *Tulu.*—*Coorg.*

Tummasook—See *Tamassuk.*

Tumsook—See *Tamassuk.*

Tumussook—See *Tamassuk.*

Tundu—A piece of land on which food-grains, oil-seeds, &c., are grown without irrigation; a *tundu* may be of any size, and is, in other words, a dry field. Such lands are assessed as follows, according to class, the rate fixed for a square, each side of which is 10 poles, being—

	On lands measured by the *Veerajender* pole.		On lands measured by the *Lingaraja* pole.	
	Class of soil.	Rate of assessment per square.	Class of soil.	Rate of assessment per square.
		Rs. A. P.		Rs. A. P.
In *Mercara*	...	....	1st	0 8 0
			2nd	0 6 9
In *Yedenalknad*	...	......	2nd	0 6 0
In *Nunjrajputten*	1st	1 8 0	1st	1 0 0
	2nd	1 0 0	2nd	0 12 0
	3rd	0 12 0	3rd	0 10 0
	4th	0 10 0	4th	0 8 0
	5th	0 8 0	5th	0 6 0
	6th	0 6 0	..	
In *Yeloosawepasemi* ...	1st	0 12 0	1st	0 9 8
	2nd	0 8 0	2nd	0 8 0
	3rd	0 7 0	3rd	0 6 0
	4th	0 6 0	4th	0 5 0

—*Coorg.*

Tungri—A small hillock.—*Bengal.*

Tunkisal—See *Tankasala.*

Tunteea—A disease which attacks and withers up the tobacco plant. The name among the villagers for cramps, and for cholera.—*Bombay.*

Tupámanee—The small tank or reservoir at the saltworks into which the salt water is let in from the larger tank or reservoir. The salt water is left here to evaporate and get strong, previous to being let into the regular evaporating pans.—*Bombay.*

Tuppa—A fiscal division of the country, less than a *pargana,* same as *patti.*—*Bengal.* See *Tappa.*

Tupusneese—See *Tapasnis.*

Túr—A pulse (*cytisus cajan*).—*H. A. D.* and *Bombay.*

Turanj—Citron.—*C. P.*

Turbuz—Marsh melon.—*C. P.*

Turj—See *Tirtj.*
Turruf—See *Taraf.*
Turuf—A tract of country, a sbu-division of a pargana including several villages, a division of country composed of an indefinite number of villages. Several turufs make a pargana.—*Bombay.* See *Taraf.*
Tussur—See *Tasar.*
Tusalmat—Money paid in advance.—*Bombay.*
Tutti—Fines levied on stray cattle.—*Coorg.*
Tuvar—Pigeon pea.—*Mysore.*
Tyke-kyun—Revenue circle called *Tike* in Burma, *Kyun* in Arakan; *Kyun* means literally an island.—*British Burma.*

U

Uarija—See *Aorja.*
Ubári—An estate held at an abatement of the full land revenue.—*N. W. P.*
[illegible] estate.—*N. W. P.*
[illegible] elds that has
[illegible] a temple.—
H. A. D.
[illegible]—See *Adalat.*
[illegible] a
[illegible] ore,
and *Bombay*
Udhod—A fixed sum paid to Government for [illegible] vee- [illegible] on.—
Udhar, Udhaul—[illegible] np.—*Wilson—Bombay.*
Udhar-kal—A fixed amount or payment for plough.—*Bombay.*
[illegible]—Assessment in the lump; assess-
[illegible]
and without any [illegible] ment to interfere in the internal management.—*Bombay.*
Udhar-salámi—Rent collected in the gross on private land without reference to any details—*Wilson.*
An unvarying quit-rent, fixed either on a [illegible] the whole property of the
[illegible]
rental for a whole village.—*Bombay.*
Udhelee—See *Adheli.*
Udher-vero—Fixed invariable sums, levied in the gross on certain trades, occupations, or castes.—*Bombay.*
Udid—See *Oorud.*
Udimi, incorrectly *Udmi, Uddami*—A shop-keeper, a dealer.—*Wilson.*
A trader, a petty dealer.—*H. A. D.*
Udmi—See *Udimi.*
Udure—See *Uru.*
Ugkrát—Collection of revenue.—*Wilson—Bombay.*

[illegible] a tax-gatherer.—*Wilson.*
[illegible]
but sometimes [illegible]
Bombay.
Ugranadara—See *Ugrani.*
Ugranapuradu—See *Ugrani.*
Ugráni, Ugránapurádu, Ugranik. Ugránadara—A store-keeper, a steward, a butler, a treasurer, a collector of revenue.—*Wilson—Bombay.*
Ugranik—See *Ugrani.*
Ugruharum—See *Agraharum.*
Ujad—See *Ujar.*
Ujár, Ujád—Desolate, desert, uninhabited, uncultivated, waste; the reverse of *ábád.* Beng. a wilderness, a deserted place.—*Wilson.*
Deserted—*H. A. D.*
Desolate, uninhabited, deserted, depopulated, laid waste—*Bombay.*
Ukardo—See *Ukaydo.*
Ukaydo—A dung-heap. Sometimes written "Ukardo."—*Bombay.*
Ukh—Sugar-cane (*saccharum officinarum*).—*Wilson—Bengal.*
[illegible]
chased, land assessed, &c.—*Wilson—Bombay.*
Ukte—See *Ukta.*
Ukti—See *Ukta*
Ulame—Land given to a sub-cultivator.—*Mysore.*
Ulamedár—A sub-cultivator.—*Mysore.*
Uláulhá—Wearing a skin or hide when the boundary between two villages is disputed or made the subject of troublesome litigation. The parties frequently enter into a mutual agreement to submit the decision to some person of character who shall walk clad in the hide of a newly-killed cow or buffaloe over what he conceives to be the right and proper line of boundary, and this line they undertake to unalterably and religiously observe for the future. The ceremony of [illegible] dispensed with,
[illegible]
first be well soaked in water, [illegible] loosely over the shoulders. The wearer should be barefooted, and should previously bathe in any convenient place that may be near; while walking, no person should be allowed to communicate with him.—*Bombay.*
Ulema—A village priest.—*Punjab.*
Uligadararu—A peon.—*Mysore.*
Ulkudi, Oolkoody, Ulkudi-payirkáran, Ul-payirkudi, Ul-parakudi, corruptly *Oolcoody-payacarny, Ool-pyakoody, Ool-paracoody*—A permanent cultivating tenant; one who, by himself or his forefathers, has been settled in a village and carried on cultivation in it for a considerable time, although not one of the original coparceners; he cannot be dispossessed as long as he pays the stipulated rent to the proprietor or proprietors, usually a quit-rent, and his proportion of the Government assessment; he has the right of hereditary succession and independent cultivation, but cannot mortgage or sell the land, and is not

entitled to the emoluments and privileges considered as the right of the *Mirásidárs*;—*Wilson.*

A resident ryot; in Mirási villages cannot be disturbed by the proprietors while he pays his customary rent.—*Madras.*

Ulkudi-payirkaran—See *Ulkudi.*

Ul-parakudi—See *Ulkudi.*

Ul-payir-kudi—See *Ulkudi.*

Umal—See *Amal.*

Umanut—See *Amanat.*

Umbali—A description of tenure in which lands have been granted at rates varying from 1 to 3 rupees for 100 *battie*s, on account of services rendered to the State.—*Coorg.*

Subsistence, a grant to an individual for his subsistence.—*Wilson.*

Umbalidára—Holder of land on *Umbali* tenure.—*Coorg.*

Umedwár—An expectant, a candidate for employment, one who awaits a favorable answer to some representation or request.—*Wilson*—*Bombay.*

Candidate.—*N. W. P.*

Umeen—See *Amin.*

Umin—Ameen's fees.—*Bengal.*

Umul—Authority, share of revenue.—*Bombay.*

Uns—See *Us.*

Upádhiá—Family priest.—*H. A. D.*

Uparvádia—A cultivator who resides at one village and cultivates land at another.—*Bombay.*

Upabhogkár—A tenant who enjoys only a right to the produce of fruit trees.—*Bombay.*

Uppáro—Salt-maker.—*Coorg.*

Uprohit—Family priest.—*Oudh.*—See *Purohita.*

Uparvádia-vero—A tax formerly levied on "*Uparvádia*" cultivators.—*Bombay*

Urad—A pulse (*Phaseolus radiatus*).—*H. A. D.*

Urd—A description of grain (pulse) *Phaseolus radiatus.*—*Sindh.*

Another name for *Másh.*—*Oudh.*

Urdú—The mixed language current in the North-Western Provinces, and composed of Hindi and Persian, in which court business is generally transacted.—*Oudh.*

A camp, a royal encampment; applied more commonly to the Hindustani language as spoken at the courts of Delhi and Lucknow, and by the Muhammadans of India generally, being formed by a copious though not preponderating influx of Arabic, Persian and Turkish words upon a basis of Hindi and Sanscrit, and following the grammatical inflexion of the former occasionally slightly modified.—*Wilson.*

Urid—A kind of pulse.—*Bengal.*

A pulse (*Phaseolus radiatus*).—*Bombay.*

Urj—See *Arz.*

Uru, Udure—Jungle allotted to a village for pasture, fuel, &c.—*Coorg.*

Urud—A kind of pulse (*Phaseolus radiatus*).—*C. P.*

Urugasira—A rain commencing between 5th and 18th June. Paddy, cotton, &c., are sown at this season.—*Mysore.*

Urús—A fair held in honor of a Muhammadan saint.—*H. A. D.*

Urz—See *Arz.*

Urzee—See *Arzi.*

Us, Ũns—Sugar-cane.—*Wilson*—*H. A. D.*

Usar—See *Ushara.*

Ushar—See *Ushara.*

Ushara, Ushar, Usar—Saline, as soil; land impregnated with alkaline particles, and unfit for cultivation.—*Wilson.*

A stiff soil impregnated with reh, or saline efflorescence, and unculturable.—*Oudh.*

Usna—Rice husked by heating.—*Bengal.*

Usree—A tenure by which land is held of Government by persons not inhabitants of the village. Such land was generally held at an easy rate on consideration of the disadvantages the holders labored under. The survey has of course abolished this.—*Bombay.*

Utár-adhan, Sádhan—A deed of mortgage with possession, stipulating that the net produce should be carried to the liquidation of the mortgage money, and when the whole amount of the mortgage is thus liquidated, the property should be restored to the mortgager.—*Bombay!*

Utbandi-jama—A settlement in some parts of Bengal where the cultivator pays rent only for the land actually cultivated in each year.—*Wilson*—*Bengal.*

Utera—A supplementary crop grown amongst the principal crops, and sown in rice after its transplantation.—*Bengal.*

Utlar—Lands held from year to year at will.—*Bengal.*

Uttára, Uddkára, corruptly *Oothur*—Deduction, remission; land given by Government to an individual as a reward for services, at a quit-rent or rent-free; land given to a temple.—*Wilson.*

Remission of land rent on account of imperfectly ripened crops grown, from inclemency of season and failure of rain. In Nagar it is used for Inámti.—*Mysore.*

Uvval—First, highest; when applied to land it means land of the first class, as opposed to Doyam, second or middling, and Soyam, last or inferior.—*Robertson*—*Bombay.*

Uwarija—See *Awarija.*

Uwurija—See *Awarija.*

V

Vádá vero—A tax on milkmen and *Rahárees.*—*Bombay.*

Vadda—A tank-digger, worker in stone.—*Coorg.*

Vagil—See *Wakil.*

Vahi—An account book.—*Sindh.*

Váhí—A watchman for crops, also a small piece of garden by a well.—*Sindh.*

Vaily—See *Veli.*

Vajeepho (Properly *Wazífa*)—Land granted rent-free, or at a quit-rent, by the Muhammadan Government to pious persons for past services and to Kazis. It now in many instances pays salámee to Government. Some of the *Pádsháhee* and other grants are still forthcoming. When Gujerat was subordinate to the Court of Dehli, the Emperors of Hindustan and their subordinate Governors gave many grants, even of entire villages, under the term "*Wajeephá*," signifying a deduction, that is, an authorised deduction from the gross revenue on account of alienations. In addition to the above there are lands which are called *Wajeephá*, that were obtained by purchase or gift from the late Governments, and for which many of the proprietors hold vouchers, while with regard to others the plea of long possession is all

that they can urge in support of their claims. —*Bombay.*

Vajifa—A kind of grant in land either rent-free or on payment of quit-rent, made during the Muhammadan Government for service rendered.—*Bombay.*

Vakálatnáma—Power of attorney.—*Coorg.*
Written authority given to a pleader.—*Bengal.* See *Wakalatnama.*

Vakíl—Public pleader in a court of justice, or ambassador.—*N. W. P.*
A pleader.—*Bengal.*
Advocate.—*Punjab.*
Attorney.—*Coorg.*
Pleader's agent—*Oudh.* See *Wakíl.*

Válaga Uttára—Rent-free land granted to musicians.—*Coorg.*

Valahdányo—A kind of mortgage under which the produce of the land goes towards the payment of the principal and interest, the land being redeemed as soon as the debt is cleared.—*Bombay.*

Valavoo—Fees paid for guarding vessels, &c.—*Bombay.*

Valee—See *Veli.*

Valie—See *Veli*

Valleyallu—Good sesamum or gingelli oil-seed.—*Mysore.*

Valy—See *Veli.*

Vancharái, Wancharái—Price paid for the grazing of cattle in forests or on waste lands.—*Wilson*—*Bombay.*

Vándi—A tenant-at-will living in another village. —*Punjab.*

Vánio—Shop-keeper, bania.—*Sindh.*

Vanjara—A tribe of Hindus similar in habits to the wandering and trading Chárans. They come down from Rajputana and Central India with large droves of cattle laden with grain and other produce, and take back with them return loads, chiefly of salt. They have no fixed place of dwelling, but in the rains generally encamp at some place where they can get good forage for their cattle. Their women dress in a peculiar kind of long petticoat, and they invariably carry about with them all their wealth in the shape of heavy gold and silver ornaments. These men are not, as might be supposed, mere carriers in the employment of others, but are themselves the actual buyers and sellers of the produce and salt they carry from place to place upon their own resources and at their own risk. They come in large bodies under a leader, whom they term *Náek.* They pay ... and all duties with ready ...

as dacoits.—*Bombay.*

Vanta—See *Wanta.*

Vánto—A portion, an allotment. A description of land held rent-free, although much of it pays salámee to Government. Prior to the Musalman conquest the Rajputs and others had possession of the country. The Musalmans dispossessed these people, who then took to plunder. The conquerors were unable to stop this. A compromise was effected, the Musalmans keeping three-fourths of each village under the name of *Talpad,* and the remaining one-fourth was allotted to the original holders under the name of *Vanto;* for this they agreed to cease plundering and to keep order and peace in their villages. The holders of *Vanto* land are amongst the ...

the *Talpad,* and they ... annexed it to their *Vanto,* the whole still being held by them under the term *Vanto.* There are also cases in which the Government has been strong enough to do without the assistance of the old proprietors. In these cases the *Vanto* has been resumed, and is now held and known as *Vanto juptee.*—*Bombay.*

... —Mortgaged *Vánto-nakro* ... time or ... ment.—*Bombay.*

Vánto nakro—*Vánto* land held entirely free of any rent or tribute.—*Bombay.*

Vánto salámiyo—This is *Vánto* land, and only differs from *Vánto-nakro* in that the holder has to pay a certain *salámee* or quit-rent per *veegha* or *kumbha.*—*Bombay.*

Vánto údhad salámiyo—This land is *Vánto,* and only differs in that the holder pays quit-rent upon the whole of the land held.—*Bombay*

Vánto-vechan-nakro—*Vánto* rent-free land which has been disposed of by sale.—*Bombay.*

Vaqueel—See *Wakíl.*

Vár—A yard.—*Bombay.*

Vára—Tenure of land, the half of the produce of which is given to the landlord instead of rent.—*Coorg.*
A share of the crop or of the produce of a field: in Kanara, whether it be that of the cultivator or of the Government as landlord; in Malabar it usually designates the rent or landlord's share of the produce, and in some districts is limited to the landlord's share of the produce of fields bearing hill-paddy and sesamum only, or to fields of the wet cultivation.—*Wilson*

Váragara—A sub-lessee who gives half the produce of the land he cultivates to the owner.—*Coorg.*

Varatanio—See *Vartanio.*

Varna—A ledger.—*Coorg*

... n

A class, a tribe, ... or things: in *Karnata,* an ancestral hereditary estate.—*Wilson.*

Vargadár, vulgarly *Wurgdár*—The proprietor of a hereditary estate, and in that capacity sometimes the representative of a whole village, collecting and paying the assessment of the whole, although others may have portions of the village lands as separate property; the title is also, though laxly, assigned to lessees under the original proprietor, who are known as "Sub-wurgdárs."—*Wilson*—*Bombay.*
A leaseholder (in Nagar), in other parts of the province the term means a transferee.—*Mysore.*

Vartán—A tenant who has cultivated for several years.—*Punjab.*

Varknazar—See *Varknazar.*

Varkhasun—See *Varshasan.*

Váro—A cattle pen, also a melon bed.—*Sindh.*

Varsan—See *Varshasan.*

Varsáro—Rainy season.—*Sindh.*

Varshásan, Varkhásan, Varkhásun, Varsán, vulgarly *Wurshasun*—An annual allowance, a salary, a pension paid either by the public treasury or by assignment on the revenues of a village or district, and entered upon the village expenses; also an assignment or a charge on an estate made by the proprietor in favor of another person.—*Wilson*—*Bombay.*

Relating to the rainy season, produced in it &c., annual, occurring or celebrated yearly.—*Wilson*—*Bombay.*

Vartamána—Information, news.—*Coorg.*

Vartanío, Varatanio, Bartanio, corruptly *Bhurtuneea*—A term used in Broach and corresponding with the *Jeevaeedár* of Ahmedabad and the *Ravaneeo* of Kaira. The *Vartaneeá* is the village guard or watchman. The Vartaneeas are maintained as a kind of local police. They are armed either with a bow and arrow, or with a sword, but they never have fire-arms. They are for the most part Kolees, but sometimes Talávias and Bheels. Sums of money are often sent by them from the village to the mamlatdar's treasury. In some villages there are as many as fifteen or twenty, and in others only three or four. They in some cases receive fixed yearly payments, but generally enjoy land rent-free. They are wretchedly paid: those receiving fixed money payments receive from one to two rupees a month; and those holding land, hold generally about six kumbas of land worth about Rs. 18 a year. They form part of the village establishment.—*Bombay.*

Várusháshana—Annual allowance.—*Mysore.*

Vasel—Fallow.—*Bombay.*

Vaselá—Fallow (as land left for a year uncultivated).—*Wilson.*

Vási—A resident cultivator.—*Punjab*—See *Vasti.*

Vasiatnámo—Will, deed of gift.—*Sindh.*

Vastí, Vasi—A village or hamlet.—*Sindh.*

Vasúl—Collection, receipts.—*Coorg.*

Vasulí—Collection of money.—*Sindh.*

Vatar-vero—In former times the Talátees were in the habit of taking a small exchange of an anna or less upon changing a rupee for the ryot; this at last advanced a step and the Talátee took an extra anna or less from the ryot upon every rupee paid to the then Government. When this at length came to the knowledge of the Government officials, an order was given to levy this extra anna wherever the Talátees had hitherto levied it, but that instead of the Talátee being allowed to keep it himself, it was to be paid to the Government account. "*Vatar-vero*" is similar to "*Ano-vero.*" This item of revenue has of course been abolished by the British Government.—*Bombay.*

Vaun—Cotton plant.—*Sindh.*

Vauns-dar-vauns, Vauns-param-para—Hereditary; from generation to generation.—*Bombay.*

Vávalá—This land is similar to Pasáetú and is land assigned, exempt from revenue in lieu of service, to village officers, of which they enjoy the usufruct, but are not vested with the property. Large quantities of such lands have been alienated by village officers and others and given to their relations. The amount of these alienations exhibited considerable fluctuation, and Government therefore directed that enquiry should be made and a register kept of "*Vávalá*" claims. Mr. W. Stubbs states:—"The difficulty in respect to Vávalá land is the want of sanads or some written evidence to prove the extent of each person's claim. This is land enjoyed exclusively by the servants of the village, and is granted in lieu of other remuneration for services to the community, but the title is seldom or never supported by a deed or writing, and in ordinary cases is only to be ascertained by actual enquiry in the village."—*Bombay.*

Vechaneea—Land that has been sold. A tenure under which much of the alienated land in Gujerat is held. These alienations were originally unauthorised alienations by the village community. Most of them originated under the former Governments, but not a few since the introduction of the British rule. In most cases the Desaes and Patels sold the Government land as private property. Under the Maratha Governments the parganas were farmed out, and the village managers often sold the Government lands to enable them to pay the required assessments. So long as the Government did not interfere it was a matter of perfect indifference to the farmers of the revenue how the funds were raised to enable the village managers to make good the proportion payable by each.—*Bombay.*

Vechánía—Saleable, applied to lands properly belonging to the State, but which have been sold by the *Patéls* and have been excluded from the assessment.—*Wilson.*

Veeghotee—The revenue system now commonly in force. Formerly the Government revenue was collected chiefly in kind, and *veras* or taxes of different descriptions were levied. This has, however, been changed for fixed money payment per *veeghá*,—that is, every cultivator pays a certain sum for every *veeghá* of land he cultivates, and consequently the revenue is in exact proportion to the quantity of land under actual tillage. The *veeghotee* is fixed not only with reference to the classification or real nature of the soil, but also with regard to its capability of being irrigated, its vicinity to the village, the advantages or disadvantages of its particular situation, and the nearness of the villages to a market, &c. The assessment being permanent for the term of the survey settlement, the whole risk of the season is thrown on the cultivator. The introduction of this system has greatly simplified the revenue management, abolished vexatious petty taxes, and has freed the ryot on the one hand from the oppression and extortion of the Government servants carrying out the *Bhágbatái* system, and on the other, has saved Government much loss from the dishonest practices which existed under that system.—*Bombay.*

Veeghu—The land measure of Gujerat. The *veeghu* is divided into *vasás* and *veesvasees.* 20 *veesvásee* =1 *vasá*, 20 *vasá* =1 *veeghu.* The *veeghu*, like the English acre, is an entirely square measure. The "*Gúnthá*" or rod, by which the measurements are made, is computed

at five "*Haths*," and twenty such "*Gúnthás*," or one hundred "*Haths*," is the length of one side of a "*Veeghu*". The standard length of the *Gúnthá* is 96 inches or 8 feet. The standard length of the *Hath* is 19⅕ inches. The *veeghu* therefore contains 25,600 square feet, the *vasá* 1,280 square feet, and the *veesvásee* 64 square feet. As an English statute acre contains 43,560 square feet, it follows that one standard *veeghu* is equal to ·5876 parts of an acre, or that one acre is equal to one *veeghu*, fourteen *vasá*, and sixty-two decimal parts of a *veesvásee*.—

Long Measure.

Inches	Feet	Haths.	Gunthas	Side of a veeghu.
19 2	1 7⅓	1	...	.
96 0	8·0	5	1	
1920·0	160·0	100	20	1

Square Measure.

Sq inches	Sq feet.	Sq yards	Vees-vasee	Vas	Veeghu.	Acre
9,216	64	7 11	1·00	...		...
184,320	1,280	142 22	20·00	1·00		
3 686,400	25,600	2844 44	400·00	20·00	1·00	
6,272,640	43,560	4840·00	680·62	34·03	1·70	1

Bombay.

Veera—See *Vero.*

Veesum—See *Visa.*

Vegio-mál—Property given in exchange or in lieu of that stolen.—*Sindh.*

Veheto—The field or portion of land burdened with a heavy assessment in *khátá bandee* holdings, and opposed to the *khoteea*, which is taxed with little more than a nominal rent. The pure "*Veheto*" system, like the *Narwa* or *Bhágdáree*, was a mode of joint village management by a proprietary community. Under both systems the proprietary body, or *Pateedárs*, had to make good the difference between the amount produced by all the regu-

[illegible]

Out of the lands of each sharer, a small portion, varying in amount according to his

[illegible]

after collection of revenue from all other sources, the sum required to make up the lump assessment of the village was Rs. 500, each *veegha* of "*Veheto*" would that year be assessed at Rs. 10. He who held half a *veegha* would pay Rs. 5, he who held two *veeghas* Rs. 20, and so on. Under this

[illegible]

of "*Veehaneeu* and *Ghateeeeu*, and paid

directly for these only the "*salamee*" rates of the village. And if a man's circumstances became better, and he was able to take up fresh lands, he paid for them, not usually at the Government rates of the village, but by the extent of his "*Veheto*" being increased, and sometimes by a personal cess.—*Bombay.*

Véli, corruptly *Valee, Valie, Valy, Vaily, Weli*—A measure of land containing five *lánis* or six acres and six-tenths; a field of that extent. —*Wilson.*

A Tanjore land measure equal to 5 kanis or 6 6 acres.—*Madras.*

Vellála—*Shudras* of the Tamil country.—*Coorg.*

Vero, incorrectly *Veera, Veyrah*—Tax, impost, duty; any tax or cess levied in addition to that on land, as upon trades, professions, goods, and the like; a particular tax levied upon the land, or upon ploughs, in addition to the standard assessment; also a tax levied on the Grasia tenures paying no other revenue to the State.—*Wilson.*

A tax, a cess.—*Robertson.*

A local cess. Taxes imposed under various denominations upon trades and employments exercised, as well as upon articles of property belonging to cultivators. Those upon trades and employments were abolished under Act XXX of 1844, while the greater portion of those upon the property of cultivators were abolished upon the introduction of a Veeghotee assessment. Those that were still retained have since been abolished upon the introduction of the revised survey settlement. —*Bombay.*

Veskar, Weskar—The porter or gate-keeper of a village, usually a *Máng* and employed in other menial offices for the village.—*Wilson*—*Bombay*

Vesno—Twentieth part of a *bigo*.—*Sindh.*

Veth or *Weth*—Labor or service exacted by Government, or a person in power, without paying for it, a load carried by a person or animal impressed; also, but superfluously, *Vethbegár*.—*Wilson*—*Bombay.*

Vetti or *Vettiyan*, or *Vetty* or *Vittyun*—People employed to do the hard work in measuring and storing Government salt.—*Madras.*

Vettiyan—See *Vetti.*

Vetty—See *Vetti.*

Vevastha—See *Vyavastha.*

Veyrah—See *Vero.*

Vigá—A land measure, nearly one-half of an acre. —*Bombay.*

Vighalige—The sixtieth part of a *Ghaliga*.—*Coorg.*

Villedele—Betel leaf.—*Mysore.*

Vilyadele—Betel leaf.—*Coorg.*

Visa, Visamu, corruptly *Veesum, Veesum, Visam*—The sixteenth part or fraction of anything; a weight of gold equal to one grain of rice-corn; a measure of land equal nearly to two acres; a share, a portion.—*Wilson*—*Bombay.*

Visa [illegible]

actually 3lbs 1 oz. 6 drs, but generally taken as 3⅓lbs.—*Madras.*

Visam—See *Visa.*

Visamu—See *Visa.*

Vishwasi—The twentieth of

Viss—See *Visai.*
Vissum—See *Visa.*
Visvásee—The four hundredth part of a *veeghu*, and the twentieth part of a *vasá* See *Veeghu.* —*Bombay.*
Visvási, corruptly *Wiswussa*—A land measure, one-twentieth of a *vasá*, $\frac{1}{400}$th of a *bighá*; a nominal coin of the lowest value, one-thousandth of a rupee.—*Wilson.*
Viswás—Twentieth part of a *vesno.*—*Sindh.*
Vittyun—See *Vetti.*
Vivastha—See *Vyavastha.*
Vrittidár—Proprietor of small grants of land free of rent, or on a light rent, to Brahmins only.—*Mysore.*
Vukeel—See *Wakil.*
Vuno—A kind of cess or fee levied by jageerdars in Mandvee on people who remove wood from their villages. A fee levied upon each cart-load of grass cut in the Bháto land in villages near Dhollerá. An import duty levied at Bhownuggur upon each boat-load of grass imported into that place.—*Bombay.*
Vurun—A vow; a leather rope. The leather rope which is attached to a "*kos*" to draw it up.—*Bombay.*
Vuso, Vussa—The twentieth part of a *veeghu.*—*Bombay.*
Vussa—See *Vuso.*
Vyápára, vernacularly *Byápára*—Business, affairs, trade, occupation, profession.—*Wilson.*
Trade.—*Coorg.*
Vyavasthá, Virasthá, Verasthá, Wiwasthá, corruptly *Bywustah, Bywuster*—Separating, setting apart; settlement, arrangement; a written opinion on points of law, with citation of the original texts on which it is based, given by Hindu law Pandits.—*Wilson.*

W

Wad—*Ficus indica.*—*Bombay.*
Wadára, Wadári—A low caste, or a member of it, whose chief occupation is killing rats and vermin.—*Wilson*—*Bombay.*
Wadari—See *Wadara.*
Wadero—Headman of a village, or of a tribe. Large landed proprietor.—*Sindh.*
Wádí—A hamlet. (See *Mazra*).—*Bombay.*
Wagat—Bamboo tiles made by platting flattened pieces of bamboo.—*British Burma.*
Waguzasht—Release of land, crops, &c., attached or distrained. Land exempted by Government from all further payment of revenue.—*Bengal.*
Wáguzáshta—Released from attachment or distraint, relieved from assessment, remitted.—*Wilson.*
Wáh—A canal.—*Sindh.*
Wahí, corruptly *Wyhee*—A stitched book for accounts, of which several are kept by bankers and merchants, as the *kachcha-wahi*, rough cash or day book; *pakka-wahi*, daily cash book or journal, shewing receipts and disbursements; *nakl-wahi*, a register of *hundis* or bills drawn, accepted and paid; *jarigar-wahi*, in which an account is kept of goods given to a broker for sale; *chiththa-wahi*, a letter-book; *vyáj* or *wajuk-wahi*, interest account-book, &c. It is the *bahi* of Bengal.—*Wilson*—*Bombay.*
Wahisonapatra—Conveyance.—*Bombay.*
Wahiwát—Administration, management.—*Wilson*—*Bombay.*
Wahiwátdár—An officer entrusted with the conduct of any important business, as the government of a province or collection of the revenue; the representative or manager of the affairs of an individual, especially in his absence.—*Wilson*—*Bombay.*
Wáhur—A branch of the Indus, which again rejoins it, or a branch canal.—*Sindh.*
Wáidá—Rent, revenue.—*C. P.*
A fixed term for payment of money, an instalment.—*Wilson.*
Wairán, Wirán—Desolate, depopulated, waste; a village under the headman of a different village.—*Wilson.*
Waste land.—*C. P.*
Wájib-ul-arz—Administration paper.—*Punjab.*
The administration paper, or record of the village customs and usages and of the rights and privileges of the proprietors and tenants.—*Oudh.*
Village administration paper prepared at time of settlement.—*N. W. P.*
Village administration paper.—*C. P.*
Literally, fit for, or worthy of, representation; a petition, a written statement or representation, a written agreement; in the North-West Provinces it designates what is considered to be the most important of the documents relating to the village administration, describing the established mode of paying the Government revenue; the actual shares or holdings, whether held in severalty or in common, and how separation or re-allotment takes place; the powers and privileges of the lambardárs, and how elected, what extra items of collection are recognised; the rules regarding fruit and timber trees on the estate, and how irrigation is maintained; the appropriation of waste lands, the village servants and their fees, and the pay of the village watchmen; it should be in fact a complete view of the organization of the village, and is to be attested by the signatures of all the lambardárs, and as many of the shareholders as choose to sign, and by the signatures of the Patwárí and Kánungo; it should be read aloud in open court in the hearing of the subscribing parties and the settlement officer, and be approved and signed also by him.
Wájibularzám—General administration paper.—*C. P.*
Wájibularz-khás—Special administration paper of the village.—*C. P.*
Wakálatnáma, Vakálatnáma—Credentials, letter of authority, power of attorney.—*Wilson*—*Bombay.*
Wákdán-patra—Promissory note.—*Bombay.*
Wakf—A Muhammadan religious endowment —*Bengal.*
A bequest for religious or charitable purposes, an endowment, an appropriation of property by will or by gift to the service of God in such a way that it may be beneficial to men, the donor or testator having the power of designating the persons to be so benefited.—*Wilson.*
Wakíl, Wukeel, often read *Vakíl, Vukeel, Vagíl*, corruptly *Vaqueel*—A person invested with authority to act for another, an ambassador, a representative, an agent, an attorney; in India an authorised public pleader in a court of justice; amongst the Marathas also the hereditary assistant of the Desmukh; a cess imposed to meet the expense of entertaining a wakíl.—*Wilson*—*Bombay.*

A pleader—*C. P.*
(See *Vakíl*).—*N. W. P.*

Wakilpatra—Credentials, letter of authority, power of attorney.—*Bombay.*

Wakkaliga—In Dharwar, cultivator.—*Bombay.*

Wakla, Wukla—A bullock-load of grain.—*Wilson*—*Bombay.*

Wál—*Lablab vulgaris.*—*Bombay.*

Wálágra—Home produce.—*Mysore.*

Walandedár—Cultivator of land situated in other than the village in which cultivator resides.—*H. A. D.*

Wálá-ságuwálidár—Sub-cultivator.—*Mysore.*

Wanchárai—Grazing tax.—*H. A. D.* See *Vancharai.*

Wando—A square enclosure at the back of a house, consisting of a raised mud or brick wall, but without any roof.—*Bombay.*

Wangí—Water-course taken from a hill stream, or an auxiliary irrigational cut or channel to a large water-course.—*Sindh.*

Wánolá—Prescriptive right of Government or proprietor to a share of fruits.—*H. A. D.*

Wansával—A genealogical tree.—*Bombay.*

Wansee - A bill-hook.—*Bombay.*

Wántá, or *Wátá*, corruptly *Waunta*—Share, part, portion, division; also *Vantá*. In Guzerat it denotes lands either exempt from assessment or held at a quit-rent, chiefly by Rajputs; the tenure is prescription of remote antiquity without any deeds or grants.—*Wilson*—*Bombay.*

Wantige—A subscription for religious purposes.—*Bombay.*

Wanto—A portion, an allotment, a description of alienated lands originally held by powerful Rajput families.—*Robertson.*
Literally, a portion, an allotment. Thus, a [illegible]
Bombay.

Warár Pandiá — Equivalent of "*Kánungo.*"—*C. P.*

Warát—A marriage procession, an assignment on the revenues.—*Wilson*—*Bombay*

Wárí—Cultivation of musk, and water melons, &c.—*Sindh.*

Wári—Sand.—*Sindh.* See *Aran.*

Warkas—Common denomination for the inferior grains for all except rice and the kinds of pulse; it is also applied to the dry cultivation, and to the lands on which it is carried on.—*Wilson*—*Bombay.*

Warkas-jamin—Land suited to the cultivation alone of the inferior grains.—*Wilson*—*Bombay.*

Warsaskan—An annual allowance.—*Bombay.*

Warshásan or *Siliandh*—Money grant payable annually.—*H. A. D.*

Warti—A washerman (Balutedar).—*H. A. D.*

Wasanun—Drugs, generally all the larger kind of drugs and of grocery, such as sugar, sugar-candy, dates, &c. See *Kariánun.*—*Bombay.*

Wasí—A hamlet.—*H. A. D.*

Wásil-bákí—The current account kept by the putwaris, of demand, collections and balance of rent of each ryot; collections and balances, payments made and outstandings due.—*Bengal.*
Collections and balances, an account shewing the amount of revenue realized, and the remainder outstanding.—*Wilson.*

Wásil-bákí-navis—Revenue accountant.—*Punjab* and *N. W. P.*
A clerk who keeps accounts of revenue paid, and revenue arrears.—*C. P.*

Wasiyat-námá—Will.—*C. P.*

Wasul—See *Wusul.*

Wasúl-bákí—Collection and application or administration of the revenues.—*Wilson*—*Bombay.*

Wata—See *Wanta.*

Watan, Wutun, incorrectly *Wuttun*—Country, native country, place of residence, home; amongst the Marathas it has come to import any hereditary estate, office, privilege, property, or means of subsistence, a patrimony.—*Wilson*—*Bombay.*
A hereditary right or office.—*C. P.*

Watandár—The holder of a hereditary right, property, or office, with the privileges and emoluments attached to it.—*Wilson.*
A native; the hereditary holder of Government service land or allowance; a holder of a service *inam.*—*Bombay.*
The holder of an ancestral and a hereditary right, property, or office. The word is scarcely used except in connection with the Nimar district.—*C. P.*

Waunta—See *Wanta.*

Watloo—The service lands of the village inferior servants.—*Robertson*—*Bombay.*

Wáyade-chitthí, Wáyade-rokhá—A written engagement, especially with a specified term for its fulfilment.—*Wilson*—*Bombay.*

Wayade-rokha—See *Wáyade-chitthí.*

Wazífa—A pension, a stipend; a grant of land, rent-free, or at a quit-rent, to pious persons, or for past services; revenue collected at a stipulated or fixed rate for a certain quantity of land.—*Wilson*—*Bombay.* See *Vajeepho*. A stipend; a stipulated allowance.—*N. W. P.*

Waz kham—Account containing every item of receipt and disbursement.—*C. P.*

Wechania—Lands sold.—*Bombay.*

Weitea, Wethea, Wethia,—An unpaid laborer, or Bigari.—*Bombay.*

Weli—See *Veli.*

Weskar—See *Veskar.*

Welh—See *Veth.*

Wethea—See *Weitea.*

Wethia—See *Weitea.*

Wihirkunda—Cess on wells.—*Bombay.*

Wimo patra—Policy of insurance.—*Bombay.*

Wiran—See *Wairan.*

Wiswussa—See *Visvasi.*

Wittalpanta mari—A land measure equal to 60 acres (in use in Dharwar).—*Bombay.*

Wivastha—See *Vyavastha*

Woon—An officer in charge of some department of Government.—*British Burma.*

Woondouk—Assistant to an officer in charge of Government department.—*British Burma.*

Wúdid—*Phaseolus mungo.*—*Mysore.*

Wukeel—See *Wakil.*

Wukla—See *Walla.*

Wurgdar—See *Fargadar.*

Wurshasan—A cash allowance for religious and charitable purposes, *e. g*, for the service of a temple god.—*Bombay.*

Wurshasun—See *Varshasan.*

Wurtinia—The village policeman, synonymous with the Jeevaidar of Ahmedabad and with Ravunia.—*Robertson—Bombay.*

Wussara—A Bheel.—*Bombay.*

Wussool-bakee—*Wussool*, collections; and *bakee*, outstanding balance. Wussool-bakee, a statement shewing collections and the balances outstanding.—*Bombay.*

Wusúl, Wasúl—Collections, revenue, rent, &c., money annually realized by Government, proprietors, or bankers.—*Wilson—Bombay.*

Wutton—A hereditary tenure.—*H. A. D.*
Native place; patrimony; home; hereditary office; the hereditary emoluments of a hereditary office; hereditary property.—*Robertson.*
Hereditary office or privilege.—*Bombay.*

Wuttondar—A native; a hereditary officer.—*Robertson—Bombay.*

Wuttun—See *Watan.*

Wutun—See *Watan.*

Wuzeefa—Lands granted rent-free or at a quit-rent by the Muhammadan Government to pious persons for past services, and to Cazees. —*Robertson—Bombay.*

Wykee—See *Wahi.*

Y

Ya—See *toung-gya*—*British Burma.*

Yád—Remembrance. In Marathi, memorandum, a scrap, a little account, a note addressed to an equal on official subjects.—*Wilson—Bombay.*

Yadagei—A worker in leather, a cobbler.—*Coorg.*

Yáddásht, Yádástu—A note, a memorandum, a memorial, a petition, a certificate.—*Wilson—Bombay.*
A memorandum.—*H. A. D., Coorg,* and *Madras.*
A list.—*Sindh.*

Yadastu—See *Yaddasht.*

Yadi—Memorandum, a scrap, a little account, a note addressed to an equal on official subjects. —*Bombay.*

Yaksálo—Literally for one year, applied to one-year leases.—*Sindh.*

Yála, Yálakki—Cardamoms.—*Coorg* and *Mysore.*

Yalakki—See *Yala.*

Yan-daik—Magazine.—*British Burma.*

Yarava—A wandering tribe who came originally from Wynad in Malabar. They speak their own language and live chiefly in Kiggutnad with the Coorgs, to whose mode of life and worship they have conformed. They eat no beef, and therefore rank higher than the *Holeyas* and *Medas.*—*Coorg.*

Yátrá, vernacularly *Játrá*—Going about, travelling, but especially travelling to places of reputed holiness; pilgrimage; a periodical festival in honor of some idol to which its worshippers resort; a company of pilgrims; in Bengal, a dramatic representation.—*Wilson —Bombay.* See *Jatra.*

Yaumiá, corruptly *Yeomiah, Yeomea*—A daily allowance to pensioners of any kind.—*Wilson.*
A money grant payable daily.—*H. A. D.*
An allowance to pensioners.—*Madras.*

Yay-gyaw—Water-course uniting creeks or rivers. —*British Burma.*

Yay-tha—Native soldier.—*British Burma.*

Yazadan-khap—Whipping.—*British Burma.*

Yazadan tat—Criminal file.—*British Burma.*

Yaza-that—Code of criminal law.—*British Burma.*

Yazawool-oke—Head constable, inspector.—*British Burma.*

Yaza-woot—Criminal, magisterial, police, used adjectively.—*British Burma.*

Yaza-woot-ghoung—Headman of circle or portion of circle in police matters.—*British Burma.*

Yaza-woot-mhoo—A criminal case.—*British Burma.*

Yedagái—Currier and shoemaker.—*Mysore.*

Yedaru chítu, corruptly *Yedroonoody chit*—A counterpart agreement, an engagement given by the tenant of an estate held under lease or mortgage to pay a consideration annually for its occupancy; also a writing given by the purchaser of land to the proprietor, engaging to give it back on receiving his money again within a stipulated period.—*Wilson—Bombay.*

Yedroonoodychit—See *Yedaruchitu.*

Yele ambu—Betel leaf vines.—*Mysore.*

Yeomeo—See *Yaumia.*

Yeomiadár—Holder of money grant payable daily. —*H. A. D.*

Yeomiah—See *Yaumia.*

Yerandi—Castor-oil seed.—*Mysore.*

Yerí—Black soil.—*Wilson—Bombay.*

Yiláchi—Cardamoms.—*Mysore.*

Yoa—A village.—*British Burma.*

Yon—Court or office.—*British Burma.*

Yó-yá—Hereditary.—*British Burma.*

Ywa-goung—Head police officer of a number of villages.—*British Burma.*

Yway—One-eighth of a *pay.*—*British Burma.*

Z

Zabani—See *Jabani.*

Zabit—A person employed to measure lands and crops.—*Sindh.*

Zábita, in the Indian dialects *Jábitá* or *Jábatá*—A rule, a statute, a law, established practice, usage. A list, a roll.—*Wilson—Bombay.* See *Jabta.*

Zabti, vernacularly *Zapti, Zafti, Jabti, Jafti, Japti,* corruptly *Zebty*—Sequestrated, attached; applied to lands taken possession of by the Government officers, or to rent-free lands which have been subjected to assessment; in Bengal, lands were so designated which had been resumed from *jágír* grants by *Jaffar Khan*; in the North-Western Provinces the term is applied to the assessment in money on lands in which the more valuable products are raised, as sugar-cane, tobacco, cotton, esculent vegetables, and the like.—*Wilson.*
Cash rates on crops (as opposed to *batái* payment in kind).—*N. W. P.*
The most valuable crops and money rates on them.—*Punjab.*

Zafti—See *Zabti.*

Zamánat—Security.—*C. P.*

Zamánat-náma—A deed of surety by which a person makes himself answerable for the debts of another.—*Wilson.*
Security deed.—*Bengal.*

Zamín, Zumeen, vernacularly *Jamin, Jamí*—Earth, the earth, land, ground, soil, &c.—*Wilson—Bombay.*

Zámin—Surety.—*C. P.*

Zamíndár, Zumeendár, vernacularly *Jamíndár, Jamídár,* corruptly *Zemindár*—An occupant of land, a landholder.—*Wilson—Bombay.*
Holder of lands of any description.—*Bengal.*
A holder or occupant of a village or landed estate.—*C. P.*

Landed proprietor; landowner.—*Sindh.*
A landlord.—*Oudh.*
The holder of an estate on a fixed assessment under a *Sanad-i-milkiat-i-istimrar,* or deed of permanent ownership granted by the British Government.—*Madras.*
A cultivating proprietor.—*Punjab.*
Landowner.—*N. W. P.*

Zamíndárí, vernacularly *Jamíndárí,* corruptly *Zemindarry.*—The office and rights of a zamíndár; the tenure of zamíndárí, whether individual or coparcenary; the tract of land constituting the possessions of a zamíndár or of coparcenary zamindárs; it more usually designates the former.—*Wilson.*
Landed property generally; (in a more restricted sense) an undivided estate held in joint tenure.—*N. W. P.*
An estate belonging to a single proprietor, or one belonging to several in which the whole land is held and managed in common.—*Oudh.*
An estate held by one person, or by several persons jointly, when the profit, and not the land, is divided.—*Punjab.*

Zamín-la-málik—Land ownerless.—*Punjab* and *C. P.*

Zámin-patra—Security bond.—*Bombay.*

Zanána, vernacularly *Janána,* incorrectly *Zenana*—The female apartments, used sometimes for their inhabitants; the females of a family.—*Wilson*—*Bombay.*
The female apartments; the females of a family.—*N. W. P.* See *Jenana.*

Zapti—See *Zabti.*

Zaráit—Cultivated land.—*Sindh.*

Zarbharná—Landed property leased for satisfaction of debt; usufructory mortgage.—*Bengal.*

Zarbharnádar, Zarbharnídar—Lessee occupying landed property leased for the satisfaction of debt; usufructory mortgagee.—*Bengal.*

Zarbharnidar—See *Zarbharnadar.*

Zaripeshgi—See *Zarpeshgi.*

Zaripeshgidar—See *Zarpeshgidar.*

Zarlagan—Rent.—*Bengal.*

Zarpeshgí, Zaripeshgi—Payment in advance, a deposit or engagement to advance money; a bonus or premium on a lease; an advance of money upon the farm of the revenue; money lent upon a usufructuary mortgage.—*Wilson.*
A lease obtained by the advance of a fixed sum, the lessor having the right of re-entry on repayment of that sum. Money paid in advance to landholders by tenants, or to the lessor by the lessee.—*Bengal.*

Zarpeshgídár, Zaripeshgídár—One who holds a village, having lent money to the proprietor.
A lessee who has advanced money to his lessor.—*Bengal.*
One who has advanced money.—*Wilson.*

Zarzáminí—Surety for money payment.—*Wilson.*
Money security.—*Bengal.*

Zat-thana—An actor.—*British Burma.*

Zaurak—A large boat.—*Sindh.*

Zayat—A serai or building erected by charitable persons for the benefit of travellers, pilgrims, and pagoda visitors on worship days.—*British Burma.*

Zebty—See *Zabti.*

Zelah—See *Zila.*

Zeldár—A chief man in a circle of villages.—*Punjab.*

Zemindar—See *Zamindar.*

Zemindarry—See *Zamindari.*

Zenana—See *Zanana.*

Zer darakhti—Vegetables and produce of land, as opposed to the fruit of trees.—*Sindh.*

Zeroyet—See *Zarayet.*

Zila, corruptly *Zillah, Zelah;* plural, *Zilaját*—Side, part, a division, a district; under the British administration, a province, a tract of country constituting the jurisdiction of a Commissioner or Circuit Judge, and the extent of a chief Collectorate.—*Wilson.*
The part of a presidency in charge of a Collector of land revenue. A Collectorate.—*Bombay.*
A district.—*Punjab.*
A revenue district. In opium and indigo cultivation, a tract of cultivation under the supervision of a single officer.—*Bengal.*

Zillah—See *Zila.*

Zilo—A district; a Collectorate.—*Sindh.*

Zírá—Carraway seed.—*C. P.*

Ziráat, vernacularly *Jiráit, Jiráyat,* corruptly *Zarayet, Zeroyet*—Agriculture, cultivation, farming; a cultivated farm or field, sometimes land not artificially irrigated, also Karn, a pension.—*Wilson.*
Cultivation.—*C. P.* See *Jirait.*

Zumeen—See *Zamin.*

Zumeendar—See *Zamindar.*

A

Abakári—See *Abkári*.
Abkaree—See *Abkári*.
Abkarry—See *Abkári*.
Abkary—See *Abkári*.
Adawlut—See *Adálat*.
Adhkár—See *Adhikári*.
Adikari—See *Adhikári*.
Adkári—See *Adhikári*.
Adolee—See *Adholí*.
Adoly—See *Adholí*.
Agaram—See *Agraharum*.
Aghan—See *Agrahan*.
Agraghrah—See *Agrahâram*.
Agraharamah—See *Agraharum*.
Agraharamu—See *Agrahâram*.
Agrahâravâdai—See *Agraharum*.
Agrâram—See *Agraharum*.
Ainjamá—See *Ain*.
Akur—See *Ákár*.
Amánattu—See *Amánat*.
Amráí—See *Ambaráí*.
Amshom—See *Ansam*.
Anamat—See *Amanat*.
Anámatu—See *Amánat*.
Annasatra—See *Annachhatra*.
Áoot—See *Áút*.
Âootbundee—See *Autbandi*.
Aootputti—See *Áutpatti*.
Arj—See *Arz*.
Arji—See *Arzi*.
Asbám—See *Ahshám*.
Aubkaury—See *Abkári*.
Audicarei—See *Adhikári*.
Aumeen—See *Amín*
Aumin—See *Amín*.
Aüti—See *Avati*
Awarja—See *Awárija*.
Awerja—See *Awárija*.
Awuzza—See *Awárija*.
Awwal—See *Aval*.
Ayacut—See *Ayakattu*.
Ayam—See *Aya*.
Ayen—See *Ain*.

B

Babtee—See *Babati*.
Babti—See *Babati*.
Bábu—See *Báb*.
Babur—See *Babul*.
Báchh—See *Báchhá*.
Badiga—See *Badagi*.
Bagait—See *Bághâyat*.
Bagárah—See *Begár*.
Bágáyat—See *Baghayat*.
Bageer—See *Bargir*.
Bahangy—See *Bhangi*.
Baipári—See *Beopáree*.
Bairaggie—See *Bairagí*.
Bajar—See *Bazar*.
Bájri—See *Bájra*.
Baky—See *Baki*.
Ballae—See *Báláí*.
Ballutay—See *Baluta*.
Balootee—See *Baluta*.
Balote—See *Baluta*.
Baloteh—See *Baluten*.
Baloten—See *Baluten*.
Balotyá—See *Baluta*.
Balowtay—See *Baluta*.
Balute—See *Baluta*.
Baluteh—See *Baluten*.
Balutyá—See *Baluta*.
Bang—See *Bhung*.
Bangy—See *Bhangi*.
Banjári—See *Banjárá*.
Banjaru—See *Banjar*.
Banje—See *Banjar*.
Banjh—See *Banjar*.
Bánjur—See *Banjar*.
Baqee—See *Báki*.
Bargeer—See *Bárgir*.
Barij—See *Berij*.
Bariz—See *Berij*.
Barnees—See *Barnis*.
Bartanio—See *Vartanio*.
Bastoband—See *Bandobast*.
Batta—See *Bhata*, *Bhatta*.
Battu—See *Bhat*.
Baub—See *Báb*.
Baubtee—See *Babatí*.
Baugdar—See *Bhagdar*.
Bázyáfti—See *Bajyafti*.
Beega—See *Bigha*.
Beegah—See *Bigha*, also *Bigar*
Beegar—See *Begár*.
Beegarah—See *Begár*.
Beegha—See *Bigha*.
Beeghari—See *Bighati*.
Beegotee—See *Bighatí*.
Beer—See *Beed*.
Begah—See *Bigha*.
Begari—See *Begár*.
Begari—See *Bitti*.
Begehree—See *Bighatí*.
Benjary—See *Banjara*.
Beriju—See *Berij*.
Beriz—See *Berij*.
Betay—See *Batai*.
Bett—See *Betta*.
Bewárasi—See *Bewárisi*.
Bhagdari—See *Bhagdaree*.
Bhágidar—See *Bhagdar*
Bhaint—See *Bhet*.
Bhamal—See *Bhaubhla*.
Bhárata—See *Bhát*
Bhaten—See *Bhata*
Bhatráju—See *Bhat*.
Bhatta—See *Bhata*.
Bhattu—See *Bhat*.
Bhatyamu—See *Bhata*.
Bhent—See *Bhet*.
Bhete—See *Bhet*.
Bhoee—See *Bhoí*.
Bhoi—See *Bhoee*.
Bhooda—See *Bhur*.
Bhoodhee—See *Bhudti*.
Bhoor—See *Bhur*.
Bhowlee—See *Bhooli*.
Bhoyee—See *Bhoi*.
Bhud—See *Bhur*.
Bhuda—See *Bhur*.
Bhuduk—See *Bhur*.
Bhugwutlee—See *Bhágbatde*.
Bhung—See *Bhang*.
Bhungee—See *Bhangi*.

A

Abakári—See *Abkári*.
Abkaree—See *Abkári*.
Abkarry—See *Abkári*.
Abkary—See *Abkári*.
Adawlut—See *Adálat*
Adhkár—See *Adhikári*.
Adikari—See *Adhikári*.
Adkári—See *Adhikári*.
Adolee—See *Adholí*.
Adoly—See *Adholí*.
Agaram—See *Agraharum*.
Aghan—See *Agrahan*.
Agraghrah—See *Agrahåram*.
Agraharamah—See *Agraharum*.
Agraharamu—See *Agrahåram*
Agrahåravådai—See *Agraharum*.
Agråram—See *Agraharum*.
Ainjamá—See *Ain*.
Akur—See *Akár*.
Amánattu—See *Amánat*.
Amrái—See *Ambarái*.
Amshom—See *Ansam*.
Anamat—See *Amanat*.
Anámatu—See *Amánat*.
Annasatra—See *Annachhatra*.
Aoot—See *Aút*.
Aootbundee—See *Autbandi*.
Aootputti—See *Aulpatti*.
Arj—See *Arz*.
Arjí—See *Arzi*.
Ashám—See *Ahshám*.
Aubkaury—See *Abkári*.
Audicarei—See *Adhikári*.
Aumeen—See *Amín*.
Aumin—See *Amín*.
Auti—See *Avati*.
Awarja—See *Awárija*.
Awerja—See *Awárija*.
Awuzza—See *Awárija*.
Awwal—See *Aval*.
Ayacut—See *Ayakattu*
Ayam—See *Aya*.
Ayen—See *Ain*.

B

Babtee—See *Babati*.
Babti—See *Babati*.
Bábu—See *Báb*.
Babur—See *Babul*.
Báchh—See *Báchhá*
Badiga—See *Badagi*.
Bagait—See *Bághayat*.
Bagárah—See *Begár*.
Bágáyat—See *Baghayat*.
Bageer—See *Bargir*.
Bahangy—See *Bhangi*.
Baipári—See *Beoparee*.
Bairaggie—See *Bairagi*.
Bajar—See *Bazar*.
Bájri—See *Bájra*.
Baky—See *Baki*.
Ballae—See *Bálái*.
Ballutay—See *Baluta*.
Balootee—See *Baluta*.
Balote—See *Baluta*.
Baloteh—See *Baluten*.
Baloten—See *Baluten*.
Balotyá—See *Baluta*.
Balowtay—See *Baluta*.
Balute—See *Baluta*.
Baluteh—See *Baluten*.
Balutyá—See *Baluta*.
Bang—See *Bhung*.
Bangy—See *Bhangi*
Banjári—See *Banjárá*.
Banjaru—See *Banjar*.
Banje—See *Banjar*.
Banjh—See *Banjar*.
Bánjur—See *Banjar*.
Bagee—See *Báki*.
Bargeer—See *Bárgír*.
Barij—See *Berij*.
Bariz—See *Berij*.
Barnees—See *Barnis*.
Bartanio—See *Vartanio*.
Bastoband—See *Bandobast*.
Batta—See *Bhata, Bhatta*.
Battu—See *Bhat*.
Baub—See *Báb*.
Baubtee—See *Babati*.
Baugdar—See *Bhagdar*.
Bázyáfti—See *Bajyafti*.
Beega—See *Bigha*.
Beegah—See *Bigha*, also *Bigar*.
Beegar—See *Begár*.
Beegarah—See *Begár*.
Beegha—See *Bigha*.
Beeghati—See *Bighati*.
Beegotee—See *Bighatí*.
Beer—See *Beed*.
Begah—See *Bigha*.
Begari—See *Begár*.
Begari—See *Bitti*.
Begehree—See *Bighatí*.
Benjary—See *Banjara*.
Berijn—See *Berij*.
Beriz—See *Berij*.
Betay—See *Batai*.
Bett—See *Betta*.
Bewárasi—See *Bewáris*.
Bhagdari—See *Bhagdaree*.
Bhágidar—See *Bhagdar*.
Bhaint—See *Bhet*.
Bhamal—See *Bhaubhla*.
Bhárata—See *Bhát*.
Bhaten—See *Bhata*.
Bhatráju—See *Bhat*.
Bhatta—See *Bhata*.
Bhattu—See *Bhat*.
Bhatyamu—See *Bhata*.
Bhent—See *Bhet*.
Bhete—See *Bhet*.
Bhoee—See *Bhoí*.
Bhoí—See *Bhoee*.
Bhooda—See *Bhur*.
Bhoodhee—See *Bhudhi*.
Bhoor—See *Bhur*.
Bhowlee—See *Bhooli*.
Bhoyee—See *Bhoi*.
Bhud—See *Bhur*.
Bhuda—See *Bhur*.
Bhuduk—See *Bhur*.
Bhugwuttee—See *Bhágbatáe*.
Bhung—See *Bhang*.
Bhungee—See *Bhangi*.

D

Dacoit—See *Dalast*.
Daee—See *Das*.
Daispaundee—See *Despande*.
Dakhil-kharij—See *Kharij-dakhil*.
Dakhla—See *Dakhala*.
Dalwa—See *Dalura*.
Damasai—See *Damasahi*.
Damashai—See *Damasahi*.
Danda—See *Dand*.
Danubundee—See *Danabandi*.
Dao—See *Da*.
Daphtardar—See *Daftardar*.
Darbar—See *Durbar*.
Darkhast—See *Darkwast*.
Daroga—See *Darogha*.
Dastaiwaj—See *Dastawez*.
Dastaveju—See *Dastawez*.
Dastawej—See *Dastawez*.
Dattrima—See *Dattaka*.
Daul—See *Doul*.
Daum—See *Dam*.
Deewan—See *Diwan*.
Deostan—See *Devasthana*.
Desae—See *Desai*.
Deshmookh—See *Desmukh*.
Desmook—See *Desmukh*.
Desmookh—See *Desmukh*.
Despandeah—See *Despande*.
Despandya—See *Despande*.
Despondeah—See *Despande*.
Despondee—See *Despande*.
Dessye—See *Desai*.
Deul—See *Devala*.
Devadayamu—See *Devadaya*.
Devadow—See *Devadaya*.
Devadoyam—See *Devadaya*.
Devadyen—See *Devadaya*.
Deval—See *Devala*.
Deval—See *Devala*.
Dewan—See *Diwan*.
Dhaba—See *Dhabe*.
Dhair—See *Dher*
Dharekari—See *Dharakari*.
Dharmsala—See *Dharmasala*.
Dhed—See *Dher*.
Dheda—See *Dher*.
Dhekoodyat—See *Dhekoodiat*.
Dhenp—See *Dhepa*.
Dhep—See *Dhepa*.
Dherh—See *Dher*.
Dheyr—See *Dher*.
Dhurkast—See *Darkwast*.
Dhurmadow—See *Dharmadao*.
Dhurumshala—See *Dhurumsalla*.
Dirgast—See *Darkwast*.
Divalige—See *Diparali*.
Divan—See *Diwan*.
Doalasha—See *Doasta*.
Dol—See *Dal*.
Doomalla—See *Dumala*.
Duffadar—See *Dafadar*.
Duftur—See *Daftar*.
Dufturdar—See *Duftardar*.
Dumaligaon—See *Dumala*.
Dumree—See *Damri*.
Dund—See *Dand*.
Dunda—See *Dand*.
Dung—See *Dang*.
Durbar—See *Darbar*.
Durgah—See *Dargah*.
Durga st—See *Darkwast*.
Dustawez—See *Dastawez*.

E

Ejar—See *Ijara*.
Ejara—See *Ijara*.
Ejarahdar—See *Ijaradar*.
Elakeh—See *Ilaka*.
Enam—See *Inam*.
Enaum—See *Inam*.
Ezafa—See *Izafa*.
Ezafut—See *Izafa*.
Ezaput—See *Izafa*.
Ezara—See *Ijara*.

F

Falachas—See *Phatechas*.
Farash—See *Furas*, also *Farrash*.
Farigh-khuttee—See *Farigh-khatti*.
Farikhu—See *Farigh-khatti*.
Farughuttee—See *Farigh-khatti*.
Fassily—See *Fasli*.
Firagh-khuttee—See *Farigh-khatti*.
Fuqeer—See *Fakir*.
Furash—See *Farrash*.
Furnavees—See *Pharnivasi*.
Furnees—See *Pharnivasi*.
Fuslee—See *Fasli*.
Fusly—See *Fasli*
Fussul-jasti—See *Fasl-jasti*
Fysul-teerwah—See *Faisal-tirvai*.

G

Gaddi—See *Gadi*.
Gairan—See *Gayran*.
Gaj—See *Gaz*.
Gam—See *Gram*.
Ganjha—See *Ganja*.
Ganw—See *Gram*.
Gaolee—See *Gauli*.
Gaon—See *Gram*.
Gaoton—See *Gaonthan*.
Garee—See *Garisa*.
Gari—See *Gadi*.
Gatkuli—See *Gatkul*.
Gauda—See *Gaud*.
Gaum—See *Gram*.
Gaur—See *Gaud*.
Gaut—See *Ghat*.
Gavuda—See *Gaud*.
Geregadu—See *Gerekadu*.
Ghaut—See *Ghat*.
Ghee—See *Ghi*.
Ghera—See *Gher*.
Ghutkool—See *Gatkul*.
Golladu—See *Golla*.
Gollar—See *Golla*.
Gollaru—See *Golla*.
Golluvadu—See *Golla*.
Gollavandlu—See *Golla*.
Gomasta—See *Gumashta*
Gomastha—See *Gumashta*.
Goolee—See *Guli*.
Goonta—See *Gunta*.
Gooshwarah—See *Goshwara*.
Goshara—See *Goshwara*.
Gosera—See *Goshwara*.
Gosluara—See *Goshwara*.
Goshupara—See *Goshwara*.